

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G
T H E B O O K S O F
EXODUS, LEVITICUS,
NUMBERS and DEUTERONOMY,

Explain'd after the following Method, viz.

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text is explain'd*, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.

Hereto is prefix'd

- IV. A *Preface*, wherein is represented the *Order* of the Israelites *Encamping*, as also of their *Marches*. Likewise an Account is given of the Sacred Books that are to be next publish'd, as to the *Terms* and *Time*, &c.

By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

O X F O R D,

Printed at the THEATER, 1725. And sold by *Will. Wells* Bookseller in *Oxford*; and *Ja. Knapton* at the Crown in *St Paul's Church Yard, London*.

Imprimatur,

JO. MATHER

Vice-Can. *OXON.*

Maii 11. 1725.



THE
P R E F A C E
TO THE
R E A D E R.

IN order to lessen the Bulk of this Work, and so its *Price* for the sake of Such as it is chiefly intended for; I have been induced to omit Adding any further our Common *English Version corrected* in a *distinct Column* by it self. I. The distinct Column of the Common English Version corrected. Now left out and why. Which I have been the Easier induced to, because the Omission of our English Version may be well enough supply'd, by only prefixing an *Asterisk* or *Star* in the Paraphrase to such Places of the said Version, as are *Alter'd by me*. I wish no Occasion had been given to take Notice here, that due Care has not been taken to put Asterisks in *all* places where they should have been: But this may be easily remedy'd by *comparing* a Common *English Bible* with the *Text* inserted into the Paraphrase; the small Trouble of Comparing whereof is Abundantly recompens'd by the several Sheets that have been sav'd by this Method.

As to *my Own Performance*, I hope the Reader will find all the Satisfaction therein, that can Reasonably be expected according to the Design of the Work. I shall here take Notice only of *two Alterations*, which I have made in the Common English Version; and which are to be understood to be made *every where* in O. T. tho' the Printers have often forgot to make 'em. The Alteration I shall first mention, shall be this, viz. What our Translators have render'd a *Meat-offering*, should All along be render'd more properly a *Bread-offering*: not only because it was made of *Wheat* or *Barley-flour* as *Bread* is, but also because the said Flour was to be made into *Cakes*, or

II. Two Alterations to be made All along in our English Version, viz. First, Bread-offering for Meat-offering.

some such thing like *Bread*. Whereas the word *Meat*, at least now-adays, is generally taken to denote *Flesh* rather than *Bread*. So that a Common Reader must be very apt to have a wrong Notion of the said Offering; and must be thereby hinder'd from observing, How the *Bread-offering* and *Drink-offering* of Old did answer to the *Sacramental Bread* and *Wine* in the Lord's Supper. For as the *Bread-offering* was to be made of *Flour* as is aforementioned, so the *Drink-offering* was to be of *Wine*.

III.
Secondly, the
Tabernacle of Meeting
for the *Taber-*
nacle of the Con-
gregation.

The other Alteration I shall here mention is this, viz. What our Translators have render'd All along the *Tabernacle of the Congregation*, ought rather to be render'd the *Tabernacle of Meeting*, as it is in the Margin of our Common Bible. I the rather take Notice of This, because if the *Reason of the True Name* was duly inculcated into Common People, it would in it self be a proper Means, to make 'em have a *greater Reverence* for our Churches, than they generally have. The Common Rendring, viz. *the Tabernacle of the Congregation* implies only, that it was so call'd, because the People there *congregated* or came together to GOD's publick Worship. And *This* is *All the Notion* our Common People generally have of our Churches. Whereas were they taught, that the Tabernacle was truly nam'd the *Tabernacle of Meeting*, not from the *People's Meeting* together there *one with another*, but from GOD's *Meeting* there *with them* in a special Manner (according to Exod. 29. v. 42, 43. and 30. v. 36.) as in his Dwelling-house, (Exod. 25. 8.) This would of it self tend mightily to convince 'em of the *great Reverence*, that ought *always* to be paid to the Houses of GOD; Not only during the Time of Divine Service, but even at *All other times*. Forasmuch as the *Tabernacle* was of Old, and our *Churches* are at present the *Houses of GOD* set apart for his Dwelling or Special Presence among us. And therefore nothing Common, much less Profane, ought at any time to be done therein. Besides This Notion would tend to convince People of the *great Duty* they lie under, of shewing their Reverence to GOD himself, by *duly and cheerfully contributing* according to their true Ability toward keeping the *Houses of GOD* or their *Churches*, at least in *decent*, if not in *beautiful Repair*.

There

There is another Rendring in our English Version, which is apt to give a Common Reader a wrong Notion of the Tabernacle it self, as also to hinder him from having a true Notion of several Rites belonging to the Service perform'd at the Tabernacle. The Rendring I mean is the *Door of the Tabernacle* and the *Gate of its Court*, whereas there was no *Door* to the Tabernacle it self, nor so much as a *Door* or *Gate* to the Court of the Tabernacle. The East-end, both of the Tabernacle and its Court, was *not clos'd up* with Planks, as the two Sides and the West-end were; but it was left in part or in whole *Open* or not enclos'd with Planks, for the *Entrance* both into the Court of the Tabernacle, and into the Tabernacle it self. The Place so left Open or not enclos'd with Planks was shut up, when occasion, with a *Veil* or *Hangings*. By pulling whereof Aside, or else Up, *Entrance* was made both into the Tabernacle and its Court. Hence the Hebrew word *Pethach* used all along to signify the *Entrance* both into the Tabernacle and its Court, do's Literally signify only an *Opening*, or somewhat to be *Open'd*. Whence it is Very well apply'd to signify a *Door* or *Gate*, where such are to be Open'd to make Entrance into any Place. But the said word in reference to the Tabernacle and its Court, signifies only the *Open Place* at the East-end of Each, which was clos'd up only by a *Veil* or *Curtains* or *Hangings*, by *Opening* whereof *Entrance* was made into Each. A larger Account of this Matter is contain'd in my Proœmial Discourse concerning the *Tabernacle* and *Temple*; and so I shall content my self here to say only so much of it, as is sufficient to give the Reader a *True Notion* of What he is to understand by the *Door* of the Tabernacle, or the *Gate* of its Court.

IV.
What is to be understood by the *Door* of the Tabernacle and the *Gate* of its Court.

The *five* Books of *Moses* containing but *One continu'd* History, I have therefore, in dividing my Paraphrase into *Sections*, judg'd it proper to make likewise but *One continu'd numerical Series* of Sections, from the beginning of *Genesis* to the end of *Deuteronomy*. Whence it is that Chap. I. of *Exodus* is reckon'd *Seç. IX.* and so on.

V.
The *Sections* of the Paraphrase why continued in one numerical Series thro' all the Books of *Moses*.

VI.
Of the Usefulness
of the Sections
made in the Pa-
raphrase.

Proper Sections are a good Help to the Memory, or to enable a Reader the more easily to remember the Series of an History. To which end in making the Sections from the Israelites Going out of *Egypt*, I have had Regard chiefly to the several *Stations* or *Encampments* of the Israelites, as they journey'd along. And where they made any considerable Stay, I have judg'd it most proper to contain All transacted at *one Station* under *one Section*. By which means *Se^{ct}. XIII.* containing All that was done at Mount *Horeb* or *Sinai*, contains all *Exodus* from the end of Chap. 17. and all *Leviticus*, and all the first nine Chapters of *Numbers* to Chap. 10. 10. In like manner Section *XXIII.* comprehending All that was transacted during the Israelites Stay in their *last Station*, or Encampment on the *Eastern-side* of *Jordan*, before the Death of *Moses*, takes up all *Numbers* from the end of Chap. 21. and all *Deuteronomy*, except some part of the last Chapter. So that by the Help of these two Sections, the Reader has a much *more easier and clear View* of the Series of the Mosaick History, than he could have had Otherwise, or had the said Parts of the History been broken into more Sections.

VII.
Of the Usefulness
of the Subdivi-
sions.

To Ease the Reader in going thro' these very long Sections, by marking out as it were to him proper Places where he may Rest, when he has a mind, I have distinguish'd the said Sections into *several Subdivisions* answerable to the *several Various Particulars* treated of in each Section, which Subdivisions are distinguish'd thus, Section *XIII.* N^o. 1. N^o. 2. &c.

VIII.
The several
Parts of the Ta-
bernacle explain'd
How and Where.

In N^o. 3. of *Se^{ct}. XIII.* are contain'd the Instructions given by GOD unto Moses for *making the Tabernacle*, and what belong'd to the *Service* thereof. Which Particulars are (I hope) so explain'd by the Paraphrase, as that a Common Reader may thereby have a sufficiently *clear and distinct Notion* of them, and of their *several proper Uses*, which otherwise carry in them some difficulty to be rightly understood. If Any thing should remain still somewhat Obscure, it is more fully explain'd in my Prooemial Discourse concerning the *Tabernacle and Temple*,

which

THE PREFACE.

V.

which made me unwilling to be Longer in the Paraphrase, than there was a Necessity for.

In like manner in Sect. XIII. N^o. 9. (which contains the first seven Chapters of *Leviticus*) an Account is given of the several *Sacrifices* and other *Offerings*, which constituted the Principal Part of the Outward Service of the Jewish Religion. Which I have endeavour'd to explain in the Paraphrase so far as was *Necessary* to a right Understanding of the Text. The further Explication of em I have given in my Proemial Discourse concerning the Jewish *Sacrifices* and other *Offerings*, whereby I have sav'd the Labour of loading several Pages with long Notes, and of Repeating the same thing more than once, as would have been necessary in distinct and distant Notes.

IX.
The several *Sacrifices* and other *Offerings* explain'd
How and Where.

In Sect. XIII. N^o. 21. (which contains *Numb.* 1, and 2.) an Account is given of the *Manner* or *Order*, wherein the Israelites were to *Encamp*, which for the Reader's better Conception thereof is represented to him under one *View* in the following Diagram or Scheme.

X.
The Order of the
Israelites *Encamp-*
ing.

The

The Order of the Israelites *Encamping*.

East.

1st. Host or Body consisting of three Tribes and Camps, the Chief being That of JUDAH, which had for the Ensign of its Chief Standard a *Lion*.

C. of Zebulun.

Camp of Judah.

C. of Issachar.

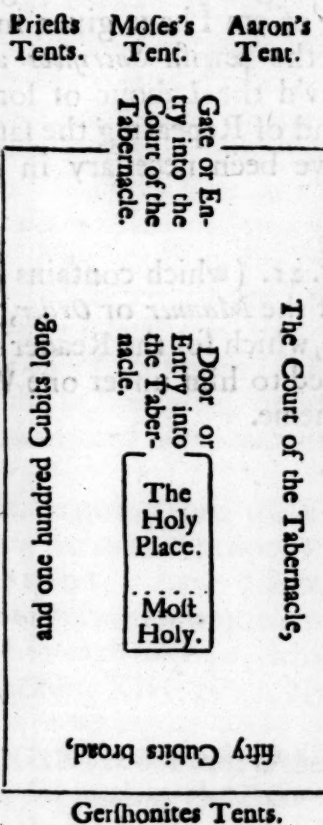
North.
4th Host consisting likewise of three Tribes and Camps, the Chief being That of DAN, which had for the Ensign of its Chief Standard an *Eagle*.

C. of Asher.

Camp of Dan.

C. of Naphtali.

Morarites Tents.



C. of Simeon.

Camp of Reuben.

C. of Gad.

Kohathites Tents.

2^d. Host consisting likewise of three Tribes and Camps, the Chief being That of REUBEN, which had for the Ensign of its Chief Standard a *Man*.

South.

3^d. Host consisting likewise of three Tribes and Camps, the Chief being That of EPHRAIM, which had for the Ensign of its Chief Standard an *Ox*.

C. of Benjamin.

Camp of Ephraim.

C. of Manasseh.

West.

I have

I have been the more willing to give the Reader the foregoing Scheme, because thereby will be more easily perceiv'd, ^{XI. The Vision Rev. 4. 2, &c. answers to the Encampment of the Israelites.} How the Scene or Vision represented to St *John* Rev. 4. 2, &c. answer'd to the *Encampment* of the Israelites; concerning which I need say no more here, having taken sufficient Notice of it in my Paraphrase and Notes on Rev. 4. 2, &c. Only I shall here observe, that the four Ensigns, viz. of a Lion, a Man, an Ox, and an Eagle, assign'd by me in the Scheme to the four Chief or General Standards to each Host, are not expressly mention'd by *Moses*, but are taken from Rev. 4. 7. and from the *Tradition of the Jewish Doctors* themselves.

As in Numb. 2. *Moses* gives us the Order of the *Encampment* of the Israelites, represented by the foregoing Diagram; ^{XII. The Order of the Israelites Marches.} so in Numb. 10. 14, &c. He gives the Order of their *Marches*, which likewise for the Reader's better Conception, I shall here represent in one View.

The

b

The Order of the Israelites *Marches*.

I. The Host or General Camp of JUDAH in this Order, viz.

1. Tribe of <i>Judah</i> under <i>Nahshon</i> with	-	74600	Armed Men	} In All 186400
2. Tribe of <i>Issachar</i> under <i>Nathaneel</i> with	-	54400	-	
3. Tribe of <i>Zebulun</i> under <i>Eliab</i> with	-	57400	-	

Then follow'd Two of the three General Branches of the *Levites*, viz. the *Gershonites* and *Merarites*, carrying the several Materials which made up the *Fabrick of the Tabernacle* and its *Court*.

II. Next march'd the Host of REUBEN, viz.

1. Tribe of <i>Reuben</i> under <i>Elizur</i> with	-	46500	Armed Men	} In All 151450
2. Tribe of <i>Simeon</i> under <i>Shelumiel</i> with	-	59300	-	
3. Tribe of <i>Gad</i> under <i>Elisaph</i> with	-	45650	-	

Then follow'd the *Kobathites* (the third General Branch of the *Levites*) carrying the *Ark* and *All* that was placed *within the Tabernacle*, as also the *Altar of Burnt-offerings*, the *Tabernacle* and its *Court* being *set up* by the *other Levites* that went *Afore*, Against the *Kobathites* came.

Tho' it be not expressly said so, yet it is not Reasonably to be Doubted, but that *Moses* and *Aaron* the Highpriest, and his *Sons* the Priests, march'd with the *Ark*, and so with the *Kobathites*, of which Branch of the *Levites* they also were.

III. Host of EPHRAIM march'd next, viz.

1. Tribe of <i>Ephraim</i> under <i>Elisbama</i> with	40500	Armed Men	} In All 108100
2. Tribe of <i>Manasseh</i> under <i>Garnaliel</i> with	32200	-	
3. Tribe of <i>Benjamin</i> under <i>Abidan</i> with	35400	-	

IV. Host of DAN brought up the Rear, viz.

1. Tribe of <i>Dan</i> under <i>Abiezzer</i> with	-	62700	Armed Men	} In All 157600
2. Tribe of <i>Asher</i> under <i>Pagiel</i> with	-	41500	-	
3. Tribe of <i>Naphtali</i> under <i>Abira</i> with	-	53400	-	

So the Sum total of the whole Army was - - - 603550

In

In Sect. XXIII. N^o. 6. is contain'd the Paraphrase of *Numb.* ^{XIII. Of the Journeys of the Israelites.}
 33. 1—49. that is, of All the several *Stations* or *Journies* of the Israelites, from their Setting forth from *Rameses* in *Egypt* to their Coming to their *Last* Camp on the *East* of *Jordan*. Of which *Stations* I have given the Reader as clear an Account, as is proper for the Nature or Design of a Paraphrase. It would have been too long, to stand to give a more full and particular Account in the Paraphrase. And it is the less needfull, because he that is desirous to have a full Account thereof, may meet with One in my *Historical Geography of the O. T.* long since publish'd, *Vol. 2. Chap. 2.* To which there belongs also a *Map* of the said *Stations* or *Journies*, which will give the Reader the *clearest* View of the Matter.

I have long since observ'd in my *Geography* of *O. T.* that the present Reading of the Hebrew Text in *Deut. 10. 6, 7.* is strangely corrupted, and that the true Reading is preserv'd in the Samaritan Copy, which therefore I have follow'd in my Paraphrase in the foremention'd Place, as well as *Exod. 12. 40.*

As to the *Benefit* arising to Young Students in Divinity, with respect to the Comparative *Smallness* of the *Price* of this Paraphrase, it is observable that Bp *Patrick's* Commentary on these four last Books of *Moses*, tho' it generally contains only a little of the Beginning of the Verses commented upon, yet takes up no Fewer than *two Thousand six hundred and eighty six* Quarto Pages in All, and so makes four distinct Volumes, as large as can well be bound each in one Volume, and consequently the Price is large, *each* Volume bound selling *Upwards of ten Shillings*, and so the *four* Volumes selling together at above *forty Shillings*. Whereas this my Paraphrase on the said four last Books of *Moses*, tho' it has the *Whole Text* interwoven with it, and several *Notes* at the Bottom, and contains the *Substance* or *most material* Particulars of all Bp *Patrick's* Commentary on the said Books, yet amounts in All but to *four Hundred fifty nine Pages* or Thereabout. I add *Thereabout*, because I have not yet seen the printed Sheets that contain the six last Chapters of *Deuteronomy*, and so can only guess at

the Number of Pages they will make, which I suppose will be but *sixteen* or thereabout. The *Subscription-price* I at first propos'd for this my Paraphrase on the four last Books of Moses, was no more than *Ten Shillings*, and so less (outsetting Binding) by *Thirty Shillings* for what Bp *Patrick's* Commentary on the said four Books sell for, which is a *Great Ease* to a young Divine's *Pocket*; and is so much still the *Greater Benefit* to him, forasmuch (as I trust) this my Paraphrase, as it is *Serviceable to his Pocket* in *Easing* him of a considerable Charge, so will be *Never the less serviceable to his Head*, inasmuch as it contains, not only the Substance or most material Particulars of Bp *Patrick's* Commentary, but also *Several other material Particulars quite Omitted* by the Bishop, to say no more. By the Method I have now taken of leaving out the Distinct Column of the English Text, the Sheets have been abated of Rising to the Number it was calculated it would arise to. And I am *very well pleas'd* that I can therefore *Abate of the Subscription-price* at first propos'd, I mean, Contenting my self with the Hopes of being at last *repay'd the Prime Cost of Printing*, tho' I have *no Recompence for my Pains in drawing up* the said Paraphrase. Could I have had but a Reasonable Recompence for my Pains, I had never undertook the Trouble of Publishing this Work *my self*. But God having enabled me to go thro' so great a Work as a *Paraphrase on the Whole Bible*, I thought it might be an *Undervaluing of his Goodness* to let it be quite Lost or become useless to the Publick. And I trust thro' the same Goodness of God, that *I shall be enabled* to go thro' also the *Publication* of this Great Work, notwithstanding the General Obstruction in a manner that I meet with from one Sort of Men, and the Private Spleen of some Others, and the *Prevalency* that even an *Ill-grounded Notion* has on Others, that *I am of such a Party* which they *like not*. Whereas I have all along declar'd my Opinion against what they call properly a *Party-man*, forasmuch as I think or rather it is evident, that *no such Man* can be an *honest Man*, much less a *good or true Christian*, because he must not, or is not at Liberty, to *guide himself* by the Rules of *Common Honesty or Justice*, much less of the *Gospel*, but must be *wholly Over-rul'd by the Designs* the *Party he is of*, is Carrying on, be they Right or Wrong.

Wrong. It is my Comfort that in the Midst of such Obstructions, I am not destitute of Great and Good Friends, some of Whom have freely of their own Accord sent me Word, that *they pray GOD I may live* to see this Work publish'd, and that I shall be *sure of their Promoting it* as long as they live.

I have been inform'd, that Some have *objected against Subscribing*, because they could have the Books at *as cheap or cheaper Rate of Booksellers*. I shall take it very Kindly, and hereby desire any such Person to give me but *Information of any single Instance* of the *Wrong* that has been done me this way, so that the Offender may be brought to Justice. For I solemnly declare I never parted with any Copy to any Bookseller *under Subscription-price*, and at the same time *oblig'd him to promise*, that he should not part with it to Any other than a Subscriber but *Six pence at least above the Subscription-price*. On the other hand, if Any one has not a Mind to subscribe, I would not have him use such a *pitiful or false Excuse* for not Subscribing.

It remains only to observe further, that whereas thro' Default of one of the two Presses employ'd by me, the Publication of this Part has been defer'd about six or seven Weeks longer than was propos'd, to remedy this Default as much as in me lies, I have sometime since sent my Paraphrase on *Joshua* to the other Press. And I purpose to publish next only the three following Books, viz. of *Joshua*, *Judges*, and *Ruth*, which as with the five Books of Moses they make what they call the *Octateuch*, so will they also make All together enough to bind handsomly in one Volume. I hope the said three Books will be Printed off, and so ready to be Publish'd by *August or September* next. And I shall expect *no Part* of the Subscription-mony *before-hand*, but shall set the Subscription-price according to the Sheets this Piece takes up when printed, and receive the Whole Subscription at the Delivery of the Same.

ERRATA

In Exodus, Page 3. line 22. read *Patoumos* or *Patumus*. p. 7. l. 11. r. *burdensom*: p. 20. l. 8. of Annot. r. *Expressions*. p. 24. l. 20. and p. 26. l. 12. r. *speak*. p. 31. l. 7. r. *sent*. p. 48. l. ult. r. *Numb.* 3. 12, 13. p. 64. l. 7. of Annot. r. *Note on Exod.* 3. 2. p. 67. l. 15. r. *chase*. p. 77. l. 4. from Bottom r. *then He*. p. 95. l. 9. r. *coarser Sort*. p. 112. l. 9. r. *Omer*.

In Leviticus, p. 57. l. 12. r. *Freedom given her*.

In Numbers, p. 3. l. 21. r. *and were therefore number'd*. p. 10. l. 23. r. *again the Peoples*. p. 15. l. 22. r. *pertains*. p. 20. l. 3. from bott. r. *the foremention'd*. p. 23. l. 8. from bott. r. *put my Name*. p. 24. l. 5. from bott. of Paraph r. *Appointment now, or else*. p. 36. the Note at bott. should have been left out. p. 42. l. 5: the Note belonging to the Reference (rr) here, is misplac'd at the bott. of p. 44. under the Refer. (s), and takes up the former part of what is there put in Note (s) as far as to, *Miriam and Aaron was against him*. p. 44. l. 5. the Note truly belonging to (s) here, begins in the Annot. at the bott. with these words, *It is there simply call'd Kadesh &c.* p. 44. l. 6. r. *as v. 26. of Chap. 13*. p. 45. l. 17. r. *Saviours*. p. 46. l. 17. r. *Tamir*. ib. l. 21. r. *was so big*. p. 55. l. 3. from bott. r. *with them*. p. 60. l. 9. r. *Destruction had declar'd to be*. p. 80. l. 9. r. *Section XXIII*. p. 89. l. 9. r. *as at other, viz. the two former times*. p. 92. l. 19. r. *Abel-Shittim*. p. 107. l. 5. r. *as my Table*. p. 187. l. 7. r. *Door of the Tabernacle or rather Gate of the Court of the Tabernacle &c.*

BRATA

The first of the two parts of the book is a history of the city of Brata, from its founding in 1600 to the present day. The second part is a description of the city and its surroundings, including the river, the mountains, and the forests. The book is written in a simple, straightforward style, and is intended for the general reader. It is a valuable source of information for those who are interested in the history and geography of Brata.

THE
Second BOOK of MOSES,
CALL'D
(a) EXODUS,

*Because it begins with the Account of the Israelites
going out of Egypt.*

P A R A P H R A S E.

S E C T I O N IX.

Containing What is taken Notice of by Moses, From the Death of Joseph, To Moses Return out of Midian into Egypt, in order to bring the Israelites out of Egypt. Which Particulars take up Chap. I — IV. 28.

Chap. I. **N**OW it is proper to remind the Reader here of what has been afore said Gen. 46. 8. that these are the Names of the Children, i.e. immediate Sons of Israel, which came into Egypt * with their father (b) Jacob or Israel: Namely Every man of these whose names follow, was the Head of a distinct Household or Tribe; and Every man of them and his whole Household came into Egypt with

I.
A short Account
of the Israelites
that came down
into Egypt, as to
their Number and
Death &c.

A N N O T A T I O N S.

(a) This is a Greek Word, which signifies as much as the Going out, viz. of the Israelites from the land of Egypt. This Book is styl'd in Hebrew *Sepher Shemoth*, i.e. the Book which begins with the *Shemoth* or NAMES of the Children of Israel that came into Egypt; (as Chap. I. 1.) the word *Shemoth* being the Second word in Order that begins the said Book, and the First principal word in Sense, or the First Substantive; agreeably to Note (a) on the Title of Genesis. Hence it appears that this Title of *Exodus* was given to this Book, either by the LXX Interpreters, or rather by Some one after them, the said Title being not found in the Vatican MSS. no more than that of *Genesis*, as is afore observ'd in the Note on the said Title of Genesis.

(b) This is the Order wherein the Words ly in the Hebrew, and wherein therefore they should have been render'd by our Translators, as making the Sense more plain.

A

Jacob,

P A R A P H R A S E.

Jacob, viz. 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, which six Sons Jacob had by Leah; and Benjamin, whom he had by Rachel; 4 Dan, and Naphtali, whom he had by Bilhah Rachel's hand-maid; Gad, and Asher, whom he had by Zilpah Leah's hand-maid. 5 And these with their Children, and consequently All the Souls or Persons that came out of the Loyns or were descended of Jacob, and came with him into Egypt, were seventy Souls, as has been afore observ'd Gen. 46. 27. Among which number of Seventy Joseph is not to be reckon'd, for Joseph was in Egypt already or before his Father and Brethren came. 6 And Joseph dy'd, as has been afore (Gen. 50. ult.) related, and all his Brethren, whose names are aforementioned, and all that Generation, i. e. All the Descendants of Jacob that came into Egypt with him. 7 And the Children of Israel were fruitful, i. e. None of their Women were barren, but bore Children very fast, and not only so, but frequently more than One at a Birth, and so they increas'd abundantly; and living to be Men and Women, and to have Children of their Own, they multiply'd in an extraordinary manner, and became not only Numerous, but being Lusty and Strong they waxed exceeding Mighty or Powerful to attempt any thing they should have a mind to; and the Land of Goshen, and not unlikely (c) some other (at least neighbouring) parts of Egypt, were fill'd with them.

II.

A King of Egypt arises, that oppresses the Israelites with hard Bondage.

8 Now in process of Time, viz. After Joseph, and all his Brethren, and all their Children that were Alive at their Coming into Egypt, were dead: there arose up a New King over Egypt: where by a New King some understand a King of a New Race and Foreign Nation, but it is sufficient to understand thereby Only a King different from Him that advanced Joseph, tho' of the same Race; forasmuch as He might be One, who knew not Joseph, (cc) i. e. had no Regard to the most eminent Services Joseph had done his Country, and particularly the Crown; and therefore treated not Joseph's Kindred the Israelites, with that Kindness they had receiv'd from Former Princes. 9 And he said unto his People, i. e. their Representatives or the Great Men of the Nation assembled in Council, Behold, the People of the Children of Israel are More and Mightier than We; whereby must be understood, either that no part of Egypt of that Bigness, had so Many People and so Strong, as the Israelites were in Goshen; or else

A N N O T A T.

(c) Thus the LXX understood it, who render what we translate, *multiply'd*, by *χρῆσις ἐξίστηναι*, i. e. *were spread*, viz. into other parts of Egypt beside Goshen.

(cc) Words of Knowledge in Scripture are used to include the *Affections* also. Thus God is said *Not to know* Those whom he do's *not love*, Psal. 1. 6. And so the Expression, *Knew not*, is most reasonably to be understood here. For altho' the said King might *not know* Personally Joseph, yet it is altogether Improbable, that he should *not know* or *bear* of the Great Benefits Joseph had formerly done to his Country and Predecessors more especially.

that

P A R A P H R A S E.

that the King stuck not to say What was not really True, that so he might the more Awaken his own People to consider, how to suppress the Israelites; which he exhorts them to in the next words. 10 Come on, let us deal wisely or prudently with them, so as not to lose so many Subjects All at once by Destroying them by Force, but to Diminish them by Degrees, and in such a manner as they shall not easily find out our Design: This is necessary to be done, lest they multiply Still on, and it comes to pass, that when there falls out any War, they * even joyn themselves to our Enemies, and fight against us, and so take the Opportunity to get them up out of the Land; forasmuch as it is well Known, that they have a Tradition among them, that their God will so order things, as that They shall in his appointed Time go out of this Land, and return into Canaan.

11 Therefore, according to the Result of the Council, they, i. e. the Egyptians did set over them, viz. over the Israelites, such as should not only lay (d) heavy Taxes upon them, and so keep them Poor, but also should be Task-masters to afflict them with their Burdens, i. e. with such hard and slavish Work as should be very Burdensome or Grievous. And accordingly they built, without any Pay in all probability allow'd them, for Pharaoh Treasure-cities, i. e. Fortify'd Cities, wherein he had his Magazeens of Warlike Ammunition, and Stores of Corn, &c. namely Pithom and Raameses, the former of which is suppos'd by some to have been the same with the City call'd by Herodotus Patoumas or Potomus, and by others Pelusium: the latter was in all probability the same call'd Gen. 47. 11. Ramesses, and so stood in Goshen. 12 But the more they, i. e. the Egyptians afflicted them, the more by God's special Providence and Blessing they, i. e. the Israelites multiply'd and grew. And they, i. e. the Egyptians were griev'd because of their being thus disappointed in their Devices to diminish the Children of Israel. 13 * Therefore the Egyptians made the Children of Israel to serve with Rigour, i. e. used them more Tyrannically and Cruelly than before. 14 And they made their Lives bitter, i. e. very grievous with hard Bondage in the meanest and most slavish Works; as in * Clay and in Brick, i. e. in digging and preparing Clay for Brick, and making Brick thereof; and in all manner of the vilest Service in the Field, as in digging and cleansing Trenches to convey the Water of the Nile into their Ground, carrying Dung, &c. All this their Service, wherein they made them to serve, was not only most vile and nasty, but also was with Rigour exacted of them, so that they were beaten or used some other ways very Severely, if they did not do What was set them.

15 And the foremention'd Device to lessen the Israelites thus failing of Success, Another is thought of, which could not fail, if put in Execu-

III.
The same King orders all the Male Children of the Israelites to be destroy'd, as soon as born.

A N N O T A T.

(d) The Original word may signify Tax-gatherers as well as Task-masters.

P A R A P H R A S E.

tion: *Namely the King of Egypt sent for and spake to the two (e) Chief Hebrew Midwives, (of which the name of one was Shiprah, and the name of the other Puah:)* 16 and he said, When ye do the Office of a Midwife to the Hebrew Women, and see them upon the Stools, *i. e. such Seats as were purposely contrived for Women in Labour to sit on, that the Midwives might the better do their Office;* if it be a Son, then ye shall kill him; but if it be a Daughter, than she shall live: *By which means in no long time there could be none born, but what would be Half Egyptians, namely by the Father's side, and so their Posterity would wholly be ingrafted into that Nation.* 17 But the Midwives fear'd God more than the King, and did not as the King of Egypt commanded them, but sav'd the Men-children alive. 18 And when the thing came to be known, the King of Egypt call'd for, *i. e. sent a Summons to the Midwives for to appear before him,* and said unto them, Why have ye done this thing, and have sav'd the Men-children alive? 19 And the Midwives said unto Pharaoh, Because the Hebrew Women are *Many of them* Not as the Egyptian Women: for they are *(f) Many of them* Lively, *i. e. of a strong Constitution and Quick in bringing forth,* and are deliver'd by themselves afore the Midwives come in unto them. 20 Therefore God dealt well with the Midwives, and rewarded them in an *Exemplary manner;* (and by means of this their prudent Answer and True in part, the People of Israel still multiplied, and waxed very mighty.) 21 Namely it came to pass, because the Midwives thus fear'd God, that He made *(g) them Houses in Reward of such their Fear of Him, i. e. God gave the Midwives themselves (h) a Numerous Offspring, out of which arose many Houses or Families in Israel; or else God increased their Estate, and gave them great Riches.* 22 And since the Hebrew Midwives could not be brought to execute his foremention'd Command, Pharaoh charg'd all his People, *i. e. the Egyptians,* saying, Every Son of the Hebrews,

A N N O T A T.

(e) These were so far the *Chief*, as probably to have all the rest among the Israelites under their Government or Direction. For that there were no more than two in All, can't be Reasonably suppos'd.

(f) By this Interpretation it appears, that there is no necessity of supposing the Midwives to tell an Untruth, but only to have conceal'd some of the Truth; which is not Unlawful, but even Commendable in such a Case, viz. to preserve the Innocent.

(g) Because this word *Them* is express'd in Hebrew by a word of the Masculin Gender, therefore some think it can't be understood of the *Midwives*, but of the *Israelites* in general. But it is observ'd that it is not unusual in Scripture to use the Masculin Gender, even when the Speech is of *Women*, as Chap. 2. 17. Ruth 1. 8, &c.

(h) So the word *House* is taken frequently in Scripture; see Gen. 30. 30. Deut. 25. 9. Ruth 4. 5. and the Places refer'd to in the Margin of our English Bible:

that

P A R A P H R A S E.

that is born and ye can find out, (to which end without doubt he appointed Searchers,) ye shall cast into the River Nile, and every Daughter ye shall save Alive.

Chap. II. And there went a Man of the House of Levi, (i) viz. *Aaron*, and took to wife *Jochabed* a Daughter of (k) the House also of Levi; by whom he had first (l) a Daughter call'd *Miriam*, and then a Son call'd *Aaron*, which Son was probably born before the Edict for destroying the Male Children of the Israelites, (l) being Three years Elder than *Moses*.
 2 And the Woman conceiv'd again after the said Edict, and bare a Son; and when she saw him that he was a Goodly Child, i. e. of a more than ordinary Goodly Aspect, she hid him three months by reason of the said Edict. 3 And when she could not longer hide him, some Discovery of him being made by their Neighbours, or the Search after Male-children being now put more strictly in Execution; she took for him an Ark or Basket of * Flags, namely of the Flag call'd Papyrus which grew on the Brinks of the Nile, and of which the Egyptians made their Paper thence so call'd, and daub'd it with (m) * Plaster in the Inside, and with Pitch on the Outside, and put the Child therein; and she laid it, viz. the Ark or Basket in the Flags by the River's Brink. 4 And his Sister (n) *Miriam* stood afar off, that she might not seem to be set there on purpose, to know what would befall him, which she did, doubtless by her Mother's Direction. 5 And the Daughter of Pharaoh, not for Pleasure but rather for Purification, this being an Ancient Rite of Religion in all Nations, to cleanse themselves by Washing their Bodies after any Defilement, came down to wash her self at the River, not Publickly but probably in some Bathing-house, which belong'd to the Royal Family for that purpose, and which was at the Lower end of the Gardens belonging to the Royal Palace, *Zoan* (or *Tanis*) the then Royal City lying on the River; and her Maidens, such as we call Maids of Honour, walk'd along by the River's side, probably in the same Royal Garden: and when she, as she was in the Bathing-house, thro' one of the Windows or Lettices, thro' which she could see into the River, tho' No one could see her from without, saw such an unusual Vessel as the Ark or Basket aforesaid among the Flags; which it was more easy for her to see in the River, than for her Maids who walk'd above upon the Bank, she being now come out of the Bathing-house, sent her Maid, that

IV.
Moses is born, and expos'd, & found, and bred up by Pharaoh's Daughter.

A N N O T A T.

(i) See Chap. 6. 20. Numb. 26. 59. (k) See the Note on Chap. 6. 20.

(l) That *Aaron* was three years elder than *Moses*, appears expressly from Ch. 7. 7. And that *Miriam* was elder than *Aaron*, sufficiently appears from what is said of her v. 4, &c. of this same Chapter.

(m) See the note (m) on Gen. 11. 3.

(n) That the Sister of *Moses* here mention'd was nam'd *Miriam*, appears from Numb. 26. 59: mention being there made of no other Sister he had.

had

PARAPHRASE.

bad waited upon her in the Bathing-house, to fetch it. 6 And when she had open'd it, she saw the Child; and behold, the Babe wept. And she had compassion on him, so far as to resolve to preserve it, tho' contrary to her Father's Order, which can be attributed only to the Over-ruling Providence of God; and said, This is one of the Hebrew's Children, rightly thinking None else would expose in such a manner so Goodly or Comely a Child. 7 Then said his Sister, who being on the other side of the River had heard what Pharaoh's Daughter had said, viz. that the Child was doubtless an Hebrew Child, and that notwithstanding she was resolv'd to preserve him; Moses his Sister having (I say) heard this from Pharaoh's Daughter, was thereby encourag'd to shew her self, and to say to Pharaoh's Daughter, Shall I go, and call to thee a Nurse of the Hebrew Women, that she may nurse the Child for thee? Since I perceive It is your good Pleasure to preserve the said Child, tho' it be an Hebrew Child; this being the Likeliest way for you to preserve the Child as you desire, without coming to the Knowledge of your Father, at least till a Convenient time offers it self to you for such a Discovery to him. 8 And Pharaoh's Daughter, approving of what she said as the most likely way to preserve the Child, said unto her, Go. And the Maid, i. e. Moses Sister went and call'd the Child's Mother, having in all probability afore acquainted Pharaoh's Daughter, who was the Woman that she would call to be a Nurse, the Child's Mother being the most likely not to make any Discovery, that the said Child was an Hebrew Child. 9 And Pharaoh's Daughter said unto her, i. e. to Moses Mother, Take this Child away, and nurse it for me, and I will give thee thy Wages. And the Woman took the Child, and nursed it. 10 And the Child grew, and when he had continued with his Mother, till he was grown Capable to be instructed in the True Religion, and to understand and remember, Whose Child he truly was, so as thereby to be dispos'd to behave himself accordingly, when he came to live at Court; which can't well be suppos'd to be till he was fourteen or sixteen years of Age, she brought him unto Pharaoh's Daughter, and he became her Adopted Son, she having no Child of her Own; on which Account her Father no doubt readily consented to her Adopting of him for her Son, so as to be the Heir of her Private estate; Not to succeed in the Throne, as some have weakly imagin'd. And she call'd his name MOSES, i. e. One drawn out, viz. of the Water, and she said, This Name I give him, because I drew him out of the Water.

V.
 † Moses visits his
 Brethren and kills
 an Egyptian.

11 And it came to pass in those days, when Moses was grown not only to Man's estate, but so far in years as to be full (o) Forty years old,

ANNOTAT.

(o) See Acts 7. 23, and 25. from which last place it seems probable, that God had signify'd to Moses what is suppos'd in the Paraphrase to have been so signify'd.
 and

P A R A P H R A S E.

and so to the Age of Mature and Serious Reflection on God's special Providence toward him; and when God sometime afore, probably while he was in such a Reflection on God's extraordinary Providence toward him, and Praising God for it, had (o) signify'd to him that He design'd him to be the Person, by whose Hand or Means as his Instrument He would deliver the Israelites out of Egypt; for which end He had so miraculously preserv'd him, and order'd the other Circumstances of the former part of his Life: On account of this Signification of God's intent so to make use of him to be under Him the Deliverer of the Israelites from the Egyptian Bondage, it came to pass that he went out unto his Brethren, and look'd on their Burdens, i.e. Burdensome Labours, and probably acquainted them also, that he was One of them: and he spy'd an Egyptian, probably a Taskmaster, smiting or beating unmercifully One who was not only an Hebrew, but also One of his Brethren or Own Tribe, viz. the Tribe of Levi. 12 And he look'd this Way and that Way, i.e. round about him; and when he saw that there was no Man near to make a Discovery of what he was about to do, he slew the Egyptian, being stir'd up thereto by a Divine motion at that particular Time, as well as by what God had made known to him Afore, of his Delivering all the Israelites out of their Bondage in due time; which also Moses had probably given Intimation of to the Israelites, and intended to give a Specimen of by his thus slaying the Egyptian at present, and he hid him in the Sand, which was in or near the place where the said Egyptian was slain. 13 And when he went out the second day, with Intention (as is likely) to give further Proofs of the Divine Commission he had receiv'd, and further to Awaken the Israelites to expect Deliverance from him; Behold, two Men of the Hebrews strove together; which was the greater surprize to him, considering the grievous Oppression they All lay under by the Egyptians: and he said as One that acted by Authority, to him that did the Wrong, Wherefore smitest thou thy Fellow? 14 And he said, Who made thee a Prince and a Judge over us, that thou takest thus upon thee to question me for what I do? Intendest thou to kill me, as thou killest the Egyptian yesterday? Which likely he said, not that he thought really that Moses intended to kill him, but meant only to Fright Moses from meddling in his matters, by letting him know that What he had done already, was not such a Secret as he thought it. And accordingly Moses fear'd, and said, Surely this thing is Known, and therefore he judg'd it Best to consult his own Safety by withdrawing out of Egypt for a Time; since tho' he had kill'd the Egyptian, not without a Divine motion, and so sufficient Commission as to satisfy his Own Conscience; yet he had not yet receiv'd Commission from God to act Publickly as the Deliverer of the Israelites, and so could not so well justify to Pharaoh what he had done, nor had Reason to expect that God should protect him in any Extraordinary manner; since his Safety might

P A R A P H R A S E.

might be well enough provided for at the present by Ordinary means, viz. *Withdrawing out of Egypt.* 15 Now when Pharaoh heard this thing, it being doubtless much aggravated by the Egyptian Courtiers, All the Interest Pharaoh's Daughter had with her Father could not secure Moses, but he sought to slay Moses; probably not so much because he had kill'd the Egyptian, as because he pretended to assert the Liberty of the Israelites, and to be their Deliverer one time or other: which also Pharaoh had heard of.

VI.
Moses flies into
Midian, where he
marries &c.

But Moses fled from the Face of Pharaoh into Arabia Petraea, that Country not only bordering on Egypt to the South-east, but also there living some of the Midianites that (p) were descended from Abraham, and among whom the True Religion or Worship of the True God was still preserv'd; and he dwelt no less than (q) near forty years in that part of Arabia, which is here call'd the Land of Midian, from that Branch of the Midianites who had settled here. And when he first came into the said Country, he sat down by a Well to refresh himself, and expecting likely some Company there, when 'twas time to water the Flocks. 16 Now the Prince (r) who was also the Priest of Midian, as was usual in those Ages for the same Person to bear both the said Offices, had seven Daughters; and they came and the Servants that took care of their Fathers Flock under them; which Servants drew Water, and fill'd the Troughs to water their Father's Flock. 17 And the Shepherds of some other neighbouring Prince came and drove them away, designing to make use of the Water, which the others had drawn, for their own Flocks, and so to save themselves the Labour of drawing Water. But Moses stood up and helped them with the Assistance of the Prince of Midian's Servants that attended his Daughters, and perhaps with the Assistance also of some Servants of his Own, who attended him in his Flight, forcing the Others to desist, and water'd their Flock. 18 And when they came to Reuel their Father, who is thought to be the same with Jethro (Chap. 3. 1.) or else Jethro's Father, and so the Grandfather of these Women; he said, How is it that you are come so soon to day? Moses not only defending them, but also so assisting them that they water'd their Flock much sooner than usual. 19 And they said, An Egyptian (for such they took Moses to be by his Speech and Habit, and perhaps he had told them that he came out of that Country,) deliver'd us out of the hand of the Shepherds that would have

A N N O T A T.

(p) See Gen. 25. 2. and my Geography of the Old Test. Vol. 2. chap. 3 §. 27.

(q) As appears by comparing Acts 7. 23. with Chap. 7. 7. of this Book.

(r) The Hebrew word *Cohen* signifies a Prince as well as Priest: And it is not to be thought any Objection against his being a Prince, that his Daughters are here said to look after his Flock, this being accounted in those Early times no Dishonourable Employment.

molested

P A R A P H R A S E.

molested us, and also drew, *i. e. helped us to draw* Water enough for us, and water'd the Flock. 20 And he said unto his Daughters, And where is he? Why is it that ye have left the Man, *and not invited him to my House in return for his Civility?* Call him that he may eat Bread, *i. e. refresh himself and receive my Thanks for what he has done.* 21 And Moses *being thus invited* came to his House, and after sufficient Conversation and Experience, Reuel offering him such Terms as he accepted, Moses was content to dwell with the Man; and after further time he gave Moses Zipporah his Daughter. 22 And she bare him a Son, and he call'd his name Gershom, *which signifies a desolate Stranger:* for he said, I have begotten him where I have been a Stranger or Sojourner in a strange or foreign Land.

23 And it came to pass in process of time, that the King of Egypt, from whom Moses fled, dyed; and the Children of Israel sighed by reason of the Bondage, *that not ending with the Life of the King that first began it,* and they cry'd; and their Cry came up unto God, *i. e. was very loud and sore,* by reason of the Bondage. 24 And God heard their Groaning, *designing in his time to grant them the Deliverance they desir'd,* and God did thus graciously design, because he remember'd his Covenant with Abraham, with Isaac, and with Jacob. 25 And God look'd, *i. e. forthwith acted as if he look'd more than afore* on the Children of Israel, and God had now such Respect unto them, *that he design'd forthwith to set about their Deliverance.*

VII.
God now proposes to deliver the Israelites from their Bondage in Egypt.

Chap. III. Now Moses kept the Flock of Jethro his Father in law, the Priest of Midian, and he led the Flock to the Backside of the Desert adjoining to the Land of Midian, and came to the Mountain of God, *so call'd from God's appearing there now, and frequently Afterwards, even to Horeb the Common name of the said Mountain.* 2 And an Angel of the Lord, *which attended the Shechinah,* appear'd unto him in part of the said Shechinah, *which resembled a flame of Fire out of the midst of* (f) a Bush: and he look'd, and behold, the Bush burn'd with Fire, and the Bush was not consum'd. 3 And Moses seeing this glorious Appearance on one side of him said, I will now turn aside, and see this great Sight, why the Bush is not burnt. 4 And when the Lord saw that he turn'd aside to see, God call'd unto him out of the midst of the Bush, and said, Moses, Moses, *repeating his Name to excite his Attention.* And he said, Here am I, *a common Expression of Readiness to hearken and obey.* 5 And he said, Draw not nigh, *i. e. nearer than thou art hither; and*

VIII.
To which end God appears to Moses, and acquaints him with his Purpose, and that He would make use of Him to bring about the Deliverance of the Israelites.

A N N O T A T.

(f) The Hebrew word for a Bush is *Sene*; and from the Bush here mention'd this Mountain and Desert was afterwards call'd by the Israelites *Mount Sinai*, and the *Wilderness of Sinai*: whereas afore both Mountain and Desert had the name of *Horeb*.

put off thy Shoes from off thy Feet, *by way of Reverence to the Place where thou art*, for the Place whereon thou standest is Holy Ground, on account of the special Presence of God, who is most Holy, and makes All things relating in a peculiar manner to him to be Holy also. 6 Moreover he said, I am the God of thy Father *Amram*, who seems hence to be a very pious Man, even the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his Face in token of Humility and Reverence; for he was afraid to look upon God, the Glory of the Shechinah now dazzling his eyes, *He being come nearer to it than v. 3. tho' not nearer than he was (v. 5.)* 7 And the Lord said, I have surely seen the Affliction of my People which are in Egypt, and have heard their Cry, by reason of their Task-masters: for I know their Sorrows. 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that Land, unto a good or fruitful Land, and a Large, *namely in respect of Goshen*, unto a Land (s) flowing or abounding with Milk and Hony, *i. e. a fruitful and also pleasant Country*, affording not only plenty of Necessary Food, but also of what is Delicious: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore behold, the Cry of the Children of Israel is come unto me: and I have also seen the Oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee to that Pharaoh: *who is the present King of Egypt*, that thou mayst bring forth my People, the Children of Israel, out of Egypt. 11 And Moses said unto God, *out of a modest Opinion of his own Abilities, and out of Consideration of the meanness of his present Condition*, Who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt. 12 And he said, Certainly I will be with thee; and this shall be hereafter a Token unto thee, that I have sent thee: When thou hast brought forth the People out of Egypt, ye shall serve God upon this Mountain: *In the mean time I shall give thee other Tokens, that I have sent thee.* 13 And Moses said unto God, Behold, when I come unto the Children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you; and they shall say

A N N O T A T.

(s) Abundance of Milk and Hony argue a Country to be full of good Pasture and Flowers: by means of which Pasturage the Flocks and Herds fill their Dugs with Milk, as by means of the Flowers the Bees fill their Hives with Hony. Besides Milk may well be taken to denote all Necessary Food, as Hony is apparently used in Scripture to denote All that is Delicious to the Taste. So that by this Expression so often used in relation to Canaan, is meant a very Fruitful and Pleasant Country, abounding with Necessary Food, and also what is Delicious to the Taste and so Pleasant to be eaten. It is observ'd that even the Heathen Poets are wont to express the Greatest Plenty by the like Phrase.

P I A R A P H R A S E

to me, What is his name? *It being Natural for them to ask me, By what Name or peculiar Attribute Thou didst make Thy self known unto me, on so Great an Occasion: What shall I say unto them.* 14 And God said unto Moses, *The Name that do's most properly express my Nature or Essence is this, I AM THAT I AM, i.e. A Being that Exists of My self, and so am Eternal and Immutable, and Consequently I will be to you, What I promis'd your Fathers I would be.* And he said, *Therefore in short thus shalt thou say unto the Children of Israel, I AM, i.e. God who exists of Himself, and therefore Is From Everlasting and To Everlasting, has sent me unto you.* 15 And God said moreover, (*viz. for a further Explication of what he had already said, and further Satisfaction of the Israelites*) unto Moses, *Thus shalt thou say unto the Children of Israel, (ss) JEHOVAH, (which denotes the like as I AM or God's Self-existence and Eternity) the God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me unto you: This, viz. JEHOVAH is my Name, by which I will be peculiarly call'd for ever, and This is my Memorial, i.e. the Name whereby I will be remember'd unto all Generations, viz. not only by you, as your Deliverer out of Egypt; but also by the Christian Church, as being the Only True Self-existent and Living God.* 16 *Go into Egypt, and when thou comest thither, gather the Elders, i.e. the Wisest and Gravest Men, and so such as are in greatest Esteem among the Children of Israel together, and say unto them, The Lord God of your Fathers, the God of Abraham, of Isaac, and of Jacob, appear'd unto me, saying, I have surely (t) visited you, i.e. so absolutely decreed to deliver you out of Egypt, as that it may be said to be Already done, and seen that which is done to you in Egypt all this while, tho' I have not thought fit to visit you till now.* 17 *And now I have said, i.e. resolv'd, that I will forthwith bring you up out of the Affliction of Egypt, unto the Land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a Land flowing with Milk and Hony.* 18 *And they shall hearken to thy Voice, which was a great Encouragement to Moses to carry this Message unto the Elders of Israel; and thou shalt come, thou and the Elders of Israel, unto the King of Egypt, and you shall say unto him, The Lord God of the Hebrews has met with us, i.e. The Eternal God, whom our Fathers and we worship, has appear'd to us, and requir'd us to come to Mount Horeb, which is but Three days Journey hence into the Wilderness, and there to Sacrifice unto him: and accordingly now let us go (we*

A N N O T A T.

(ss) So it should be render'd here, being mention'd as the Peculiar Name of God, concerning which see more note (y) and (z) following.

(t) Or the Hebrew verb *Pakad* may be here translated, *I have remember'd, as it is elsewhere, viz. 1 Sam. 15. 2.*

P A R A P H R A S E.

befeech thee) *the said* Three days Journey into the Wilderness, *even to Mount Horeb*, that we may Sacrifice to the Lord our God *there*, according to what God had said (v. 12.) to Moses. 19 And I am sure that the King of Egypt will not let you go, * but by a strong Hand, *i. e. till I have perform'd many Miracles, and at last cut off all the First-born in Egypt.* 20 * Namely, I will stretch out my Hand, *i. e. exert my Omnipotent Power in an extraordinary and wonderful manner*, and smite Egypt with all my Wonders, which I will or have purpos'd to do in the midst thereof: and after that he will let you go. 21 And I will give this People, *viz. the Israelites* Favour in the sight of the Egyptians, *so that they shall readily furnish them with what they desire*; and by this means it shall come to pass, that when ye go out of Egypt, ye shall not go Empty. 22 But every Woman shall (u) * ask of her Egyptian Neighbour, and of her that sojourns in her House, (u) * Vessels of Silver, and * Vessels of Gold, and Raiment; and they shall so readily give you what ye ask for, that ye shall not be able to carry them yourselves, but ye shall be forced to put some of them upon your Sons, and upon your Daughters, to carry them away with you: and thus ye shall spoil the Egyptians of their most Valuable Goods, not by Force or Stealth, but by their Consent; and so ye shall not go out of Egypt Empty or in a poor destitute Condition, but laden and enrich'd with the Spoils and most Valuable Goods of the Egyptians.

IX.

God acquaints
Moses also, that
He would enable
him to do such
wonders, as should
quickly convince
the Israelites, that
He was sent by
God to deliver
them.

Chap. IV. And Moses answer'd, and said, *Thou hast indeed foretold me (Chap. 3. 18.) that the Israelites shall hearken to my Voice*: but behold, I desire to be further inform'd, *How what thou hast said, is to be understood*: for it is but likely in it self that they will not believe me, nor hearken unto my Voice: for they will rather be apt to say, *Thou must not expect that we will take thy Bare word, and run our selves into Greater danger thereupon*; but we must suspect in common Prudence, that the Lord has not appear'd unto thee, *unless thou art enabled by God to give us satisfactory Proof thereof, by performing somewhat that is Extraordinary and Wonderful*; forasmuch as there is no likelihood of our getting out of Egypt, but by some Extraordinary and Wonderful means. And therefore if the Lord has sent thee to deliver us, He has no doubt endued thee with such Extraordinary and Miraculous Power, as is requisite to such an Enterprize; a Specimen or Proof whereof therefore it is but reasonable for us to see, before we believe or hearken unto thee. 2 And the

A N N O T A T.

(u) So the Original words signify as well as to borrow or only Jewels: namely by Vessels is to be understood *Any thing* made of Gold or Silver. And by means of what is here mention'd, it is Observable that the Israelites were enabled to give so much Gold and Silver, &c. toward the Tabernacle, that was made and erected at Mount Sinai: and of the Sum whereof we have an Account, Chap. 38. 21, &c.

Lord

P A R A P H R A S E.

Lord said unto him, *To satisfy thee therefore that I will enable thee to work such Miracles, as shall quickly convince the Israelites that I have sent thee, What is that in thy hand?* And he said, A Rod, *i. e. most likely his Shepherd's Staff.* 3 And he said, Cast it on the Ground; and he cast it on the Ground, and it became a Serpent or (v) Crocodile: and Moses fled from before it. 4 And the Lord said unto Moses, Put forth thy Hand, and take it by the Tail. And he put forth his Hand, *his Faith in God being so great as presently to overcome his Fear*, and caught it by the Tail, and it became again a Rod in his Hand. 5 *And the Lord said, Thus shalt thou do before the Israelites, if they doubt at first that I have appear'd unto thee, that upon seeing such a Wonderful thing, they may believe that the Lord God of their Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appear'd unto thee.* 6 And tho' Moses desir'd no other Sign, yet the Lord was pleas'd to give him a further Confirmation that the Israelites should believe him, and said furthermore unto him, Put now thy Hand into thy Bosom; and he put his Hand into his Bosom: and when he took it out, behold, his Hand was leproous as Snow. 7 And he said, Put thy Hand into thy Bosom again: and he put his Hand into his Bosom again, and pluck'd it out of his Bosom, and behold, it was turn'd again as his other Flesh. 8 And it shall come to pass, if they will not believe thee, neither hearken to the Voice of the first Sign, *i. e. to that which is as plainly taught and prov'd to them by the first Sign as by the Voice of a Witness*, that they will believe *Some of them* the Voice of the latter Sign. 9 And it shall come to pass, if they, *i. e. Some of them* will not believe also these two Signs, neither hearken unto thy Voice, that thou shalt take of the Water of the River Nile, when thou art there with them in Egypt, and pour it upon the dry Land: and the Water which thou takest out of the River, shall become Blood upon the dry Land.

10 And Moses said unto the Lord, *out of a Desire to be excused from the aforesaid Employment*, O my Lord, I am not Eloquent, *i. e. not a Good or Ready Speaker*; neither heretofore, nor since thou hast spoken unto thy Servant, *forasmuch as I find no Alteration in me as to that Im-*

X.
Moses going about to excuse himself from the said Employ, on account of the Imperfection of his Speech, God tells him that his brother Aaron should be his Spokesman.

A N N O T A T.

(v) For so there is some reason to think it was, by comparing this with Chap. 7. 10. the Word there used for a *Serpent* more evidently denoting also all Great Fish, and so Crocodiles. Besides this Opinion is confirm'd by considering, that the Nile abounded with *Crocodiles*, unto whose devouring Jaws Pharaoh expos'd the Hebrew Male Infants, when he commanded them to be cast into the Nile, Chap. 1. 22. So that God by this Miracle plainly intimated, that it was his overruling Providence that had saved the said Male Infants from the *Crocodiles*, and particularly *Moses* himself; and could in like manner bring about the Delivery of the Israelites from their present Bondage, how difficult soever it was in it self.

perfection

P A R A P H R A S E.

perfection which hinders me from speaking Fluently, but even now I still am flow of Speech, and of a slow Tongue, *i. e.* can't bring forth my Words Readily, nor pronounce them Well: which Imperfection makes me very Unfit to be sent with such a Message to the Israelites, and much more to the King of Egypt. 11 And the Lord said unto him, Who hath made Man's Mouth? or who maketh the Dumb, or Deaf, or the Seeing, or the Blind? have not I the Lord? and therefore can't I presently take away this Impediment, and make thee speak as Roundly and Gracefully as any Man living, when I see fit? 12 Now therefore go without using any more Excuses, and I will be with thy Mouth, *i. e.* take away the Imperfection thou complainest of, if there be Occasion, and teach, *i. e.* suggest to thee what thou shalt say. 13 And he said, O my Lord, send, I pray thee, by the hand of One whom thou *shouldst send, *i. e.* send some other Person that is more fit for such an Employ. 14 And the Anger of the Lord was kindled against Moses for his thus persisting to excuse himself from the said Employ; however this Diffidence of Moses proceeding chiefly or solely from his Modesty, God do's not punish him for the same, but only (as is likely) reprov'd him for it; and then he said, Is not Aaron the Levite thy Brother? I know that he can speak Well. And also behold, by my Direction or Suggestion to him, He comes, *i. e.* shall come forth to meet thee when thou goest into Egypt; and when he sees thee after being so long Apart, he will be glad in his heart. 15 And thou shalt speak unto him, and put Words in his Mouth, *i. e.* tell him from me what he is to say; and I will be with thy Mouth, *i. e.* direct thee what to say to him, and with his Mouth, *i. e.* enable him to speak to the People and Pharaoh what thou hast told him from me, and will teach you what ye shall do in all Cases. 16 *Namely he shall be thy Spokesman unto the People and Pharaoh, and so he shall be, even he (who being thy Brother, thou mayst the more securely rely on his Fidelity) shall be to thee instead of a Mouth, *viz.* to speak what thou canst not so well deliver thy self; and thou shalt be to him instead of God, *viz.* to deliver my Mind and Will to him. 17 And thou shalt take this Rod, which is in thy hand, and which had afore been turn'd into a Serpent or Crocodile, along with thee into Egypt, wherewith thou shalt do Signs.

XI.
Moses sets forth
from Midian to
go into Egypt, with
his wife & Child-
ren.

18 And Moses went from Mount Horeb, where he had all this Converse with God, and return'd to Jethro his Father in law, and thinking it not Honest or Civil to leave his Service without his Consent, said unto him, Let me go, I pray thee, and return unto my Brethren, *i. e.* Kindred, which are in Egypt, and see whether they be yet Alive; so that Moses seems to have conceal'd his main Design from Jethro. And Jethro said to Moses, Go in peace. 19 And quickly after this, as is likely, the Lord said unto Moses in Midian, Go now without any longer delay, return into Egypt: for now I tell thee for thy greater Encouragement so to do, All the

PARAPHRASE.

the Men are dead which fought thy Life. 20 And Moses took his Wife, and his Sons, *having had a Second born to him afore this, as is intimated v. 25. of this Chapter, and clearly appears from Chap. 18. 4. and set them, i. e. his Wife and two Children upon an Ass, and he return'd to the Land of Egypt.* And Moses took the Rod of God, *so call'd because God had order'd him to carry it with him (v. 17.) and had appointed it to be the Instrument wherewith he should work Wonders, in his hand as a Sign of his Authority.* 21 And the Lord said unto Moses, *probably as he was in the way to Egypt, When thou art return'd into Egypt whither thou art now going, see that thou do all those Wonders before Pharaoh, which I have put in thy hand, i. e. given thee Power to do: but I foreknow that he will not be perswaded thereby to obey my Command, but will harden himself his Heart many times, i. e. not duly consider the Miracles wrought before him, and which are sufficient to convince him, that I am the True God of Heaven and Earth, whereupon at length I also will further harden his Heart by leaving him to his (w) Own Inclinations, that he shall not let the People of Israel go till I have slain all the First-born of the Egyptians.* 22 And thou shalt say unto Pharaoh, Thus says (ww) * JEHOVAH, or the GOD that is from and to Everlasting; *As I am the God of All the World, so the People of Israel is esteem'd by me in a special manner as my Son, even my First-born, i. e. most Dear and Beloved to me above all other People:* 23 And I say unto, *i. e. command and require thee to Keep my said People no longer in Bondage, but to let my said People esteem'd in a special manner as my Son go out of Egypt, that he, i. e. they may serve me: and if thou persist to refuse to let him go, behold, I will at last slay thy Son, even thy First-born as well as the First-born of all the Egyptians.*

24 And it came to pass by the Way, *i. e. as Moses was returning into Egypt, one night in the Inn where he took up his Lodging, that the Lord met him, i. e. appear'd to him probably in the Shechinah, and sought to kill him, i. e. an Angel was dispatch'd from the said Shechinah, who appear'd in such a manner as if he intended to kill him: Which dreadful Appearance seems to have been made use of, in order to work the more Strongly on Zipporah, and to bring her to do what is related in the following Words.* 25 Then Zipporah, who saw the foremention'd Appearance, *if not of the Shechinah, at least of the Angel, that appear'd as Ready to kill her Husband Moses, presently apprehending that the Cause thereof was, because the Child, of which she had not long since been deliver'd, was not Circumcised; she not being willing to consent thereto on the Eighth day when it should have been done, by reason of the Journey they were going, and on account whereof she probably thought it might be omitted till they came to their Journey's end: whereas Moses should have trusted God to take care*

XII.
God's Anger against Moses, for delaying to circumcise his younger Son.

(w) Read the Paraphrase on Chap. 9. 12. (ww) See note (7) following.

of

P A R A P H R A S E.

of the Welfare of his Child notwithstanding the said Journey, and should have follow'd the plain Precept (Gen. 17. 12, 13, &c.) rather than his Wife's tender Inclination, for not doing of which he fell into this danger: On this account Zipporah presently took a sort of sharp Knife made of a Flint-stone, and cut of the Fore-skin of her Son, and cast it at his, i. e. Moses Feet, and said, Surely a Bloody (x) Husband art thou to me, i. e. surely hereby thou seest that my Affection to thee is so great, that to save thy Life, and thereby as it were to espouse thee again unto me, I have not spar'd to shed the Blood of my Child, by Circumcising him even now while we are on a Journey, when Motion may be dangerous, and must at least be painful, to the Child being sore thereby. 26 So when Zipporah had done this, He, i. e. the Angel who afore appear'd as ready to kill Moses, let him go, disappearing hereupon: Now she said, A bloody Husband thou art, because of the Circumcision of her young Child, which she had been forced to perform, to preserve her Husband. (xx)

XIII.
Aaron by God's
appointment
meets Moses.

27 And when Moses was coming toward Egypt, the Lord said to Aaron, in what manner is unknown, Go into the Wilderness to meet Moses, giving him doubtless more particular Directions than are here express'd, both as to the particular Wilderness, and place of the said Wilderness, where he should meet Moses. And he went accordingly, and met him in the Mount of God, i. e. in Horeb, and so not far from or in the very Confines of Midian, and kissed him at meeting for Joy. 28 And Moses told Aaron all the Words of the Lord, who had sent him; and particularly all the Signs which he had commanded him to do when he came into Egypt, i. e. All that God had said to him in this and the foregoing Chapter.

S E C T I O N X.

Containing What is related by Moses, From his Return out of Midian into Egypt, To his Setting forth with the Israelites from Rameles in order to their Going out of Egypt. Which Particulars take up Chap. IV. 29 — XII. 36.

I.
Moses and Aaron
being come into
Egypt, convince
the Israelites of
their being sent
by God to bring
about their Deli-
verance.

29 And Moses and Aaron, when they were come into Egypt, went, and gather'd together all the Elders of the Children of Israel. 30 And

A N N O T A T.

(x) Mr Mede, in his Discourse 14. Book 1. of his Works, gives a quite different Sense of these words: but that given in the Paraphrase seems preferable.

(xx) After the Child was thus circumcis'd, it seems probable that the Angel directed Moses to send his Wife and Children back to his Father in law, agreeably to Chap. 18. 2, 3. as well because the youngest Child, that had been newly circumcised, was not fit to be carried into Egypt, as for other reasons, so in relation to the Offence the Israelites might have taken at Moses marrying a Woman that was not of their Own Nation.

Aaron

P A R A P H R A S E.

Aaron spake, *i. e.* told the Elders All the Words which the Lord had spoken unto Moses, and Moses had told Aaron v. 28. and when the Elders had acquainted the Rest of the People therewith, and a convenient Number were come together at an appointed place and time, both of the Elders and People, the same Aaron at Moses command or direction did the Signs in the sight of the People so gather'd together, and which God had commanded (v. 8, 9.) to be done for their Conviction. 31 And the People believ'd hereupon, that God had sent Moses and Aaron to deliver them out of Egypt: and when they thus heard from what Aaron had told them, that the Lord had now visited the Children of Israel, and that he had look'd upon their Affliction, (according to Chap. 3. 7, 16, 17.) then they bow'd their heads and worship'd, *i. e.* bow'd their heads by way of Worshipping God, in Acknowledgment of his Goodness and Faithfulness.

Chap. V. And sometime afterward Moses and Aaron applying themselves to proper Persons at Court, acquainted them that they had a Message from the God of Israel to deliver to Pharaoh, and therefore desir'd Audience of Him. And in all Nations there being in those Early Ages some Persons, that pretended to greater Familiarity with their Gods than other Men had, and that were therefore highly Reverenced both by their Own Country-men and Strangers: On this account not only No violence was offer'd to Moses and Aaron, when they came to make such a Demand of Audience, but it was readily granted them. And at the time appointed Moses and Aaron, attended as appears from v. 4. with several of the Elders of Israel, came to Court, and went into the Room where Pharaoh was to give them Audience, and told Pharaoh, *i. e.* Aaron (according to Chap. 3. 14 — 16.) made a Speech unto Pharaoh, wherein he largely and eloquently set forth, as may Reasonably be suppos'd, How they had receiv'd a Commission from their God to act as they did, and particularly to tell Pharaoh according to Chap. 3. 18. Thus says (y) * JEHOVAH, the Eternal God, and who is the God, as of all the World, so in a special manner of the Children of Israel, Let the Israelites my peculiar People go, that

II.
Moses in the name of God demands of Pharaoh to let the Israelites go into the Wilderness &c. which Pharaoh refuses.

A N N O T A T.

(y) Tho' it be true that *Jehovah* is the Original word, which is generally render'd *The Lord*, when the word *Lord* is spoken of God; yet there is a peculiar Reason, why it should be here, as in the foregoing Places where Reference is made to this place, render'd rather *verbatim* JEHOVAH, than by *The Lord*: Namely forasmuch as it is there as well as here mention'd as the peculiar Name of the God of Israel. And so it here makes Pharaoh's Answer v. 2. the more easy to be understood, when he says, *Who is JEHOVAH?* of which name he had never heard afore. Whereas the title *Lord* was Common to the Heathen Deities, many of them being call'd *Baalim* or *Lords*. And that the said word JEHOVAH ought to be Literally render'd here, appears further from Chap. 6. 3. where our Translators were forced to render it so, on the like reason it ought to have been render'd here in like manner.

C

they

PARAPHRASE.

they may hold a Feast, *i. e.* perform a more than ordinary Solemn Service unto Me, according to the peculiar Rites of Worship which I shall prescribe them, particularly by offering Sacrifice (as v. 3) on some Parts of which Sacrifice they were to Feast in the Wilderness, as a Place where they may do it without giving any Offence to the Egyptians, by reason of their different Rites of Worship. 2 And Pharaoh having heard what the Message was, and much disliking what it aim'd at, *viz.* the Letting the Israelites go out of his Country, which he car'd not to venture, as fearing they would not return, nor could be forced by him so to do; in an angry and scornful manner said, Who is JEHOVAH, that I should obey his Voice to let Israel go? I know not JEHOVAH, *i. e.* I acknowledge him not as a God to whom I owe any such Obedience, neither will I let Israel go. 3 And they, *i. e.* Aaron in the name of Moses and himself said, JEHOVAH is as we before said v. 1. the God of Israel or the Hebrews, and he hath met with us, *i. e.* appear'd unto us, and given us this Commission, when we thought of no such thing: and therefore tho' Thou knowest him not, and deniest him any such Obedience on thy own Account as not fearing Him; yet let Us go, we pray thee, but three days Journey (as Chap. 3. 18.) into the Wilderness, and sacrifice unto JEHOVAH our God; lest he fall upon Us for our Neglect of what he has commanded us, with Pestilence, or with the Sword, *i. e.* by sending some Foreign Enemy to fall upon us and cut us off: Whereby they secretly suggested, that Pharaoh would lose the Benefit of their Labours, (which was the principal Reason he car'd not to let them go) more than by their Going for a little time into the Wilderness. 4 And tho' they treated with Pharaoh in this very submissive Way at first, not threatening any Punishment to him, but only telling Him the Danger they themselves were in, if they should not Obey their God so far forth as he should put it in their Power; yet instead of answering their Weighty Reasons, the King of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the People from their Works? giving them to understand thereby, that he look'd upon them Two, as the Disturbers of the Peace of his Kingdom, and Hinderers of his Business and Profits. And then directing his Speech particularly to the Elders of Israel that attended Moses and Aaron, he said unto them: Get you unto your Burdens. 5 And then Pharaoh said particularly to Moses and Aaron, Behold, the People of Israel who are in the Land are now become Many, notwithstanding all the Methods used to prevent it: How much more Numerous will they quickly be, and What will they think of but Sedition, if they be suffer'd to cease from their Burdensome Labour; and yet you two make them or encourage them to rest from their Burdens, it being perhaps their Sabbath-day when they came this time to Pharaoh. And hereupon Moses and Aaron with the Elders seem to have been dismiss'd from the presence of Pharaoh.

P A R A P H R A S E.

6 And Pharaoh commanded the same day *the Egyptians that were* the Task-masters of the People *in Chief*, and *they imparted the said Command to the Israelites that were* (as appears v. 14, 15, &c.) their *Under-* Officers, saying, 7 Ye shall no more give the People Straw to make, *i. e. to use in making* Brick, as heretofore: let them go and gather Straw for themselves. 8 And the Tale of the Bricks which they did make heretofore, you shall lay upon them; you shall not diminish any thing thereof: for they be Idle, and so not having Work enough to imploy their Thoughts, their Mind wanders after other things: therefore they cry, saying, Let us go, and sacrifice to our God. 9 Let there more Work be laid upon the Men, that they may be forced to labour therein so hard, as to have No time to think of any thing else; and let them not regard the vain Words of Moses and Aaron, who do but deceive them with Falsities; or at least, whose Words shall not prove True, if the Power of Egypt can hinder it. 10 And the Task-masters of the People went out, and their Officers, and they spake to the People, saying, Thus saith Pharaoh, I will not give you Straw. 11 Go ye, get you straw where you can find it: yet not any thing of your Work shall be diminished. 12 So the People were scatter'd abroad throughout all the land of Egypt, to gather Stubble instead of Straw. 13 And the Task-masters halted them, saying, Fulfil your Works, your daily Tasks, as when there was Straw. 14 And the Officers of the Children of Israel, which Pharaoh's Task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfill'd your Task in making Brick, both yesterday and to day, as heretofore. 15 Then the Officers of the Children of Israel, *that were under the Egyptian Task-masters in Chief, hoping this late Increase of their Bondage might proceed from the Task-masters, and not from the King himself*, came and cry'd unto Pharaoh, saying, Wherefore dealest thou thus with thy Servants? 16 There is no Straw given unto thy Servants, and they say to us, Make Brick: and behold, thy Servants are beaten; but the Fault is in thy own People. 17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord. 18 Go therefore now and work: for there shall no Straw be given you, yet shall ye deliver the Tale of Bricks. 19 And the Officers of the Children of Israel did see that they were in Evil Case now, *there being no Hope of Relief*, after it was said to them by the King himself, Ye shall not diminish any thing from your Bricks of your daily Task, *tho' no Straw be given you*. 20 And they met Moses and Aaron, who stood in the Way as they came forth from Pharaoh, *on purpose to hear what Success the said Officers had in their Petition*. 21 And they said unto them, The Lord look upon you, and judge, *i. e. requite you as you deserve*; because you have made our Saviour to be abhorr'd, *i. e. made us Odious* in the eyes of Pharaoh, and in the eyes of his Servants; *what*

III.
Pharaoh encreases
the Bondage of the
Israelites.

you have done, tending to put a Sword in their hands to slay us, i. e. being like to prove an Occasion or Pretence for their destroying our Whole Nation.

IV.
Moses is sent by
God to encourage
the Israelites with
new Assurance of
their Deliverance.

22. And Moses finding it to be to no purpose to answer the Officers, who had so expostulated with him, they being at present too much exasperated, and thereby prejudiced against any thing he could say, chose therefore rather to represent to God the Complaints they had made to him; and thereupon return'd unto the Lord, i. e. probably to the Place where the Lord had appear'd to him since he came into Egypt, and whither he was to resort unto the Lord on all proper Occasions: and Moses himself being disturb'd not a little in his Mind at the bitter Reflections, which the aforesaid Officers had made upon his Conduct, forgot himself so far as that he said not without Undecency, Lord, wherefore hast thou so evil treated this People? why is it that thou hast sent me? 23 For since I came to Pharaoh to speak in thy Name, he has done more Evil to this People than afore, on that very Account; neither hast thou deliver'd thy People at all. Whereas Moses should have remember'd, that God had told him more than Once, that Pharaoh would not obey him at first, (as Chap. 3. 19. and 4. 21.) Chap. VI. Then the Lord, appearing (as seems from v. 12.) in the Shechinah, said unto Moses, graciously condescending to satisfy his Complaints: Now in a short time shalt thou see what I will do to Pharaoh: for with a strong Hand, i. e. I will bring such Plagues upon him, that he shall let them go; and not only so, but with a strong Hand, i. e. the Plagues shall so terrify him at last, that he shall even drive them out of his Land. 2 And God spake further unto Moses, and said unto him, I am JEHOVAH: 3 and I appear'd unto Abraham, unto Isaac, and unto Jacob, by the Name of GOD ALMIGHTY, (but by my Name (2) JEHOVAH was I not known to them, the First time I made this my Name Known, being to Thy self at Mount Horeb, Chap. 3. 14, 15, &c. to the end that thereby I might be for the Future call'd by the Israelites, and distinguish'd from the Gods of other Nations as by my Peculiar Name; This also being the Name whereby I purpose to make my self Known to the Jews, and the rest of Mankind, when I shall come in Human Nature upon Earth, to compleat the Work of Man's Redemption. I appear'd,

A N N O T A T.

(2) It is an allow'd Rule among the Judicious, that the plain or literal Sense is to be prefer'd before any other in expounding of Scripture, where the Analogy of Scripture will bear it. According to which Rule I can't but prefer the Sense given in the Paraphrase of God's not being Known to Abraham &c. by the name JEHOVAH, before any Other, tho' I find Bp Kidder and Bp Patrick lately, as well as Others formerly, expounding the said Expression in a different Sense. Both the said Bishops note, that it is not said, My name Jehovab was not known to them, but I was not known to them by this Name: which Expression, I think, plainly signify One and the Same thing. The Bishops will have By my name Jehovab the

A N N O T A T.

the latter Expression to signify, *By that which it imports*: but then surely *My name Jehovah* in the former Expression may as well signify, *That which it imports*: So that according to the said Interpretation the said two Expressions will amount to this: *That which my name Jehovah imports, was not Known to them*; and, *By that which my name Jehovah imports, I was not Known to them*: between which two I can find no Real Difference. Bp Patrick owns, that some Jews imagin that the name *Jehovah* was First reveal'd to Moses; which I take Notice of, that the Reader may see, the Words have been long since understood in their plain Natural Sense by Others, (and indeed Christians as well as Jews) as well as me. I proceed to observe that the Reasons produced for not taking the said Words in their plain Sense, are of no weight. It is then alledg'd, that it is evident from the whole Book of *Genesis*, that the name *Jehovah* was known *Afore this time*, forasmuch as *Moses* uses it all along even from Chap. 2. 4 of *Genesis*. But I answer, This do's not prove what it is brought for, unless it can be prov'd also, that *Moses* wrote the Book of *Genesis* *Afore* God appear'd to him at Mount Horeb: Which not only can Never be done, but there are Evident Proofs that he did not write some part of *Genesis* till many years *After* God appear'd to him in Mount Horeb; and thence it appears very probable that he wrote the *Rest* about the same time, inasmuch that I know of No one that ever thought *Moses* wrote *Genesis* *Before* God's appearing to him in Mount Horeb, and there acquainting him with this his name *Jehovah*. Since then it is (I may say) Universally agreed, that *Moses* writ not the Book of *Genesis*, till after God had made known to Him the name *Jehovah*; it hence follows, that *Moses* using the name *Jehovah* in the Book of *Genesis* is no clear Proof, that the said Name was known to Those who liv'd in those former times; and consequently no such Proof, as on account thereof to warrant, much less make it necessary to understand the Expression we are speaking of in any other than the Natural or Literal meaning of the said Expression, viz. that the said Name *Jehovah* was not Known to Any that lived in the Times spoken of in *Genesis*. Forasmuch as tho' the said Name was Unknown to All before him, yet *Moses* might very reasonably use the said Name in writing the History of Those that liv'd before him, because he wrote the said History for the sake of Those that liv'd in his days and after him, especially the *Israelites*, whom God would have call him by this Name, as the peculiar Name of their God. For which Reason *Moses* thought fit to speak of God under this Name, even in the History of Former times, that the said *Israelites* might the Better understand, that the God he spoke of was no other than their God who brought them out of Egypt, and who a little before that their Deliverance, had made this his Name known, to the end that he might thereby be call'd, as for other Reasons aforementioned, so also and especially in Remembrance of such their Deliverance, or in Acknowledgment that He was their Only Deliverer. And hence it is that we meet with this Expression so often used by *Moses*, *Jehovah* (or as we render it, The Lord) YOUR God.

It may be thought that All I have offer'd is quite Overthrown by Gen. 15. 7. where it is expressly said, *I am (the Lord, that is in the Hebrew) JEHOVAH, that brought thee out of Ur, &c.* Whence it is infer'd that God call'd himself there by the name *Jehovah*, when he spake to *Abraham*; and consequently was known to *Abraham* by that Name. But in Answer hereto I observe, that it is not Certain that the present Reading was the Original Reading, or the very Words which God spake unto *Abraham*: Forasmuch as the LXX, who always render the Hebrew *Jehovah* by *Kieus*, here have, *Ego & Deus* &c. Whence follows One of these two things: Either that the LXX read in their Copy, not *Jehovah* but *El* or the like: Or else at least they judg'd, that altho' *Moses* here used the word *Jehovah*, yet it was not the Word made use of by God himself, (which their Judgment was founded

A N N O T A T.

founded on the plain Meaning of what is said in this place, viz. that *God was not known to them, i. e. Abraham &c. by his name Jehovah,*) but only here used by Moses to make the *Israelites in his and future times the Better understand,* that the God who spoke thus to Abraham was the *same* God that brought them out of Egypt, &c. Now whichever of the two foresaid Opinions be made choice of, as to the *Cause* of the LXX Translation being thus *different* from the *present* Reading of the Hebrew, it follows that the Argument drawn from Gen. 15. 7. is not sufficient to *warrant*, much less make it *necessary* to understand what is here said of the name *Jehovah* being *not Known to Abraham &c.* in any other than the plain or literal meaning of the Words.

If it be further urg'd that *Jehovah* is often read in the Book of *Job*, and therefore the said Name was known before God here made it known to Moses; forasmuch as what is related in the said Book, was *transacted before* what Moses says of this Name: I answer, that tho' it may be true, that the *Matters* related in *Job* were *transacted before* the Particulars which Moses gives account of as to the name *Jehovah*; yet the *Book of Job* might be *written after* the Declaration of the said Name to Moses. And that it was *so*, the *very mention* of the said Name in the said Book is, I think, a good Evidence. Not to add, that it is the Opinion of Some, that *Moses* wrote the said Book of *Job*: and of Others, that 'twas wrote *much later*. So that in short, the mention of the name *Jehovah* therein can be no good Proof, that the said Name was known before the Declaration thereof to Moses.

As for the Reason given or follow'd by Bp Kidder and Bp Patrick, why God makes such use of his name *Jehovah* in reference to What he was now about to do, viz. because as the said Name imports a Self-existent Being, who consequently gives Being to All things else; so now God was about to give Being to his Promises, as it were, by actually performing them: This Reason to me seems to carry in it an Harsh or Forced Sense. Whereas the plain Reason seems to be rather this, viz. that God being now about to do such great things for the Israelites, thought fit to make known this his Name to them, that *thereby* he might be call'd (as on other Accounts mention'd in the Paraphrase, so especially) in Remembrance and Acknowledgment of his Delivering them out of Egypt, &c. So that the said Name should put them in Mind of such his Great Mercies, as oft as it was mention'd or used, as being made known to them just before God begun to shew the said Mercies unto them. This is agreeable to what God himself says, Chap. 3. 15. *This is my Name for ever, and this is my Memorial, &c.* According to which also *This Name* is still made use of under the Gospel, it generally answering to *Κύριος* in the N. T. viz. when spoken of God or Christ; and it being fully express'd Revel. 1. 8.

I think this also a proper place to observe, that I can by no means approve of what Some Learned Men have advanc'd, as to the true Pronunciation of the Word, which we commonly pronounce *Jehovah*. Namely, because it is not to be doubted, but the Greek word *Ιαβ* is no other than the Hebrew word we are speaking of, turn'd into a Greek word; hence Some have infer'd, that the True or Original Pronunciation of the said Word was *Jehavoh*, not *Jehovah* as now adays it is pronounced. But if this Argument be of any Force, it will follow also, that *Most other proper Names* in the Bible were *Originally pronounced differently* from what they be now pronounc'd or pointed according to the present Hebrew Bibles. Wherefore if the Difference between the present pointing or pronunciation of other proper Names in the Hebrew Bible and Greek Version be no Good Argument, that the present Pronunciation of the said proper Names according to the present Hebrew Bibles, is *not True* or the *Original pronunciation*; but only that the Greeks did somewhat vary the Hebrew pronunciation, that the said Words

P A R A P H R A S E.

I say, unto Abraham, &c.) 4 and I also made and establish'd, i.e. frequently confirm'd my Covenant with them, viz. to give them in their Posterity the land of Canaan, the land of their Pilgrimage, wherein they were Strangers. 5 And I have also heard the Groaning of the Children of Israel, whom the Egyptians keep in Bondage: and I have remember'd my Covenant. 6 Wherefore in remembrance of my said Covenant, I have sent, and now again send thee to say unto the Children of Israel, I am JEHOVAH, which is the Name whereby ye shall for the Future call me, and distinguish me as your God from all the Gods of other Nations, as plainly denoting my Self-existence from all Eternity, and so consequently all my other Attributes of Immutability and Omnipotency, and that I am the Only True and Living God, as giving Being to All things else: And as I am therefore able notwithstanding all Opposition thereto, so you may by the Literal Import of this Name be more fully satisfy'd, that certainly I will bring you out from under the Burdens of the Egyptians, and I will rid you out of their Bondage: and I will redeem you with a stretched out Arm, i.e. by my great Power, and with great Judgments, i.e. by great Plagues sent on the Egyptians. 7 And on account

A N N O T A T.

Words might have the better Euphony or sound the Better, according to the Analogy or Rules of Euphony in their Language: Then the Same is to be allow'd as to the present and common pronunciation of the name *Jehovah*, viz. that it is or may be the True or Original pronunciation thereof, notwithstanding the Greeks pronounced it *Ιαω*. And that it is the True pronunciation, may, I think, be made appear from these following Considerations. It is acknowledg'd by All that the word *Jehovah* do's literally denote that Being, which is, and was, and shall be, i.e. the Eternity of God. Wherefore the said compound Word must be made up of such Parts, as severally denote the Time past, present, and to come, according to the Analogy of the Hebrew Language. Now the Radix, whence the said Word is deriv'd, is *Havah*, which signifies *Was*, as its present Participle *Hoveh* signifies *Is*, and its third person Future *Jehoveh* signifies *Shall be*. And from the Syllable *Je* of the Future, the Syllable *Ho* of the Participle Present, and the Syllable *Vah* of the Radix or Perfect, is the said word *Jehovah* evidently made, and accordingly signifies Him that *Was*, and *Is*, and *Is to come* or *Shall be*, according to the Import of the three Syllables or Parts of which it is Compounded. But the like Natural Etymology can't be given, if the Word is to be pronounced *Jehavoh* agreeable to the Greek *Ιαω*; forasmuch as tho' there be the same Future Syllable *Je*, and the Syllable *Ha* may be the first Syllable of the Perfect *Havah*, yet no account can be given of the remaining Syllable *Vah*, it being no Syllable of the Participle Present *Hoveh*. On these Considerations, I can't but think the Common pronunciation of *Jehovah* to be the True pronunciation made use of Originally by the Hebrews. For that altho' the Jews have for many Ages past out of a groundless Superstition forbore to pronounce this Name, and have hence gave it the Title of the *Ineffable Tetragrammaton* or *Four-letter'd Name*; yet that the Hebrews did at first pronounce it, is evident from the Greek word *Ιαω*, it being impossible for the Greeks to have thus turn'd it into a Word of the like Sound, if they had not heard the Hebrews pronounced it first.

of

P A R A P H R A S E.

of such my Redeeming you, I will take you henceforth to me for a People, i. e. as my People in a peculiar manner; and I will be to you a God, as afore so thenceforward in a peculiar or special manner on the aforesaid account; and ye shall know, i. e. have sufficient Evidence to make you know, that I JEHOVAH your God am He Only, who without the Help of any other God brings you out from under the Burdens of the Egyptians: 8 and I will bring you into the Land concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an Heritage according to my Covenant with your Fathers. I am JEHOVAH, this is the Name whereby ye shall call me as your God in a special manner, or as for other Reasons abovemention'd, so especially in Remembrance and Acknowledgment that I brought you out of Egypt. 9 And Moses went and spake so unto the Children of Israel: but they hearken'd not unto Moses, i. e. believ'd him not for anguish of Spirit, and for the cruel Bondage they lay under, whereby they were now so dejected, as that they had not heart so much as to hope for Deliverance.

V.
Moses is sent a-
gain by God unto
Pharaoh.

10 And the Lord spake unto Moses, saying, *after he was return'd to him again from delivering the foresaid Message to the Israelites, for to receive further Directions what to do, having found the Israelites not to hearken to the said Message. 11 Go in again, and spake unto Pharaoh King of Egypt, that he let the Children of Israel go out of his Land. 12 And Moses spake before the Lord, i. e. before the Visible Glory wherein God appear'd now unto him, saying, Behold, the Children of Israel have not hearken'd unto me, tho' it be their Interest to do it; how then shall Pharaoh hear me, when it is against his Interest as he thinks so to do; and especially since He is a King, and I am One who am of (a) Uncircumcised lips, i. e. an ill Speaker, and so very Improper to speak to a King? 13 And the Lord reminding as is probable Moses that this Excuse had been answer'd before, (Chap. 4. 10, 11, &c.) and that from what had been there said also he might easily have suppos'd, that He was not requir'd to deliver the said Message to Pharaoh with his Own Mouth, but by the Mouth of Aaron; accordingly now spake unto Moses, and unto Aaron, (who was likely now call'd before the Lord to that end) jointly, and gave them jointly a Charge unto the Children of Israel, and unto Pharaoh King of Egypt, in order to bring the Children of Israel out of the land of Egypt.*

VI.
The Genealogy of
Moses and Aaron.

14 *Here Moses thinks fit to give an Account of the Genealogy of Himself and Aaron, that he might leave it on Record to Posterity, that they were both true Israelites. These be the Heads or principal Persons of their*

A N N O T A T.

(a) It is the manner of the Hebrews to call those parts *Uncircumcis'd*, which are unfit, or not so fit as they should be for the Use, for which they were design'd, and consequently can't do their proper Office. Thus we read of *Uncircumcis'd Ears*, &c.

Fathers

P A R A P H R A S E.

Fathers Houses, *i. e.* of the several Families of Israel, as is afore related Gen. 46. 9. &c. and which Moses here repeats only so far as was requisite to introduce his own Genealogy from Levi the third Son of Israel. Namely it is afore observ'd (Gen. 46.) that the Sons of Reuben, the First-born of Israel, were Hanoah, and Pallu, Hezron, and Carmi: these be the Families of Reuben. 15 And the Sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish Woman: these are the Families of Simeon. 16 And these are the names of the sons of Levi, according to their Generations; Gershon, and Kohath, and Merari, *which is all that is afore related* (Gen. 46. 11.) concerning the Descendents of Levi. To which therefore Moses adds here: And the years of the Life of Levi, (*which Moses takes Notice of out of respect to Levi, as being the Head or Patriarch of his Own Tribe, the Lives of No other of the Heads of the Twelve Tribes, or of Jacob's immediate Sons, being taken Notice of by him, but Joseph's,*) were an hundred thirty and seven years. 17 The Sons of Gershon; Libni, and Shimi, according to their Families. 18 And the Sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the Life of Kohath were an hundred thirty and three years; *which likewise Moses takes Notice of, because Kohath was his own Grandfather.* 19 And the Sons of Merari; Mahali, and Musi: these are the Families of Levi, according to their Generations. 20 And Amram took him Jochebed, *(b)** the Daughter of his Uncle, to Wife; and she bare him Aaron and Moses: And the years of the Life of Amram were an hundred and thirty and seven years: *which Moses likewise takes Notice of out of respect to his Father.* 21 And the Sons of Izhar; Korah, and Nepheg, and Zichri. 22 And the Sons of Uzziel; Misael, and Elzaphan, and Zithri. 23 And Aaron took him Elisheba, Daughter of Aminadab, Sister of Naashon, *who was a Prince of the Tribe of Judah, and Chief Commander of their Host by God's Appointment* (Numb. 2. 3) *when they were come out of Egypt,* to Wife: *which Moses is thought to take this Notice of, that the Knowledge of Aaron's thus Matching into so Honourable a Family might breed in Posterity a greater Reverence to the Priesthood, which was settled in the Family of Aaron:* and she bare him Nadab, and Abihu, Eleazar, and Ithamar. 24 And the Sons of Korah; Assir, and Elkanah, and Abiasaph: these are the Families of the Korhites. 25 And Eleazar Aaron's son took him one of the daughters of Putiel to Wife; and she bare him Phinehas: these are the Heads of the Fathers of the Levites, according to their Families. 26 These aforemention'd v. 20. are that Aaron and Moses, to

A N N O T A T.

(b) So the LXX render the Original word, specifying withall that the said Uncle was Amram's Father's Brother. And herein they are followed by the Vulgar Latin and Syriac Interpreters. See more Numb. 26. 59.

D

whom

P A R A P H R A S E.

whom the Lord said, Bring out the Children of Israel from the land of Egypt, according to their Armies, *i. e. Tribes grown so numerous as to make each an Army.* 27 These are they which spake to Pharaoh King of Egypt, to bring out the Children of Israel from Egypt: these are that Moses and Aaron.

VII.
Moses gives a fuller Account of what God gave him in charge to say, when he sent him the second time to Pharaoh.

28 *Moses having thus after v. 13. inserted his Own and Aaron's Genealogy, in order to carry on the Better the Tbread of his Account of the Message they were employ'd in to the Children of Israel and to Pharaoh, He repeats again what he had related v. 11, 12, 13. viz. And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, what is before v. 11. related,* 29 namely, that the Lord spake unto Moses, saying, I am the Lord: spake thou unto Pharaoh King of Egypt all that I say unto thee. 30 And Moses said before the Lord, Behold, I am of uncircumcised Lips, and how shall Pharaoh hearken unto me, *when the Israelites refuse to do it?* Chap. VII. Then the Lord said unto Moses *what is before (v. 13.) related in short, and what Moses comes now more fully to relate, viz. See, i. e. mark well what I am about to say as being a Full Answer to all thy Objections,* I have made thee a God unto Pharaoh, *i. e. not only my Ambassadour to speak to him in my Name, but also my Substitute to punish him for his Disobedience to me;* and Aaron thy Brother shall be thy Prophet, *i. e. shall interpret or make known thy Mind to Pharaoh, as Prophets make known the Mind of God to other Men;* and accordingly this latter end of this Verse is so explain'd in the following: 2 Namely, thou shalt speak to Aaron All that I command thee; and Aaron thy brother shall speak *the same* unto Pharaoh; *the Substance of which is,* that he send the Children of Israel out of his Land. 3 And I will (c) harden Pharaoh's heart, and on account of his said Hardness of heart multiply my Signs and my Wonders in the Land of Egypt. 4 Namely, *I tell you again and again beforehand, that you may not be any more surpris'd at it, that* Pharaoh shall not hearken unto you of a considerable time, that at last I may lay my hand on Egypt in a most signal Judgment, *viz. by slaying all the First-born thereof, and so bring forth my Armies, even my People the Children of Israel, the several Tribes of which by this time were so multiply'd that each singly made an Army, out of the Land of Egypt by great Judgments, i. e. Plagues.* 5 And the Egyptians shall know, *i. e. be convinc'd that* I am the Lord *whom they can't withstand,* when I stretch forth my hand upon Egypt to bring my Plagues thereon, especially that of killing their First-born, and thereupon bring out the Children of Israel from among them. 6 And Moses and Aaron did as the Lord commanded them, so did they Readily and Roundly, without making any Excuses or Objections for the future. 7 And Moses was fourscore years old, and Aaron fourscore and three

(c) Read the Paraphrase on Chap. 4. 21.

years

P A R A P H R A S E.

years old, when they spake unto Pharaoh: *which is taken notice of to shew that they were arriv'd to the Age of a settled Gravity, when God made choice of them for this weighty Employment.*

8 And Moses and Aaron having, in Obedience to God's (d) Command, obtain'd another Audience of Pharaoh at an appointed time, before they went to Court, the Lord was pleas'd to appear again unto them in order to give them further Directions in their Proceedings, viz. he spake unto Moses and unto Aaron, saying, 9 I foreknow that Pharaoh will this time demand of you a Proof, that you are sent by the God of Israel: therefore when Pharaoh shall speak unto you, saying, Shew me a Miracle, i. e. somewhat that can't be done but by a Divine Power, for a Proof that you are sent by the God of Israel: then thou shalt say unto Aaron, Take thy Rod and cast it before Pharaoh, and it shall become a Serpent. 10 And after having receiv'd these Directions from God, at the time appointed for their Audience, Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his Rod before Pharaoh, and before his Servants, and it became (e) a Serpent or Crocodile: the Sight whereof, as it was so terrible, that it frighted Moses at first, so as that he fled from it, Chap. 4. 3. so tis not to be doubted but Pharaoh, and his Courtiers then present with him, were no less startled at the first Appearance of it. 11 But having recover'd his Fright, then Pharaoh also call'd the Wise-men, as they are call'd by the Egyptians, even the Sorcerers or Jugglers, the two Principle of which were Jannes (f) and Jambres, to see if they could not do the like Miracle: now the said Sorcerers, otherwise call'd Magicians of Egypt, they also did in like manner with their Inchantments: 12 for they cast down every Man his Rod, and they seemingly became Serpents, God permitting the said Sorcerers by the assistance of Evil Spirits, either to cast a Mist before the Eyes of Pharaoh and his Courtiers so as to Deceive their Sight, and to take that for Serpents which was not; or else to convey thither real Serpents in the place of their Rods, which they convey'd away: the Spectators in both Cases not seeing any such Conveyance by reason of a Mist cast before their Eyes, or the like. But, to convince Pharaoh notwithstanding of the Supream Power of the

VIII.
Moses go's the second time to Pharaoh, when his Rod was turn'd into a Serpent.

A N N O T A T.

(d) First mention'd Chap. 6. 11, 12. and repeated v. 29, &c.

(e) See note (w) on Chap. 4. 3.

(f) See 2 Tim. 3. 8. It is not improbably suppos'd by Bp Patrick, that the Original of Sorcerers or Magicians was this, viz. that God being pleas'd to admit the Holy Patriarchs to Familiar Discourses with him, the Devil endeavour'd to imitate him, that he might keep Men in his Obedience by pretending Discoveries of Secret things to them. And when God was pleas'd to work Miracles for the Confirmation of the Truth, the Devil directed Those that were Familiar with him, to invoke his Help for the performance of Strange things, which confirm'd them in their Errors.

P A R A P H R A S E.

God of Israel, the Serpent, into which Aaron's Rod was chang'd, mov'd toward and swallow'd up the Serpents one after the other, into which their Rods were seemingly chang'd. 13 Nevertheless Pharaoh's heart was harden'd so by what his Magicians had done, that he hearken'd not unto them, *i.e. Moses and Aaron, i.e. would not consent to the Israelites Going, as the Lord had said he would do.*

IX.
Moses turns the
Waters into Blood;
which was the
First of the Ten
Plagues sent on
the Egyptians.

14 And Moses returning, as is probable, to the Place where the Divine Majesty was wont to appear to him to have further Directions, the Lord said unto Moses, Pharaoh's heart is harden'd, he refuses to let the People go, as I foretold thee he would. 15 However get thee unto Pharaoh in the Morning again to Morrow, lo, he goes, *i.e. I know he will go out unto the Water, and thou shalt stand by the River's brink, against he come: and the Rod, which was turn'd to a Serpent, shalt thou take in thy hand.* 16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my People go, that they may serve me in the Wilderness: and behold, hitherto thou wouldst not hear. 17 Thus says the Lord, In this thou shalt know that I am the Lord, In this, say I Moses, which the Lord has commanded me to do: namely, Behold, if thou still refusest to let the Israelites go, I will order Aaron to smite with the Rod that is in my hand, upon the Waters which are in the River, and they shall be turn'd to Blood: 18 and the Fish that is in the River shall dy, and the River shall stink; and the Egyptians shall loath to drink of the Water of the River: Thus will God now begin even to punish thy Disobedience to his Will. 19 And accordingly on the morrow Moses deliver'd the foresaid Message to Pharaoh, and he refusing to obey, the Lord spake unto Moses, *i.e. directed him forthwith to Deliver the Rod out of his Own into Aaron's hand, and to say unto Aaron, Take thy Rod, and stretch out thy hand upon the Waters of Egypt, upon their Streams, upon their Rivers, and upon their Ponds, and upon all their Pools of Water, that they may become Blood; and that there may be a like change of all Water into Blood throughout all the land of Egypt, namely of all Water kept in Houses for present Use, both in Vessels of Wood, and in Vessels of Stone.* 20 And Moses and Aaron did so, as the Lord commanded: and he, *i.e. Aaron* lift up the Rod and smote the Waters that were in the River, in the sight of Pharaoh, and in the sight of his Servants: and all the Waters, that were in the River, were turn'd to Blood. 21 And the Fish that was in the River dy'd: and the River stank, and the Egyptians could not drink of the Water of the River: and there was the like change of the Water, whether in Ponds or Vessels, (as v. 19.) into Blood throughout all the land of Egypt. 22 And the Magicians of Egypt did so seemingly with their Inchantments, making some Water look like Blood; and hereupon Pharaoh's heart was harden'd again, he thinking on this Account, that his God was as Powerful as the

God

P A R A P H R A S E.

God of Israel, neither did he hearken unto them; as the Lord had said.
 23 And Pharaoh turn'd and went into his House, neither did he set his heart to consider seriously this Miracle also, and the Difference between it and what the Magicians did; which is mention'd as the Reason why his heart was not mov'd by this Miracle. 24 And all the Egyptians digg'd round about the River for Water to drink; for they could not drink of the Water of the River or Pools or Ponds afore made, or of any Water which was in Vessels in their Houses when the said Miracle was wrought: but it is thought that by thus digging afterward they found Clear Water; the Miracle being design'd to have Effect only on such Water, as was in Pits or the like then in being, not on such Pits as should be digg'd afterwards. 25 And seven days were fulfill'd, after that the Lord by the means aforesaid had smitten the River, and thereby turn'd the Waters into Blood, before the said Plague was remov'd, which was the First of the Ten Plagues.

Chap. VIII. And the Lord spake unto Moses, who may be well sup-
 pos'd daily to attend the Divine Majesty to know his Pleasure, Go again
 unto Pharaoh, and say unto him, Thus saith the Lord, Let my People
 go, that they may serve me. 2 And if thou refuse to let them go, be-
 hold, I will smite all thy Borders with Frogs. 3 And the River shall
 bring forth Frogs abundantly, which shall go up and come into thy
 House, and into thy Bed-chamber, and upon thy Bed, and into the House
 of thy Servants, and upon thy People, and into thy Ovens, and into
 thy Kneading-troughs. 4 And not only so, but the Frogs shall come up
 both on thee, i. e. thy very Person or Body, and upon thy People, and
 upon all thy Servants or Courtiers; whereby is plainly denoted that they
 did not come upon the Israelites. 5 And Moses having deliver'd the said
 Message to Pharaoh, and he again refusing to let the Israelites go, im-
 mediately or on the spot the Lord spake unto Moses, i. e. by some inward
 Suggestion directed him forthwith to Say unto Aaron, Stretch forth thy
 hand with thy Rod over the Streams, over the Rivers, and over the
 Ponds, and cause Frogs to come up upon the land of Egypt. 6 And
 Aaron stretched out his hand over the Waters of Egypt; and the Frogs
 came up, and cover'd the land of Egypt. 7 And the Magicians did so
 with their Inchantments, and brought up Frogs out of some Part of the
 River or Ponds they stood at, upon the land of Egypt; God permitting
 them to do what would be for the greater Punishment of the Egyptians.
 But whereas it is likely that Pharaoh order'd them afterwards, on the con-
 trary, to try their Skill or Power in removing or destroying the Frogs that
 Moses had brought up, They were Not able to do this; God hereby shew-
 ing them that they could do no more than he saw fit to permit them.
 8 Then Pharaoh, being thus forced thereto, call'd for Moses and Aaron,
 and said, Intreat the Lord, hereby acknowledging that he only had Power

X.
 The Plague of
 Frogs, which was
 the Second of the
 Ten.

P A R A P H R A S E.

to do it, that he may take away the Frogs from me, and from my People: and I will let the People go, that they may do Sacrifice unto the Lord. 9 And Moses said unto Pharaoh, *To let you see that what I do or have done, is not done out of any bare Disaffection or Disrespect I have to your Person; and also to let you see that our God can do what he pleases at any time, * I will do you the Honour for this time to name the Time, when I shall intreat the Lord for thee, and for thy Servants, and for thy People, to destroy the Frogs from thee, and thy Houses, that they may remain in the River only.* 10 And he said, *I desire it may not be deferr'd any longer than to morrow.* And he said, *It shall be according to thy word: that thou mayst know, that there is none like unto the Lord our God.* 11 And the Frogs shall depart from thee, and from thy Houses, and from thy Servants, and from thy People; they shall remain in the River only. 12 And Moses and Aaron went out from Pharaoh *to the Place, as is likely, where Moses was wont to attend on the Divine Majesty:* and Moses cried unto the Lord **concerning what he had said about the Frogs, and appointed unto Pharaoh.* 13 And the Lord did according to the word of Moses *unto Pharaoh; and on the morrow the Frogs dy'd of themselves, and were carried out of the Houses, out of the Villages, and out of the Fields.* 14 Namely they gather'd them together upon Heaps *first, and the Land stank therewith, and then they carried them and cast them into the River or Sea; whereas God could, if he had pleased, have caused them to return into the River themselves; but he saw fit to take the other way, partly for the Greater punishment of the Egyptians, and partly to convince them that they were Real Frogs.* 15 But when Pharaoh saw that there was Respite, *i. e. that he was freed from the great Strait in which he had been, he kept not his Promise v. 8. but again harden'd his heart, and hearken'd not unto them; as the Lord had said.*

XI.
The Plague of
Lice, which was
the Third of the
Ten.

16 And the Lord *was justly so far provok'd by this Breach of Pharaoh's Promise, and by his Obstinacy growing thus Greater, that He orders not Moses to give Pharaoh any Notice aforehand as formerly, but said unto Moses, Say unto Aaron without any more ado, Stretch out thy Rod, and smite the Dust of the Land, that it may become Lice throughout all the land of Egypt.* 17 And they did so; for Aaron stretched out his hand with his Rod, and smote the Dust of the Earth, and it became Lice, in Man and in Beast: all the Dust of the Land became Lice throughout all the Land of Egypt. 18 And the Magicians did endeavour to do so with their Inchantments, *viz. to bring forth Lice, but they could not, God being pleased not to let the Evil Spirits any longer assist them so far, and choosing (as it seems probable) to do so in respect to such small Creatures as Lice, to teach them that they could not have done what they did afore, as to the Frogs &c. but by his Permission. And as they could not produce other Lice, so neither could they remove or destroy the Lice produc'd*

P A R A P H R A S E.

duc'd by Moses and Aaron: so there were Lice upon Man, and upon Beast. 19 Then the Magicians said unto Pharaoh, This is done by no Other than the Finger or Power of God, viz. of the God of the Hebrews, whom therefore Pharaoh and they ought to have acknowledg'd to have been Superior to their God or Gods: but this Plague being more loathsome than terrible, Pharaoh's heart was harden'd still, and he hearken'd not unto them, as the Lord had said; nor so much as send for Moses to get it removed.

20 And the Lord said unto Moses, Rise up early in the Morning to morrow, and stand before Pharaoh, (lo, he comes forth to the Water) and say unto him, Thus says the Lord, Let my People go, that they may serve me. 21 Else if thou wilt not let my People go, behold, I will send (ff) Swarms of Flies, particularly of *Flesh or Dog-flies* upon thee, and upon thy Servants, and upon thy People, and into thy Houses: and the Houses of the Egyptians shall be full of Swarms of Flies, and also the Ground whereon they are. 22 And I will * in a (g) Miraculous manner distinguish in that day the land of Goshen, in which my People dwell, from the rest of Egypt, viz. so that no Swarms of Flies shall be there; to the end thou mayst know, that I am the Lord in the midst of the Earth. 23 Even for this Cause I will make such a Distinction between my People and thy People: and no longer than to morrow shall it be afore this Sign or Miracle shall be wrought. 24 And the Lord did so: and there came a grievous Swarm of Flies into the House of Pharaoh, and into his Servants Houses, and into all the land of Egypt: the Land was corrupted by reason of the Swarms of Flies, i.e. the Blood of the Egyptians, the Inhabitants of the Land, was corrupted by the Flies sucking thereof, they leaving at the same time such a Venom in their Blood, that their Bodies swell'd, and many of them dy'd. 25 And this being thus more Terrible than that of Lice, Pharaoh call'd for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land of Goshen even Publickly. 26 And Moses said, It is not meet or advisable for us so to do: for we shall sacrifice the Abomination of the Egyptians to the Lord our God, i.e. with such Rites as are abominated by the Egyptians: And lo, i.e. we desire your Majesty but duly to consider what we are about to say, viz. shall we sacrifice (h) the Abomination of the Egyptians before their Eyes, and will they not stone us? i.e. if we thus Publickly sacrifice to our God in such

XII.
The Plague of
Flies, which was
the Fourth of the
Ten.

A N N O T A T.

(ff) The Hebrew word literally signifies a Mixture, whence Some understand here a Mixture of noisom or wild Beasts.

(g) So the Original word imports.

(h) This Abomination did not consist in the Israelites being to Sacrifice such Cattle, viz. Oxen or Sheep, &c. as the Egyptians accounted Sacred and so Unlawfull to kill; forasmuch as it appears from Herodotus, that the Egyptians did themselves

P A R A P H R A S E.

a manner as is Abominable to them, they will certainly stone us, notwithstanding we have your Licence so to do. 27 Wherefore we will, *i. e.* must insist on your consenting for us to go three days Journey into the Wilderness, and there to sacrifice to the Lord our God, in such manner or with such Rites and Ceremonies as he shall command us, where we may do it without any such danger. 28 And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God, in the Wilderness; only you shall not go very far away, no further than you can go in three days, as you have mention'd: Wherefore without delay intreat your God for to take this Plague of Flies away from me and my People. 29 And Moses said, Behold, I go out from thee, and I will intreat the Lord, that the Swarms of Flies may depart from Pharaoh, from his Servants, and from his People, to morrow: but let not Pharaoh deal deceitfully any more, (*as he did afore v. 8. compar'd with v. 15.*) in not letting the People go to sacrifice to the Lord, according to what he now promises. 30 And Moses went out from Pharaoh, and intreated the Lord. 31 And the Lord did according to the word of Moses; and he remov'd the Swarms of Flies from Pharaoh, from his Servants, and from his People: there remain'd not one. 32 But Pharaoh harden'd his heart at this time also, neither would he let the People go.

XIII.
The Plague of
Murrain, which
was the Fifth of
the Ten.

Chap. IX. Then the Lord said unto Moses, Go in unto Pharaoh, *i. e.* go to Court and demand a new Audience of him, and tell him, Thus says the Lord God of the Hebrews, Let my People go, that they may serve me. 2 For if thou refuse to let them go, and wilt hold them still. 3 Behold, the hand of the Lord is ready to bring a new and greater Plague, *viz.* upon thy Cattle which is in the Field, upon the Horses, upon the Asses, upon the Camels, upon the Oxen, and upon the Sheep: there shall be a very grievous Murrain among them. 4 And the Lord shall make a miraculous Distinction between the Cattle of Israel, and the Cattle of Egypt: and there shall nothing dy of all that is the Children's of Israel. 5 And the Lord appointed a set time, saying, To morrow the Lord shall do this thing in the Land. 6 And the Lord did that thing on the morrow; and many of all Kind of Cattle of Egypt dy'd: but of the Cattle of the Children of Israel dy'd not one. 7 And Pharaoh sent, and behold, there was not one of the Cattle of the Israelites dead. Nevertheless the heart of Pharaoh was harden'd, this Plague not affecting him with any Fear as to his own Person, and as is likely, he thinking to repair the Loss of his People thereby, out of the Cattle of the Israelites; and he did not let the People go.

A N N O T A T.

selves Sacrifice such Cattle to their God's in his time. Wherefore it seems probable, that the Abomination here spoken of consisted in the different Rites and Ceremonies used in Sacrificing by the Israelites and Egyptians.

P A R A P H R A S E.

8 And the Lord said unto Moses, and unto Aaron, Take to you handfuls of Ashes of the Furnace, *wherein Pharaoh had made them labour, and which God seems therefore to have made this use of, that the Egyptians might more clearly discern this Plague was sent upon 'em in a special manner for their Cruel usage of the Israelites in the said Furnace,* and let Moses sprinkle it toward Heaven, *to shew that the Plague came from thence,* in the sight of Pharaoh; 9 and it shall become small Dust in all the land of Egypt, *i. e. there shall come down a small Sleet like that of Snow, which shall scald the Flesh of Man and Beast, and there shall be caused thereby a Boil breaking forth with Blains, upon Man, and upon Beast,* throughout all the land of Egypt. 10 And they took Ashes of the Furnace, and stood before Pharaoh, and Moses sprinkled it up toward Heaven: and it became a Boil breaking forth with Blains, upon Man, and upon Beast. 11 And *this Plague fell on the Magicians themselves, and that in the very presence of Pharaoh as it seems, about whom they still continu'd endeavouring to settle him in his Resolution not to let the Israelites go, pretending, as is likely, that tho' Moses had found for the present some Secret beyond their Skill, yet they should be too hard for him at last. But now being on a sudden seiz'd with these Ulcers, they could not stand before Moses by reason of their Pains and Soreness, because of the said Boil or Ulcers, but were forced to quit the place where Moses and Pharaoh were yet together; which render'd them and their Skill so (i) contemptible that we hear no more of them after this: for the Boil was upon the Magicians, and, or as well as, on all the other Egyptians.* 12 And whereas One would have thought, *so great a Plague, and so Remarkable in falling even on the Magicians themselves, should have wrought on Pharaoh, yet it did not; but, forasmuch as he had Abused the Good Motions which God had put into his Heart, in order to incline it to be convinc'd by the five former Plagues, therefore God justly withholds now from putting any such Good Motions into his Heart for to be further Abused, Wholly leaving him to his own Wicked Inclinations and Obstinacy; which is All that is to be understood by Moses saying here, that the Lord harden'd the heart of Pharaoh, and he hearken'd not unto them; as the Lord had spoken unto Moses.*

XIV.
The Plague of
Boils, which was
the Sixth.

13 And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my People go, that they may serve me. 14 For I will otherwise at this time, or before I have done, send all my Plagues, *which I have Resolv'd to send, and those to come shall be Greater than those already sent, for they shall be such as shall be not only on thy Body, but also on thy Heart, making it to Ake or filling it with Terror, Grief, or Rage; and the like Effect shall they have upon thy Servants, and upon thy People:*

XV.
The Plague of
Hail, which was
the Seventh.

(i) Agreeable to what St Paul says of them, 2 Tim. 3. 8, 9.

E

that

P A R A P H R A S E.

that thou mayst know, that there is none like Me in all the Earth. 15 For now I will stretch out my hand *in a few days*, that I may smite thee and thy People with Pestilence, *namely with that pestilential Disease which afterward took off the First-born*; and at length even thou thyself shalt be cut off from the Earth *in a most remarkable manner, viz. by being drown'd in the Red Sea*. 16 And in very deed for this cause have I *(k)* rais'd thee up to be King, and have now preserv'd thee *alive hitherto*, and not permitted thee to dy by means of the Boils or Ulcers, for to shew on thee my Power, by sending more Dreadful Plagues on thee, and at last overthrowing thee in the Sea; and that my Name or Power may be declar'd the more throughout all the Earth. 17 As yet exaltest thou thyself against my People, that thou wilt not let them go? 18 Behold, to morrow about this time, I will cause it to rain a very grievous Hail, *i. e. very large Hail-stones, and falling very thick*, such as has not been in Egypt, since the Foundation thereof, *i. e. since the Creation, or its being First inhabited*, even until now. 19 Send therefore now, and gather thy Cattle, and all that thou hast in the Field: for upon every Man and Beast, which shall be found in the Field, and shall not be brought Home, the Hail shall come down upon them, and they shall dy. 20 He that fear'd the Word of the Lord amongst the Servants or Courtiers of Pharaoh, for whose sake God gave this Warning, made his Servants and his Cattle flee into the Houses. 21 And he that regarded not the Word of the Lord, left his Servants and his Cattle in the Field. 22 And *on the morrow at the time appointed (v. 18.)* the Lord said unto Moses, Stretch forth the Rod *(v. 23.)* in thy hand toward Heaven, that there may be Hail in all the land of Egypt; upon Man, and upon Beast, and upon every Herb of the Field throughout the land of Egypt. 23 And Moses stretched forth his Rod toward Heaven, and the Lord sent Thunder and Hail, and the Fire or Lightning ran along upon the Ground; and the Lord rain'd Hail, *i. e. it was not a bare Shower, but a continual Rain of Hail for a considerable time, which now fell upon the Land of Egypt*. 24 So there was Hail, and Fire mingled with the Hail, very grievous, such as there was none like it in all the land of Egypt, since it became a Nation. 25 And the Hail, together with the Fire or Lightning, smote throughout all the land of Egypt, all that was in the Field, both Man and Beast: and the Hail smote *greatest part of every sort of* Herb of the Field, and brake *greatest part of every kind of* Tree of the Field. 26 Only in the land of Goshen, where the Children of Israel were, was there no Hail. 27 And Pharaoh being mightily frightned, sent and call'd for Moses and Aaron, and said unto them, Not out of a Religious Tenderness of heart, but out of that horrible Fright he was in of being presently Destroy'd, if he did not make some Submission: I have sinn'd, as I confess this time,

(k) See my Note on Rom. 9. 17.

P A R A P H R A S E.

in not having hitherto obey'd the Voice of your God to let the Israelites go: the Lord is *but* Righteous in thus plaguing us, and I and my People are wicked in having thus disobey'd him: 28 Intreat the Lord, (for it is enough that we have already suffer'd by this last Plague to convince us of our Wickedness,) that there may be no more such mighty Thunders and Hail; and I will let you go *three days* Journey into the Wilderness as you desire, and ye shall stay no longer *but* go forthwith. 29 And Moses said unto him, As soon as I am gone out of the City, by my Going out of which thou mayst see I am sure of receiving no Harm from this Thunder or Hail, which kills all others that go abroad, I will spread abroad my hands unto the Lord, this being an Ancient and general Posture of Supplication in all Nations, Whereby Men declare that God is the Giver of all Good things, and that they hop'd to receive Help from him; the Hand being That whereby we receive Gifts: and the Thunder shall cease, neither shall there be any more Hail; that thou mayst know, how that the Earth is the Lord's. 30 But as for thee and thy Servants, I know that ye, *i. e. the Generality of you* will not yet fear the Lord God truly, or so as to perform what is now promised. 31 Now the Flax, and the Barley, was smitten, (1) *i. e. quite spoil'd by this last Plague*: for the Barley was in the Ear, and the Flax was bolled. 32 But the Wheat and the Rye were not smitten: for they were not (m) ear'd. 33 And Moses went out of the City from Pharaoh, and spread abroad his hands unto the Lord: and the Thunders and Hail ceas'd, and the Rain was not pour'd upon the Earth. 34 And when Pharaoh saw that the Rain, and the Hail, and the Thunders were ceas'd, he sinn'd yet more, and harden'd his heart, he and his Servants. 35 And the heart of Pharaoh was harden'd, neither would he let the Children of Israel go; as the Lord had spoken by Moses.

Chap. X. And the Lord said unto Moses, Go in *again* unto Pharaoh, altho' I have harden'd his heart, and the heart of his Servants; that I

XVI.
The Plague of
Locusts, which was
the Eighth.

A N N O T A T.

(1) From what is here said it is Observable, that Barley was ripe in those Countries before Wheat, and consequently Barley-harvest was before Wheat-harvest; contrary to what it is commonly with us. Which Observation is of Use, as to the clearer understanding of the First-fruits, that were to be offer'd at the Feast of Unleaven'd Bread, or our Easter; and the First-fruits that were to be offer'd at the Feast of Weeks, or our Whitsuntide: the Former being the First-fruits of Barley, the Latter of Wheat.

(m) The Original word signifies *hidden*; whereby some understand *being under ground*. But there being not so much difference between the Growth of Wheat and Barley, therefore others understand the Hebrew word to denote the Wheat and Ry *not being ear'd*; forasmuch as they may be said to be *hid* or not to appear as Wheat and Ry Corn, till the Ears appear. And being not ear'd, the Stalk was as yet so tender and flexible, as to yield to the Stroke of the Hail, and so to receive no harm, or much less than the Barley.

P A R A P H R A S E.

might shew these my Signs before him, *which I have already shewn, and shall further shew since I have harden'd his heart:* 2 and that thou mayst tell in the Ears of thy Son, and of thy Son's son, *i. e. that all the Israelites may tell Posterity,* What things I have wrought in Egypt, and my Signs which I have done amongst them; that ye may know how that I am the Lord. 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thy self before me? Let my People go, that they may serve me. 4 Else if thou refuse to let my People go, behold, to morrow will I bring the Locusts into thy Coast: 5 and they shall cover the face of the Earth, that one cannot be able to see the Earth: and they shall eat the Residue of that which is escaped, which remaineth unto you from the Hail, and shall eat every Tree, *(the very Bark of which they are wont not to spare,)* which grows for you out of the Field. 6 And they shall fill thy Houses, and the Houses of all thy Servants, and the Houses of all the Egyptians; which neither thy Fathers, nor thy Father's Fathers have seen, since the day that they were upon the Earth, unto this day. And he *with Aaron* turn'd himself, and went out from Pharaoh, *either not staying for an Answer, as knowing Pharaoh would give no Better than Afore; or else Pharaoh having given him a Churlish Answer first, as seems most probable by what follows.* 7 And Pharaoh's Servants said unto him, How long shall this Man be a Snare or Stumbling-block unto us, *i. e. lay as it were an Occasion of our falling into such Calamities? It is Advisable for thee to let the Men go, that they may serve the Lord their God: Knowest, i. e. considerest thou not yet, that Egypt is destroy'd, i. e. ruin'd by the Plagues it has already underwent?* 8 And upon this Advice of his Courtiers, Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go? 9 And Moses said, We will go with our Young, and with our Old, with our Sons, and with our Daughters; with our Flocks, and with our Herds will we go: for we must hold *(n)* a Feast unto the Lord, *from which extraordinary Solemnity, as None of us must be absent, so we don't know What or how often we must Sacrifice of our Flocks and Herds.* 10 And he said unto them, *by way of Jeer or Derision as seems,* Let the Lord be so with you, as I will let you go, and your little Ones, *i. e. Let the Lord, in whom ye so trust, do all he can to deliver you out of my hands: I am resolv'd not to consent to your Going with your little Ones, and Flocks, and Herds: for Evil is before you, i. e. I plainly perceive by your Desiring to take your little Ones and Flocks &c. with you, you design some Evil, viz. to Rebel and go quite away without ever returning into Egypt.* 11 Wherefore I shall Not consent to your doing so: but shall keep your Children and Flocks &c. as a

(n) See the Paraphrase of Chap. 5. 1.

Pledge

P A R A P H R A S E.

Pledge of your Returning: go now ye that are Men, and serve the Lord, for *this I am willing to yeild to, and this is All* that you did desire at first, as I understood. And they were driven, *i. e. with some Violence thrust* out from Pharaoh's presence. 12 And the Lord said unto Moses, Stretch out thy hand over the land of Egypt for the Locusts, that they may come up upon the land of Egypt, and eat every Herb of the Land, even all that the Hail hath left. 13 And Moses stretched forth his Rod over the land of Egypt, and the Lord brought (o) an East-wind upon the Land all that day, and all that night: and when it was Morning, the East-wind brought the Locusts. 14 And the Locusts *being lifted up by the Wind, did fly in the Air like a great Cloud, which spread it self all over Egypt, by which means they went up or were carried over all the land of Egypt, and coming down out of the Air rested in all the Coasts of Egypt*: very grievous were they; before them were no such Locusts for *Big-ness and Multitude* as they, neither after them shall be such in Egypt. 15 For they came in such vast Quantity, that they cover'd the Eye or Face of the Sun from the whole Land, so that the Land was for some time, *viz. while they were hovering in the Air, quite darken'd with them*; and after they were pitch'd, they did eat every Herb of the Land, and all the Fruit of the Trees, which the Hail had left: and there remain'd not any green thing in the Trees, or in the Herbs of the Field, thro' all the land of Egypt. 16 Then Pharaoh call'd for Moses and Aaron in haste, *being again very much affrighted at the certain Ruin of himself and People by Famine, which he saw must quickly follow if this Plague was not quickly remov'd*; and he said, *only out of a bare Natural Fear of Danger and Death*, I have sinn'd against the Lord your God, and also against you, in causing you to be so rudely thrust out of my Presence, when you were last with me: 17 Now therefore forgive, I pray thee, my Sin only this once, and intreat the Lord your God, that he may take away from me this Death only, *i. e. this Plague of Locusts which must certainly bring Famine and Death upon us*; implying, *if not expressly promising, that then the Israelites should go, as they had desir'd, viz. with their little Ones, and Flocks &c.* 18 And he, *i. e. Moses together with Aaron* went out from Pharaoh, and intreated the Lord. 19 And the Lord turn'd a

A N N O T A T.

(o) The Hebrew word signifies not only an East-wind, but any Uncommon wind, from whatever Quarter it comes, as is observ'd by the Learned. And accordingly here the LXX render it the South-wind, because Ethiopia, which lies South of Egypt, do's mightily abound with Locusts, more than any other Country; and therefore they thought it most likely for the said Locusts to be brought from thence. However since it is acknowledg'd, that Arabia do's likewise abound with the same Creatures, there is no Necessity of understanding the Hebrew word in any other than its Literal and Common meaning, Arabia lying East of Egypt, and therefore I have retain'd our Common Translation.

mighty

P A R A P H R A S E.

mighty strong West-wind, which took away the Locusts, and cast them into the Red Sea: there remain'd not one Locust in all the Coast of Egypt. 20 But the Lord harden'd Pharaoh's heart, so that he would not let the Children of Israel go.

XVII.
The Plague of
Darkness, which
was the Ninth.

21 And the Lord said unto Moses, *Without going any more to Pharaoh, Stretch out thy hand toward Heaven, that there may be Darkness over the land of Egypt, even Darkness which may be felt, i. e. caus'd by such thick clammy Fogs as sensibly affected the Egyptians, or might be felt by their bare Faces, or Hands, or any other part of their naked Bodies.* 22 And Moses stretched forth his hand toward Heaven: and there was a thick Darkness in all the land of Egypt three days. 23 They saw not one another, neither rose any so as to stir from his Place or out of Doors for three days; *they being not able to get any Light, even within Doors by the help of Candles or Fire, as is thought, and being much affrighted with Apparitions, at least with the Terror of their own evil Consciences: But all the Children of Israel had Light in their Dwellings. And as the fore-said Darkness is justly look'd on as a most proper Emblem of the great Blindness of the Minds of the Egyptians; so it is also very probably thought, that it was also sent at this time and for three days together, that the Egyptians might not discern, nor consequently hinder the Israelites, while they (p) were getting things Ready, during these three days, for their Departure.*

XVIII.
What past the
last time Moses
was with Pha-
raoh; particular-
ly how Moses then
forewarn'd Pha-
raoh of the De-
struction of the
First born, if he
did not comply
with what God
demanded of
him.

24 And after the end of the three days Darkness, having (as is thought) been much terrify'd by the horrible Apparitions he had seen during the Darkness, Pharaoh call'd unto, *i. e. sent for to call Moses, and said, Go ye, serve the Lord; only let your Flocks and your Herds be stay'd: let your little Ones also go with you.* 25 And Moses said, Thou must give us also Sacrifices, and Burnt-offerings, that we may sacrifice unto the Lord our God. 26 Therefore our Cattle also shall go with us; there shall not an Hoof, *i. e. one single Beast* be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither. 27 But the Lord harden'd Pharaoh's heart, and he would not let them go. 28 And Pharaoh hereupon was so enrag'd, as forgetting his Own late humble Confession and Supplications to Moses himself, (v. 16, 17.) he now said unto him, Get thee from me, take heed to thy self, see my Face no more: for in that day thou seest my Face, thou shalt dy. 29 And Moses said, Thou hast spoken well, I will see thy Face again no more, *After I am once gone from thee this*

A N N O T A T.

(p) Agreeably hereto it is reasonable to suppose, that some time before these three days Darkness, God made known to Moses, what is related as made known to him by God, Chap. 11. 2—2. and 4—8. as also what is so related Chap. 12. 1—21.

time:

P A R A P H R A S E.

time: but Before I go, I have One more Message to acquaint thee with from the Lord: Chap. XI. Namely, Now it is to be known that the Lord (p) had said unto Moses, sometime before he was sent for by Pharaoh this last time, Yet will I bring one Plague more upon Pharaoh, and upon Egypt, viz. the Killing of their First-born: which shall be so terrible to Pharaoh, that Afterwards he will let you go hence indeed; nay when this Plague has been sent upon him, he shall be so terrify'd with it, that he shall not only let you go, but he shall surely even thrust or hasten you to go out hence All of you together, both Young and Old, with your Flocks and Herds, &c. 2 Therefore speak now in the Ears, i.e. hearing of the People, and let every Man (q) ask of his Neighbour, and every Woman of her Neighbour, vessels of Silver, and vessels of Gold. 3 And the Lord gave the People favour in the sight of the Egyptians, as he had afore promis'd to do Chap. 3. 21. so that they readily let them have what they ask'd for. Moreover, the Man Moses was in very great Esteem in the land of Egypt, in the sight of Pharaoh's Servants or the Courtiers and great Men of the Kingdom, and in the sight of the People, They plainly perceiving, that he was a Person that had extraordinary Power with some Divine Being of a Supreme Nature; which seems to be here taken Notice of, as the Reason why the Court durst not meddle with him, tho' he had brought so many Plagues upon them; and why the People were so forward to grant the Israelites what they desir'd. 4 Now the Lord having said, what is related v. 1 and 2. to Moses sometime Before he was sent for by Pharaoh this last time, therefore on Pharaoh's charging him (Ch. 10. 28.) to see his Face no more. Accordingly to what the Lord had foretold him, Moses said unto Pharaoh (Ch. 10. 29.) I will see thy Face no more, when I have once left thee this time: but Before I now leave thee, I tell thee further, that Thus says the Lord, About Midnight, this Night next following, will I order One of my Angels to go out into the midst of or thro' all Egypt, 5 and all the First-born in the land of Egypt shall dy, from the First-born of Pharaoh that sits on his Throne, even unto the First-born of the meanest in Egypt, such as is justly esteem'd the Woman-slave that is kept at the Mill to turn it all her life with her hands; and all the First-born of Beasts. 6 And there shall be a great Cry throughout all the land of Egypt, such as there was none like it, not shall be like it any more. 7 But against any of the Children of Israel shall not so much as a Dog move his tongue or bark, against Man or Beast, when they are going out of Egypt, tho' so many Thousand both of People and Cattle shall then go together, and it is usual for Dogs (tho' never so gentle) to bark in such cases: that ye may know how that it is the Lord that doth put such a wonderful Difference between the Egyptians and Israel. 8 And all these thy Servants, which now stand about thee, and are Witnesses of

(q) See Paraphrase and Note on Chap. 3. 22.

P A R A P H R A S E.

thy Imperious Charge to me not to see thy Face any more, then shall come down unto me in the land of Goshen, whither I now purpose to go from hence, and bow down themselves unto me in a most Submissive humble manner, Saying unto me in a Suitable or intreating manner, Get thee out, we intreat thee, and all the People that are to follow thee: and after that Thou and thy Servants shall have thus submitted and humbled your selves unto me, whom ye now treat with such Scorn, and ye shall acknowledge it as a Favour, I will go out. And when Moses had thus spoken, he went out from Pharaoh in a great but just Anger for Pharaoh's having given him such an Haughty Charge, as is mention'd Chap. 10. 28. tho' Moses had all along shewn a just Deference to his Royal Person and Authority. 9 Now it is to be remember'd that the Lord had said (r) at first unto Moses, Pharaoh will not hearken unto you; that my Wonders may be multiply'd in the land of Egypt. 10 And accordingly Moses and Aaron did all these Wonders afore related before Pharaoh: and the Lord harden'd Pharaoh's heart, after he had harden'd it himself several times before, so that he would not let the Children of Israel go out of his Land, on Account of any of the Wonders before related, and not before the last Plague of slaying the First-born, which Moses defers here the Relation of, till he had given an Account of what God had appointed the Israelites to do in relation to the Passover, and to save themselves from the said approaching Plague; which is related in the following Chapter.

XIX.
The Passover &c.
is instituted.

Chap. XII. Now the Lord had spoken unto Moses and Aaron in the land of Egypt, some time or days before that was transacted, which is related from Ch. 10. 24 — to Ch. 11. 8. saying, 2 This Month *Abib*, (s) which has hitherto been reckon'd the Seventh Month, henceforward (at least in Ecclesiastical Affairs) shall be unto you the Beginning of Months: namely it shall be the First Month of the Year unto you, in Remembrance of your Wonderful Deliverance out of Egypt, which I will accomplish this Month. 3 In order whereunto Speak ye unto all the Congregation of Israel, saying, In the tenth day of this Month they shall take to them every Man a Lamb or Kid (as v. 5.) according to the House of their Fathers, namely a Lamb for an House. 4 And if the Household be too little for the Lamb, there being not to be Fewer than Ten persons, nor more than Twenty, to the Eating of a Lamb, according to the Hebrew Doctors, let him, i.e. the Master of that small Household and his Neighbour next unto his House, take it according to the number of the Souls; every Man according to his Eating, shall make your count for the Lamb, i.e. every Master of an house shall take such a number of Persons to him, as shall be sufficient for eating the Lamb. 5 Your Lamb shall be without Blemish, viz. without any Blemish, which made it unfit to be sacrific'd, of which sort there are Ten mention'd Levit. 22. 22, 23, 24. It shall be also a Male, as being counted Better

(r) Chap. 3. 19, 20.

(s) See Discourse I. before Genesis.

in

P A R A P H R A S E.

in its kind than the Female, of a year Old, i.e. under a year Old: ye shall take it out from the Sheep or from the Goats; but commonly they made choice of a Lamb as the fittest of the two, being of a more mild and innocent Nature. 6 And ye shall keep it until the fourteenth day of the same Month: and the whole Assembly of the Congregation of Israel, i.e. every Man for his Own house shall kill it or have it kill'd by some other, All that are to eat thereof being present; and it shall be kill'd in the Evening, or as the Hebrew Expression signifies, between the two Evenings, i.e. between the Declining of the Sun from the Meridian and Sun-set, i.e. between our Twelve and Six in the Afternoon; about the middle of which, i.e. about our Three in the Afternoon they begun the Sacrifice of the Passover. 7 And they shall take of the Blood, and dipping a bunch of Hyssop in it, strike it on the two Side-posts, and on the upper Door-posts of the Houses, wherein they shall eat it. 8 And they shall eat the Flesh in the Night, not letting any of it remain till the Morning, as v. 10. rost with Fire, and Unleaven'd Bread, and with Bitter Herbs they shall eat it; the Bitter herbs being to put them in mind of their Egyptian Bondage, which made their Lives Bitter to them; and the (t) Unleaven'd bread to mind them of their Deliverance or Going out of Egypt in such Hast, as that they had not time to leaven it. 9 Eat not of it raw, i.e. eat it thoroughly rosted, nor boil'd, but rost with Fire, the Reason whereof is thought to be, because they went out in great hast, and had not time to boil it: and they were to rost his Head with his Legs, and with the Purtenance thereof, i.e. to rost it Whole, which is thought to have been so order'd to avoid the Superstition of the Gentiles, who were wont to look into the Bowels of their Sacrifices to make curious Observations: but the Reason both of the Passover being to be Rosted, and also rosted Whole, seems rather to have been, because this Way was a nearer Representation of the Sacrifice of Christ's Body on the Cross. 10 And ye shall let Nothing of it remain until the Morning: and that which remaineth of it until the Morning, ye shall burn with fire, namely that so Holy a thing should not be in danger to be corrupted, or put to prophane or common Uses, and might not any ways lose its just Esteem. 11 And thus shall ye eat it: with your Loyns girded, it being usual for Travellers so to do in the Eastern Countries, where they wear long and loose Garments, which would otherwise hinder them as they went; your Shoes on your Feet, as necessary for your Travelling, whereas at least Many of them, viz. the Meanest went probably without Shoes in Egypt, especially during their Bondage; and your Staff in your hand as Travellers; and ye shall eat in Hast, as expecting every Moment to begin your Departure. It is thus to be done by you (as has

A N N O T A T.

(t) There was also a Mystical reason for this, which is taken notice of by S. Paul 1 Corinth. 5. 8.

P A R A P H R A S E.

been directed from v. 3.) Now as a Means, and Henceforward as a Remembrance of the Lord's Passover: 12 for I will cause an Angel to pass thro' the land of Egypt this night, and will smite all the First-born in the land of Egypt, both Man and Beast: and against all the Gods, i. e. Idols or Grandees of Egypt I will execute Judgment, viz. by throwing down and destroying their Idols, and by slaying the First-born of their Grandees as well as Others: whereby they shall know that I am the Lord. 13 And the Blood of the Paschal Lamb, which ye shall strike on the Side-Posts &c. of your Doors (as v. 7.) shall be to you for a Token upon the Houses where you are, of your Safety from the destroying Angel: namely, when I see the Blood, I will order the destroying Angel to Pass over you, (whence this Feast is call'd the Passover,) and the Plague shall not be upon you, to destroy you, when I smite the land of Egypt. 14 And this Day shall be unto you for a Memorial, i. e. a Day of Remembering this Wonderful Mercy; and you shall keep it a Feast to the Lord thro' out your Generations: you shall keep it a Feast by an Ordinance for ever, i. e. so long as the Legal Oeconomy or Dispensation shall continue. 15 Seven days, following the day of killing the Passover, shall ye eat unleaven'd Bread: even the first day of the Seven ye shall put away all Leaven out of your Houses, which therefore they search'd with great Diligence the Evening before, that the smallest Crumb might not be left behind: for whosoever eats leaven'd Bread, from the first day until the seventh day, that Soul shall be cut off from Israel, i. e. Excommunicated or excluded the Society and Privileges or Blessings of my People, and shall become liable to severe Punishment, such as I shall either inflict on him My self, or appoint the Magistrates to inflict on him. 16 And in the first day there shall be an holy Convocation, and in the seventh day there shall be an holy Convocation to you: no manner of Work shall be done in them, except that which every Man must eat, that only may be done of you. 17 And ye shall be sure to observe the Feast of unleaven'd Bread: for in this self-same day, i. e. time have I brought, i. e. purpos'd to bring (11) your Armies out of the land of Egypt: therefore shall ye observe this day in your Generations, by an Ordinance for ever. 18 And for your Better understanding How you are to keep the said Feast, I say again, In the first Month, on the fourteenth day of the Month at Evening ye shall begin to eat unleaven'd Bread, namely with the Paschal Lamb; and ye shall continue so to do until the one and twentieth day of the Month at Evening. 19 Seven whole days after the fourteenth day shall there be no Leaven so much as in your Houses, much less eaten by you: for whosoever eats that which is Leaven'd, even that Soul shall be cut off from the Congregation of Israel, whether he be a Stranger, i. e. one of another Nation that has embrac'd the Jewish Religion by receiving Cir-

(11) Read the Paraphrase on Chap. 7. 4.

cumcision,

P A R A P H R A S E.

cumcision, for none else were admitted to eat of the Passover as v. 48. or whether he be born in the Land. 20 Ye shall eat nothing Leaven'd: in all your Habitations, if you eat any Bread, shall ye eat unleaven'd Bread for the said seven days.

21 Then Moses *having receiv'd these Directions from God, forthwith* call'd for all the Elders of Israel, and said unto them, Draw out and take you a Lamb or Kid, according to your Families, and kill it *for to be the Sacrifice of the Lord's Passover.* 22 And ye shall take a bunch of Hyssop, and dip it in the Blood that is in the Basin, and strike the Lintel and the two Side-posts with the Blood that is in the Basin: and none of you shall go out at the Door of his House until Morning, *that ye may know that your Safety consists in being under the Protection of the Blood of the Lamb, which was shed to save your Blood or Lives.* 23 For the Lord will pass thro' the Land to smite the Egyptians, and when he seeth the Blood upon the Lintel, and on the two Side-posts, the Lord will pass over the Door, and will not suffer the Destroyer to come in unto your Houses to smite you. 24 And ye shall observe this thing for an Ordinance to thee, and to thy Sons for ever. 25 And it shall come to pass, when ye be come to the Land, which the Lord will give you, according as he hath promised, that ye shall keep this Service, *i. e. this Feast in all things as is here prescrib'd, except only what was proper and peculiar to their Coming out of Egypt.* 26 And it shall come to pass, when your Children shall say unto you, What mean you by this Service? 27 That ye shall say, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and deliver'd our Houses. *And the Elders went from Moses and acquainted the People with what he had said; whereupon the People bow'd the head and worshipped, by way of expressing their Belief of what Moses had said, and humbly acknowledging God's Goodness to them.* 28 And the Children of Israel went away to their several Habitations; and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass, that at Mid-night the Lord smote all the First-born in the land of Egypt, from the First-born of Pharaoh, that sat on his Throne, unto the First-born of the Captive or Bond-woman, that was kept in the Dungeon to turn the Mill; and all the First-born of Cattle. 30 *And the destroying Angel making some great Noise where he came, or the First-born giving a lamentable Screech when he was struck by the said Angel,* Pharaoh awoke and rose up in the Night, he and all his Servants, and all the Egyptians; and there was a great Cry in Egypt: for there was not an House where there was not one dead. 31 And he call'd for Moses and Aaron at first to be brought to him, but finding, as is probable, they were withdrawn from the Royal City (on account of what he had said to them Chap. 10. 28.) unto Goshen, with a Resolution to see his

XX.

Moses acquainting the Israelites with the Institution of the Passover.

XXI.

The Plague of Slaying the First-born, which was the Tenth & Last.

P A R A P H R A S E.

Face no more, according to what Moses had told him Chap. 10. ult. here-upon he sent some of his Servants or Courtiers after Moses to Goshen, and said, *i. e.* order'd his Courtiers to say to Moses in his Name: Rise up, we intreat you, and get you forth from amongst my People, both you and the Children of Israel: and go, serve the Lord, as ye have said. 32 Also take your Flocks, and your Herds, as ye have said, and be gone: and bless me also, *i. e.* pray for Me and my People. 33 And the Egyptians that were present were urgent upon the People, that they might send them out of the Land in haste: for they said, We be all dead Men. 34 And the People, being thus hasten'd away, took their Dough before it was leaven'd, their kneading (u) Troughs being bound up in their Clothes upon their Shoulders. 35 And the Children of Israel did now according to the word of Moses, (Ch. 11. 1, 2.) and they (uu) ask'd of the Egyptians vessels of Silver, and vessels of Gold, and Raiment. 36 And the Lord gave the People favour in the sight of the Egyptians, so that they let them have such things as they ask'd for; and by this means they spoyl'd the Egyptians of their best Effects.

S E C T I O N X I.

Containing such Particulars as are taken Notice of by Moses, From the Israelites Setting forth from Rameses, To their having pass'd thro' the Red Sea, and the Over-whelming of the Egyptians therein. Which Particulars take up Chap. XII. 37 — XV. 22.

I.
The Israelites
march from Ra-
meses to Succoth.

37 And the Children of Israel journey'd from (w) Rameses, whither they had gather'd themselves together, to Succoth, a place so call'd from their here first erecting (x) Booths (which the Hebrew word Succoth signifies) for to lodge in: and there were about six hundred thousand on foot that were Men, *i. e.* upwards of Twenty and fit for War, besides Children, and Women, and aged Men. 38 And a mix'd Multitude of others besides Israelites, viz. Egyptians, and perhaps Arabs &c. who had liv'd in Egypt,

A N N O T A T.

(u) The Hebrew word signifies both the Dough, and thing wherein it is contain'd; and 'tis likely the Dough was wrapt in Linen, the word here translated Cloaths signifying any thing that covers another, or wherein it is wrapt.

(uu) See the Paraphrase and Note on Chap. 3. 22.

(w) This was the name of a City and Country, of which the land of Goshen was either a part, or else join'd unto it, as appears from Gen. 47. 11. In the Neighbourhood of this City the Israelites gather'd together in order to begin their March all together.

(x) Succoth by Jordan Eastward was so call'd on the like Occasion, Gen. 33. 17.

and

P A R A P H R A S E.

and who had renounced Idolatry, and were converted to the Worship of the God of Israel, but had not yielded to Circumcision, went up also with them; and Flocks, and Herds, even very much Cattle. 39 And at Succoth they bak'd unleaven'd Cakes of the Dough which they brought forth out of Egypt, for it was not leaven'd: because they were thrust out of Egypt, and could not tarry, neither had they prepar'd for themselves any other Victuals besides the unleaven'd Dough.

40 Now the Sojourning of the Children of Israel, *and (y) of their Fathers, viz. Abraham, Isaac, and Jacob, which they sojourn'd in the land of Canaan and in the land of Egypt, was (z) four hundred and thirty years. 41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day that the foresaid Number of years expir'd, or on one and the same day it came to pass, that All the Israelites, each of whose Tribes was become as Numerous as an Army, and so together made as it were several Hosts or Armies, whence they are here call'd the Hosts of the Lord, as being led forth under him as their King and Captain-general, went out, i. e. begun to go out from the land of Egypt, which they did also, Not confusedly, but in good Order, (as Ch. 13. 8.) whence also they are more properly styl'd Hosts or Armies. 42 It, viz. the Night next after the fourteenth of the first Month or after the Evening they had kill'd the Passover, is a Night to be much observ'd unto the Honour of the Lord, for that his Power and Mercy and Faithfulness to his Promises so signally was made manifest that Night, by destroying the First-born of the Egyptians and preserving the First-born of the Israelites; which prov'd the Occasion of Pharaoh's consenting at last to Moses bringing them out from the land of Egypt: This is that Night of the Lord's doing such Marvellous things, therefore to be observ'd of all the Children of Israel in their Generations.

II.
The Duration of
the Sojourning of
Abraham and his
Seed in Canaan
and Egypt.

43 Now the Lord, at the same time probably as he instituted the Passover (v. 1.) had said unto Moses and Aaron, This is an Ordinance or further Rule to be observ'd at the Feast of the Passover: There shall no Stranger, i. e. Person of a different Nation, who has even renounc'd Idolatry, and therefore is permitted to dwell or sojourn among you, eat thereof, unless he be also first Circumcised. 44 And, on the other hand, the meanest Person among you, even every Man's Servant that is bought for Money, i. e. any Slave, when thou (a) hast circumcised him, then shall

III.
Further Direc-
tions concerning
the Passover.

A N N O T A T.

(y) Thus it is read, not only in the LXX Version, but also in the Samaritan Copy; and therefore it may well be lookt upon as the Original Reading. It is acknowledg'd by All to be at least the true Interpretation of the present Reading in the Hebrew Bible, which can't be otherwise or literally warranted. And on these Accounts I have not scrupled to insert it into the English Translation.

(z) See the Chronological Table hereunto belonging.

(a) See the Paraphrase and Note on Gen. 17. 27.

he

P A R A P H R A S E.

he eat thereof. 45 A Foreigner, and *that whether he be an hir'd Servant in any of your Families or lives of and by himself*, shall not eat thereof, *unless he be circumcised*. 46 In one House shall it, *viz. each Paschal Lamb* be eaten by such a Company or Number as is requisite thereto: thou shalt not carry forth any of the Flesh abroad out of the House *where it is kill'd, and consequently not divide any one Lamb into two or more parts, to be eaten in different Houses, but All that eat thereof, shall eat it together in One house: Whereby the Ancient Fathers of Christianity suppos'd, was represented the Unity of the Church of Christ: neither shall ye break a Bone thereof, viz. that it may be so a more exact Type of (b) Christ the True or Great Paschal Lamb*. 47 All the Congregation of Israel shall keep it, *(bb) i.e. shall be admitted to eat of the Passover*. 48 And when a Stranger shall sojourn with thee, and will keep the Passover to the Lord, let not only himself, but also all his Males, *i.e. all the Males in his House* be circumcised, and then let him come near and keep it; and he shall be as one that is born in the Land, *i.e. an Israelite by Birth*: for no uncircumcised Person shall eat thereof. 49 One Law shall be to him that is Home-born, and unto the Stranger that sojourns among you, *viz. Any one that is circumcised may eat thereof, and No one that is uncircumcised shall eat thereof*. 50 Thus did, *viz. kept the said first Passover* all the Children of Israel; as the Lord commanded Moses and Aaron, so did they.

IV.
The First-born
that are Males are
to be God's.

51 And it came to pass the self-same day, that the Lord did bring the Children of Israel out of the land of Egypt, by their Armies, *i.e. all the several Tribes of them in good Order like so many Armies*. Chap. XIII. The Lord also, then on the same day (*viz. the fifteenth of the first Month or Abib, otherwise call'd afterward Nisan*), after they were come to Succoth, as is probable, spake unto Moses, saying, 2 Sanctify, *i.e. separate or set apart from common Uses* unto me, *i.e. for my peculiar Use and Service* all the First-born, namely whatsoever opens the Womb among the Children of Israel, both of Man and of Beast, *if it be a Male (as v. 12, 13.) whence if a Man had two or more Wives, the First-born Male of the Second &c. was hereby to be thus sanctify'd, as well as the First-born of the first Wife: It is to be esteem'd as Mine in a special manner, viz. not only by Right of Creation, but also on the peculiar account of my Sparing Alive*

A N N O T A T.

(b) According to John 19. 36.

(bb) This and another (Numb. 11.) are the only two Passovers that are mention'd during their Continuance in the Wilderness: Whence 'tis probably suppos'd, that they omitted the Keeping the said Passover other years, because they omitted Circumcision, without which they were not capable to partake of it. And it is evident that in Future times several of the Rites first enjoin'd and observ'd, were likewise Omitted as being look'd on to be Peculiar only to this First time.

your

P A R A P H R A S E.

your First-born, when I destroy'd the First-born of the Egyptians; to keep the Israelites in mind of which Wonderful Providence was also one Reason of this Institution. 3 And when Moses deliver'd this Precept at Succoth, he repeated also what he had afore said to them in Goshen, concerning the Observation of the Passover and Feast of Unleaven'd Bread; it being of Great Importance to have these Duties rightly observ'd. Wherefore Moses said unto the People, Remember this day, in which ye came out from Egypt, out of the House of Bondage; for by Strength of hand, *i. e.* by his miraculous Power the Lord brought you out from thence. There shall no leaven'd Bread be eaten with the Paschal Lamb, or after that for seven whole days. 4 This fifteenth day of the first Month of the newly instituted Year, *viz.* in the Morning thereof came ye out, *i. e.* ye began your March, in the month Abib, otherwise call'd afterwards Nisan. 5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy Fathers to give thee, a Land flowing with Milk and Honey, (*see Chap. 3. 17.*) that thou shalt keep this Service, *viz.* the Passover and Feast of Unleaven'd Bread in this Month. 6 Seven days shalt thou eat unleaven'd Bread, and in the seventh day shall be a Feast to the Lord. 7 Unleaven'd Bread shall be eaten seven days: and there shall no leaven'd Bread be seen with thee, neither shall there be Leaven seen with thee in all thy Quarters. 8 And thou shalt shew, *i. e.* instruct thy Son on that day, *i. e.* on the fifteenth of Abib or Nisan, or during the said Festival, saying, This is done, *i. e.* I keep the Passover and Feast of Unleaven'd Bread, because of that which the Lord did unto me, when I came forth out of Egypt. 9 And it shall be for a Sign (*c*) unto thee upon thy hand, and for a Memorial between thy eyes, *i. e.* the Observation of the Passover and Feast of Unleaven'd Bread, shall thus be a Means of making thee and thy Posterity for ever Mindful of God's Goodness, as thou art wont to be of any thing that thou hast in thy Hand or before thy Eyes; that the Lord's Law may be in thy mouth, *i. e.* that so thy Children also may be able to declare or explain unto their Posterity the Law of the Lord about these Matters, and the Reason thereof: for with a Strong hand hath the Lord brought thee out of Egypt. 10 Thou shalt

A N N O T A T.

(*c*) Hence the Jewish Superstition about their *Phylacteries* took its Rise, but without any good Ground, as is thought by the most judicious: it being evident that Moses here speaks, not of tying Parchments &c. about their Wrists &c. but of teaching their Children the meaning of the Holy Rites here spoken of, that the Reason or Grounds thereof might be perpetually remember'd. The Expression made use of is a plain Allusion to those, who having weak Memories, are wont to ty a Thread or some thing else on their Finger, or the like, that they may thereby be put in mind of what they would remember.

therefore

therefore keep this Ordinance, *i. e. the Passover and Feast of Unleaven'd Bread* in its Season, *viz. on the fourteenth and seven following days of the first Month* from year to year. 11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy Fathers, and shall give it thee, 12 that thou shalt set apart unto the Lord all that opens the Womb: and every Firstling that comes of a Beast, which thou hast, the Males shall be the Lord's, *i. e. set apart to be sacrificed unto the Lord, if it be a Clean Beast*: 13 and every Firstling of any unclean Beast, as of an Ass, (*which is here mention'd rather than an Horse or Camel &c. probably because there were but few Horses or Camels, but Abundance of Asses bred among the Israelites*), thou shalt redeem with a Lamb or Kid, which shall be sacrificed to God instead thereof, or if thou hast not a Lamb, then thou mayst give the Price of One: and if thou wilt not redeem it neither of the two foresaid ways, by reason of a Lamb or Kid's being worth more than the Ass, then thou shalt break or cut off his Neck, killing it one way or other, and not imploying it to any common Use: and all the First-born of Man among thy Children shalt thou be bound to redeem by a certain (d) Sum of Money instead thereof. 14 And it shall be when thy Son asks thee in time to come, saying, What is the meaning of this your Offering or Redeeming the First-born Males of Man and Beast? that thou shalt say unto him, By Strength of hand the Lord brought us out from Egypt, from the house of Bondage. 15 And it came to pass when Pharaoh would hardly let us go, that the Lord slew all the First-born in the land of Egypt, both the First-born of Man, and the First-born of Beast among the Egyptians, but spar'd all the First-born of us Israelites: therefore I sacrifice to the Lord all that opens the Womb, being Males of clean Beasts; but all the First-born of my Children I redeem. 16 And it shall be for a Token upon thy hand, and for Frontlets between thy eyes, *i. e. by this means of Sacrificing or Redeeming the First-born there shall be preserv'd a perpetual Remembrance of God's gracious Sparing the First-born of the Israelites, when he slew the First-born of Egypt*: for by Strength of hand the Lord brought us forth out of Egypt.

V.
Why the Israelites went not the nearest way unto Canaan.

17 And it came to pass when Pharaoh had let the People go, that God led them not thro' the way of the land of the Philistines, altho' that was the nearest way unto Canaan: for God said, Lest peradventure the People repent when they see War, the Philistines being a very Warlike People, and likely to oppose their Passage, and the Israelites being grown Cowardly by being kept in Slavery, which had broken their Spirits, and consequently they return into Egypt, rather than stand to fight their way into Canaan. 18 But God led the People about, thro' the way of the Wilderness of the Red Sea: and the Children of Israel went up in good

(d) See Numb. 3.

Order

P I A R A H I R A S E

Order like Souldiers, not confusedly like Run-aways, out of the land of Egypt. 19 And Moses took the Bones (e) of Joseph with him: for he had straitly sworn the Children of Israel, saying, God will surely visit you; and ye shall carry up my Bones away hence with you.

20 And on the next day, viz. the sixteenth of Abib or Nisan, as is suppos'd, they took their Journey from Succoth, and encamp'd by Etham, in the Edge of the Wilderness of that name. 21 And the Lord, i. e. the Shechinah went before them henceforward, as it is thought also to have done from Rameses, by day in (ee) a Pillar of a Cloud, the Cloud appearing by day in the Form of a Pillar, to lead them the Way they should go; and by night in a Pillar of Fire, the same Pillar then appearing as Fire, to give them Light; that so they might know how to go by Day and Night, and so might travel the further. 22 And this was continu'd as long as Moses liv'd, namely till they came to pass over Jordan into Canaan, when not this Pillar of a Cloud or Fire, but the Ark was their Guide. All the foresaid time He, i. e. God took not away the Pillar of the Cloud by day, nor the Pillar of Fire by night from before the People.

VI.
They encamp in the Wilderness by the Red Sea.

Chap. XIV. And the Lord spake unto Moses out of the Cloud, from whence he afterward gave all his Laws, saying: 2 Speak unto the Children of Israel, that they at present go not on Eastward toward the Mount of Horeb, but turn to the West and South-west, and encamp before Pi-hahiroth, i. e. the Mouth or Straits of two great Mountains full of dangerous Holes, which lies to the South, between the fortify'd City of Migdol to the West, and the Red Sea to the East; and by their Encamping thus, they will encamp before Baal-zephon, the Idol which has its Temple on the Top of the foresaid Mountain, and is imagin'd by the Egyptians to keep the Borders of their Country on this Side, that no Slaves or the like can make their Escape out of the Country, this way: over against it, viz. this Idol-god of the Egyptians shall ye encamp by the Sea, that the Egyptians may learn, How little their Gods can avail against me. 3 For Pharaoh, when he hears of your thus turning your Course quite backward from Horeb, and that you are so encamp'd, will say of the Children of Israel, They are intangled in the Land, i. e. have lost their Way, and know

VII.
They turn, and by God's Command encamp on the West or South-west of the Red Sea.

ANNO T A T.

(e) And it is probably thought, or rather plain from Acts 7. 15, 16. that they took along with them the Bones of all the rest of the Patriarchs or several Heads of their Tribes: every Tribe taking care of the Bones of its own Patriarch.

(ee) It is suppos'd to be call'd the Pillar of a Cloud, because it appear'd from Heaven in form of a great long Pillar, being Broader below than at the Top, and thus Spreading it self Below so as to cover the whole Host of Israel. For it was design'd to be, not only a Guide unto them, but also a Covering or Means to assure them of the Divine Protection; as appears from Numb. 10. 34. and 14. 14. Psal. 105. 39. and 1 Cor. 10. 1.

PARAPHRASE.

not which Way to get away; otherwise they would never have betook themselves to that part of the Wilderness where they are encamp'd, and which has shut them in as it were, being stop'd by the Sea and Craggy unpassable Mountains from going out of the Land that way: All which, as seems probable, Pharaoh attributed to the Power of his Idol-god Baal-zephon.

4 And I will harden Pharaoh's heart still more, so that he shall be more senseless than ever afore, and shall on the foresaid Considerations follow after them; and by this means I will be honour'd upon Pharaoh, and upon all his Host that he shall bring with him, by destroying them All in a most remarkable manner in the Red Sea, that the Egyptians, and all other Nations that shall hear of this my Destruction of them, may know that I am the Lord. And they did so turn and encamp, as was directed.

VIII.
Pharaoh pursues
after the Israel-
ites.

5 And it was told the King of Egypt, that the People fled; this Report being brought by some of the mix'd Multitude (as is likely) that went along with the Israelites (Chap. 12. 38.) till the Israelites made the afore-said Turn, which These being not able to account for, left the Israelites as those who had lost their Way, and were shifting for themselves by Flight into dangerous Places: and the heart of Pharaoh and of his Servants was turn'd against the People, their late Fears (Chap. 12. 32.) which made them hasten the Israelites to be gon, being now quite vanish'd and forgot; and they said, Why have we done this, that we have let Israel go from serving us? 6 And he order'd forthwith to be made ready his Chariot, and took his People with him, i. e. All such as were wont to attend him on such Occasions. 7 And he took six hundred chosen or of the Best Chariots, even all the Chariots of Egypt, that were wont to be kept Ready for such Expeditions, and Captains over every one of them, there belonging a Troop of Horse to each of the Captains that rid in the said Chariots. 8 And the Lord harden'd the heart of Pharaoh King of Egypt, and he pursued after the Children of Israel, altho' the Children of Israel went out with an high Hand, i. e. Visibly by the miraculous and overruling Power of their God, which had been shewn in such a manner as to have discourag'd Pharaoh &c. from pursuing the Israelites, had he duly consider'd things. 9 But nevertheless the Egyptians pursued after them, (all the Horses and Chariots of Pharaoh, and his Horsemen, and his Army,) and overtook them encamping by the Sea, beside Pi-hahiroth before Baal-zephon.

IX.
On Moses Ad-
dresses God directs
him to divide the
Red Sea by Strik-
ing it with his
Rod.

10 And when Pharaoh drew nigh, the Children of Israel lift up their eyes, and behold, the Egyptians march'd after them, and they were fore-
afraid: and the Children of Israel cry'd out unto the Lord, not out of a due Trust in God's Goodness and Power, whereof they had had so wonderful and late Experiments, but out of a base and wicked distrust of the Same: 11 And accordingly they said unto Moses with the height of Discontent and Reproachful Language, Because there were no Graves in

P A R A P H R A S E.

in Egypt, hast thou taken us away to dy in the Wilderiness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12 Is not this the Word that we did tell thee in (f) Egypt? *when Pharaoh laid greater Burdens on us for thy Coming to him about us, saying, Let us alone, that we may serve the Egyptians: For it had been better for us to serve the Egyptians, than that we should dy in the Wilderiness.* 13 And Moses, *with an unshaken Trust in God's Power and Goodness and Faithfulness, and with an admirable Spirit of Meekness also,* said unto the People, Fear ye not, *do but stand still, and ye shall see the Salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more Alive for ever.* 14 The Lord shall fight for you, and ye shall *not need to strike a Stroke, but to hold your peace without thus murmuring against God.* 15 And then Moses applying himself to God for his Help by earnest Prayer, the Lord said unto Moses, Wherefore cryest thou unto me? *meaning hereby not to blame Moses for so crying or praying, but to give him to understand that he needed not Cry any longer, for that he would forthwith direct him what to do in order to the Preservation of the Israelites. And accordingly God orders Moses forthwith to speak to the Children of Israel, that they go forward toward the Sea.* 16 And lift thou up thy Rod so often *aforemention'd,* and stretch out thy hand over the Sea, and so *shall thou divide it: and the Children of Israel shall go on dry Ground thro' the midst of the Sea.* 17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me Honour upon Pharaoh, and upon all his Host, upon his Chariots, and upon his Horsemen. 18 And the Egyptians shall know that I am the Lord, when I have gotten me Honour upon Pharaoh, upon his Chariots, and upon his Horsemen. 19 And the Angel of God, which *had hitherto went before the Camp of Israel to conduct and take care of them, now remov'd and went behind them; namely the Pillar of the Cloud, wherein was the Shechinah, and consequently many Angels there attending on the Lord; One of which had the Care of the Israelites committed to him in Chief, and is That Angel mention'd at the beginning of the Verse: the Cloudy Pillar, I say, likewise went from before their Face, and stood behind them.* 20 And so it came between the Camp of the Egyptians, and the Camp of Israel; and it was a Cloud and Darknes, *i. e. a Dark Cloud to them, i. e. the Egyptians, but it gave Light by night to these, i. e. the Israelites: so that the One came not near the Other all the night.*

21 And Moses stretch'd out his hand over the Sea, and the Lord caus'd the Sea to go hither and thither by a strong (g) Wind all that

A N N O T A T.

(f) Chap. 5. 21. and 6. 9.

(g) It has been long since observ'd, that the Hebrew word *Kadim* denotes, not

X.
The Red Sea is accordingly divided, and the Israelites go thro' it on dry Land: whom the Egyptians following, are all drown'd.

P A R A P H R A S E.

night, and made *that part of the Sea which was over against the Israelites* dry Land, after the Waters were divided. 22 And the Children of Israel went into the midst of the Sea upon the dry Ground: and the Waters were as a Wall or Defence unto them on their right hand, and on their left; *the Sea opening it self or dividing only wide enough for the Israelites to march conveniently, not to let any Enemy come upon them on either side.* 23 And the Egyptians, *not perceiving or at least minding the Waters on each side, by reason of the Darknes of the Night and their Earnestness to pursue the Israelites, and so imagining they had been still on true Land or at most only on the Sea-shore,* pursued and went in after them, to the midst of the Sea, even all Pharaoh's Horses, his Chariots, and his Horsemen. 24 And it came to pass, that in the Morning-watch, *i. e. the last part of the Night,* the Lord acted as if he then more than afore look'd unto the Host of the Egyptians, thro' the Pillar of Fire and of the Cloud, *i. e. which appear'd toward the Israelites as Fire, and toward the Egyptians as a Cloud,* and troubled, *i. e. namely then he began to trouble the Host of the Egyptians, by Lightning and Thunder as is thought.* 25 And the Chariot-horses being hereby frighten'd, fell into Disorder, and so one Chariot running against another, there were took off some of their Chariot-wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians, *whereby they made Good what is foretold (v. 14, 18.)* 26 And the Lord said unto Moses, Stretch out thy hand over the Sea, that the Waters may come again upon the Egyptians, upon their Chariots, and upon their Horsemen. 27 And Moses stretched forth his hand over the Sea, and the Sea return'd to his Strength, *i. e. its former place when the Morning appear'd;* and the Egyptians, *having no other way left to flee from the Israelites, turn'd back, endeavouring to flee away the Same way they had follow'd the Israelites, and so fled against it, i. e. against the Sea, as it was returning to its former place:* and thus the Lord overthrew the Egyptians in the midst of the Sea. 28 Namely the Waters return'd to their former place and depth, and cover'd the Chariots, and the Horsemen, and all the Host of Pharaoh that came into the Sea after them: there remain'd not so much as One of them. 29 But the Children of Israel walk'd or had walk'd upon dry Land in the midst of the Sea: and the Waters were a Wall unto them on their right hand, and on their left. 30 Thus the Lord sav'd Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the Sea-

A N N O T A T.

only an East-wind, but any Strong or uncommon Wind, from whatever Quarter it comes: and so it is best here understood, it being not likely an East-wind that God sent, but a Wind from some other quarter, and that probably from the South, as the LXX interpret it.

shore.

P A R A P H R A S E.

shore. 31 And Israel saw that great Work which the Lord did upon the Egyptians: and the People fear'd the Lord, and believ'd the Lord, and his Servant Moses.

Chap. XV. Then sang Moses and the Children of Israel this Song ^{XI.} unto the Honour of the Lord, and spake, saying: I will sing unto the Honour and Praise of the Lord, for he has triumph'd Gloriously over the Egyptians: the Horse and his Rider hath he thrown into the Sea. ^{The Song sung by Moses and the Israelites in thanks to God for their Deliverance.}

2 The Lord is my Strength at all times, and therefore my Song also, or He whose Praises I ought to sing at all times: and especially Now, when he is become my Salvation in so Extraordinary a manner: He is my God, and I will prepare him a Tabernacle for an Habitation among us: He is my Father's God, and therefore I will exalt him the more. 3 The Lord is as a Man of War, i. e. a Stout Warrior whom no One can stand against: JEHOVAH is his Name most justly, He being Self-existent and most Powerful and Faithful to his Promises. 4 Pharaoh's Chariots and his Host hath he cast into the Sea: his Chosen Captains also are drown'd in the Red Sea. 5 The Depths have cover'd them: they sank into the bottom of the Sea as a Stone, viz. Many of them, whose Bodies never rose again above Water. 6 Thy right hand, O Lord, is become glorious in Power: thy right hand, O Lord, hath dash'd in pieces the Enemy. 7 And in the Greatness of thy Excellency thou hast overthrown them that rose up against thee: thou sentest forth thy Wrath, which consum'd them as stubble. 8 And with the Blast of thy nostrils, i. e. by a Strong Wind sent at thy Command, the Waters were gather'd together: the Floods stood upright as an heap, and the Depths were as it were congeal'd in the Heart of the Sea. 9 The Enemy said out of his proud Confidence of Success, I will pursue, I will overtake, I will divide the Spoil: my Lust shall be satisfy'd upon them, I will draw my Sword, my Hand shall destroy or bring them back to their Slavery again. 10 Thou didst blow with thy Wind, the Sea cover'd them: they sank presently as Lead in the mighty Waters. 11 Who is like unto thee, O Lord, amongst all that are call'd God's in Heaven or Earth? who is like thee, Glorious in Holiness, i. e. on account of thy Holy Nature, Fearful in Praises, i. e. to be praised with Fear and Reverence, Doing Wonders? 12 Thou stretchest out thy Right hand; the Sea which is in the Depths of the Earth swallow'd them up. 13 Thou in thy Mercy hast led forth out of Egypt thy People, which thou hast redeem'd from their Slavery: thou hast guided them by thy Strength thus far toward the land of Canaan; and hast thereby assur'd us, that thou wilt in due time bring us quite unto the Same, wherein thou wilt have a Tabernacle or Temple for thy Holy Habitation. 14 The People All about shall hear of what thou hast now done to the Egyptians, and be afraid to withstand us: Sorrow shall take hold on the Inhabitants of Palestina. 15 Then the Dukes of

of Edom shall be amaz'd: as for the mighty Men of Moab, Trembling shall take hold upon them: all the Inhabitants of Canaan shall melt away. 16 Fear and Dread shall fall upon them, by the Greatness of thy Arm they shall be as still as a stone, *i. e. shall not stir in the least to oppose us*: till thy People pass over, O Lord, till thy People pass over, which thou hast purchased *as it were, i. e. redeem'd out of Egypt, and take possession of Canaan.* 17 Thou shalt bring them in *thither*, and plant them in *the said Country, where is the Mountain of thy Inheritance, i. e. Mount Moriah or Sion*, the Place, O Lord, which thou hast made or design'd for thee to dwell in; the Sanctuary, O Lord, which thy hands have establish'd, *i. e. which thou designest by thy Power to make thy settled Sanctuary for many Ages.* 18 For the Lord shall continue to do more Wonders for his People and Name, forasmuch as he do's reign for ever and ever. 19 To conclude this Song with a Summary of the Subject thereof, as a proper Epiphonema or Conclusion: Thus have I sung unto the Lord, for that the Horse of Pharaoh went in with his Chariots, and with his Horsemen into the Sea, and the Lord brought again the Waters of the Sea upon them: but the Children of Israel went on dry Land in the midst of the Sea. 20 And Miriam the Prophetess, *so call'd from her having (as is suppos'd) the Gift of composing Hymns in Praise of God, or from her receiving also some Revelation from God for the Direction of the People, perhaps of the Women, the Sister of Aaron, and consequently of Moses*, took a Timbrel in her hand; and all the Women went out after her, to join with her in praising God in a more solemn and extraordinary manner, by not only singing with their Voices, but playing also the same Song with their Timbrels, and with adding thereto Dances, *i. e. a grave decent Motion of their Bodies and Feet.* 21 And Miriam with the rest of the Women answer'd them, *i. e. Moses and the Men Verse by verse; or else after every Verse sung by the Men, the Women interpos'd and repeated the first Verse of the Song*, Sing ye to the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea.

SECTION XII.

Containing such Particulars as are taken Notice of by Moses, From the Israelites Departure from the Red Sea, To their Coming to Mount Horeb or Sinai. Which Particulars take up Chap. XV. 22 — XVII. ult.

22 Then Moses brought Israel, *or as the Hebrew signifies made them remove from the Red Sea to Marah, eagerly bent, as is most probably thought, on gathering the Spoils of the Egyptians*

P A R A P H R A S E.

*Egyptians that were cast up by the Sea on the Shore, and they went out from the place of their Encampment by the Red Sea into the Wilderness of Shur, (b) otherwise call'd the Wilderness of Etham, they differing one from the other only as a Whole and a Part do: and they went three days in the Wilderness, and found no Water. 23 And when they came to a place call'd Marah from what hap'n'd there at this time, they could not drink of the Waters of Marah, for they were bitter: therefore the name of it, viz. that place was afterwards call'd Marah, which in Hebrew signifies Bitterness, by the Israelites. 24 And the People, instead of crying or praying unto God for Relief, murmur'd against Moses, saying, What shall we drink? 25 And he did what they should have done, viz. cry'd unto the Lord, and the Lord shew'd him a Tree, which when he had cast into the Waters, the Waters were made sweet: There he made for them a (i) Statute and an Ordinance, i. e. for their better Government gave them a few Rules to be observ'd for the present, till he should further declare his Will to them from Mount Sinai: and by this means there he prov'd them, i. e. began to prove their Obedience, Whether they would observe the Laws here given them or not. 26 And he said, If thou wilt diligently hearken to the Voice of the Lord thy God, and wilt do that which is Right in his sight, and wilt give ear to his Commandments, and keep all his Statutes; I will put none of these Diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that (k) * gives thee Health.*

27 And they came to Elim, where were twelve (l) Wells of Water, and threescore and ten Palm-trees, *this being a Tree that delights in Wa-*

II.
From Marah
to Elim.

A N N O T A T.

(b) This plainly appears by comparing Numb. 33. 8. For whereas it is here said, that *Moses brought Israel from the Red Sea; and they went out* (viz. of the Red Sea) *into the Wilderness of Shur &c.* it is there said, that they *passed thro' the midst of the Sea into the Wilderness, and went three days journey in the Wilderness of Etham, and pitch'd in Marah.* And by comparing Exod. 13. 20. (or Numb. 33. 6.) with the same Numb. 33. 8. it evidently appears, that the Israelites, after they had pass'd thro' the Red Sea, came into the *same Wilderness*, on the Edge of which they had encamp'd before they had pass'd the Red Sea. Which may be most clearly seen and understood by viewing my *Map of the Journeyings of the Israelites*, belonging to Vol. 2. of my *Historical Geogr. of O. T.*

(i) Bp Patrick informs us, that 'tis a most Ancient constant Tradition of the Jews, that now God commanded them to *observe the Sabbath.*

(k) It is a much greater Blessing, to *give Health* so as not to be Sick, than to *restore to Health* when Sick; and that the Former is here chiefly intended, appears from Psal. 105. 37. as Bp Patrick has observ'd. And the Original word will bear One sense as well as the Other.

(l) The Number of *Wells* answering to the Number of their *Tribes*, and the Number of *Palm-trees* to the Number of the *Elders*, of which their *Supream Court* consisted; hence the Jews have taken Occasion to indulge their Fancies in many respects.

tery.

III.
They come into
the Wilderness of
Sin; where Man-
na is first given
them.

very places; and they encamp'd there by the Waters to refresh themselves and their Flocks in so delightful a place.

Chap. XVI. And they took their Journey from Elim, and encamp'd next by an Arm or Bay of the Red Sea, that came up farther Northward into the Land, than the Rest of the Shore did from the place they afore left the said Sea. This Encampment by the Red Sea is taken notice of Numb. 33. 10, 11. but omitted here, probably because nothing remarkable fell out there. And all the Congregation of the Children of Israel remov'd from the last mention'd Encampment by the Red Sea, and came into the Wilderness of Sin, which is between Elim and Sinai, and so lay in their direct Road to Mount Sinai, on the fifteenth day of the second Month, which was just a Month after their first Setting out from Rameses on the fifteenth day of the first Month, in order to their Departing out of the land of Egypt. 2 And the whole Congregation of the Children of Israel, i. e. the Generality of the Elders as well as the Rest, murmur'd against Moses and Aaron in the Wilderness. 3 And the Children of Israel said unto them, Would to God we had dy'd by the hand of the Lord in the land of Egypt, when we sat by the Flesh-pots, and when we did eat Bread to the full: which is not likely, when they were meer Slaves and under so cruel Hardships; but they Untruly magnify their Former Condition, that they might thereby represent their Present to be more Miserable than Really it was: for ye have brought us forth into this Wilderness, to kill this whole Assembly with Hunger; of which likewise there could be no Danger, they having so many Flocks and Herds to feed them. But it seems they were unwilling to lessen them, nor would be satisfy'd without Bread, which they now wanted, All the Dough they brought out of Egypt being now spent. 4 Then said the Lord unto Moses out of the Cloud where the Shechinah was; I will rain, i. e. send down in a plentiful manner, and like Drops of Rain, that which shall supply the want of Bread, from Heaven for you to eat: and the People shall go out and gather a certain Rate every day; for it shall come down in daily Showers, so much as shall suffice for each day, that so they may be kept the more in a constant thankful Dependence on my Providence, and I may prove them, whether they will walk in my Law or no. 5 And it shall come to pass, that on the sixth day, they shall prepare that which they bring in, i. e. shall grind and bake it (as v. 23.) against the Sabbath-day, on which they were to do no such thing; and therefore it, i. e. what they gather on the sixth day, shall be twice as much as they gather daily other days, viz. enough for to serve them two days, namely the sixth and seventh. 6 And Moses and Aaron said unto all the Children of Israel, At Evening, then ye shall know, that the Lord has brought, i. e. commanded us to bring you out from the land of Egypt into this Wilderness: so that you have no Reason to murmur against us, who did Nothing of Our selves without
his

P A R A P H R A S E.

his Order; but rather to trust in him, who can make as good Provision for you here in the Wilderness, as ever you saw in Egypt. 7 And in the Morning, when the Manna shall fall down (as v. 13.) then ye shall see the Glory of the Lord, i. e. the Glorious Appearance of the Shechinah (as v. 10.) for thereby he shall give you to understand, that he is Present among you, and that he hears your Murmurings against him the Lord: Namely what are we, that ye murmur against us? We are only his Instruments or Agents, and therefore your Murmurings against us, are in effect against him. 8 And Moses said, Mark well what I say, viz. This shall be, i. e. you shall be convinc'd, that the Lord has order'd us to do what we have done, and that he takes notice of these your Murmurings against us, when the Lord shall be so gracious as not to punish these your Discontents, but to provide for your Necessities as you desire, viz. when he shall give you in the Evening Flesh to eat, and in the Morning Bread, and both to the full, so that you shall have no Reason to complain of your Condition being Worse than in Egypt (tho' Untruly) when ye sat by the Flesh-pots, and did eat Bread to the full: For by the Lord's thus sending you Flesh and Bread to the full, it will manifestly appear, that the Lord hears your Murmurings which ye murmur against us, and so in effect against him: Namely what are we but his Instruments or Agents? wherefore your Murmurings are not against us properly, but against the Lord. 9 And Moses spake unto Aaron, Say unto all the Congregation of the Children of Israel, Come near before the Lord, i. e. before the Shechinah or Glorious Appearance of the Divine Majesty, which was now about to break forth out of the Cloud; which Cloud was probably now remov'd to a greater Distance than usual from them, because of their Murmurings: For he will now convince you, that he has heard your Murmurings. 10 And it came to pass, as Aaron spake what Moses had bidden him to the whole Congregation of the Children of Israel, that at Aaron's Direction they look'd toward the Cloud, which had conducted them to the Wilderness they were now in, and which Cloud now stood at some Distance from them; and behold, the Shechinah or Glory of the Lord, i. e. a Glorious Light in which the Lord was present in a special manner appear'd in the Cloud: 11 And from the said Cloud and Glorious Light therein the Lord spake unto Moses, who was probably gone to pray unto God for the People, and to acknowledge his Great Goodness in passing by their Murmurings, whilst Aaron spake to them (as v. 9.) saying, as is likely, in the Audience of all the Congregation: 12 I have heard the Murmurings of the Children of Israel; speak unto them, saying, At Evening ye shall eat Flesh, and in the Morning ye shall be fill'd with Bread: and ye shall know that it is I who am the Lord your God, that have order'd Moses and Aaron to bring you hither, and therefore your Murmurings against them have been Unreasonable; and not against them

P A R A P H R A S E.

but me. 13 And it came to pass, that at Evening (*m*) the Quails or rather a Kind of Locusts came up, and cover'd the Camp *it self to their Tent-doors*; and in the Morning *they saw also the Dew, which had fell in the night, and still lay round about the Host, not in the Camp it self as did the Quails or Locusts.* 14 And when the Dew that lay was gone off *the Ground*, behold, upon the Face of the Wilderness there lay a small round thing, as small as the hoar Frost on the ground. 15 And when the Children of Israel saw it *in the Morning, as soon as they were up and gone out of their Tents*; they said One to another, (*n*) Man-hu, *that is, What is this?* for they knew not what it was. And Moses said unto them, This is the Bread which the Lord hath given you to eat. 16 This also is the thing which the Lord has commanded, *concerning the Gathering and Use of this Bread: Ye are to gather every Man according to his eating, i. e. as much as will suffice him and his Family One day: at the Rate of an Omer for every Man, according to the number of your Persons in each Family, take ye every Man that is Master of a Family, for them which are in his Tents, Old and Young.* 17 And the Children of Israel did so, and gather'd, some more, some less, *according to the Largeness or Smallness of their Families.* 18 And when they brought it home to their Tents, *then the Father of the Family, or Some of the Rulers of the Congregation, (v. 22.) did measure it with an Omer, and gave to every One the Proportion appointed (v. 16.) by God, viz. an Omer; and thus it came to pass, that he that had gather'd much or more than his Omer, had nothing over or more than his Omer; and he that had gather'd little, i. e. less than his Omer, had no lack; what was wanting of an Omer, being made up out of what others had gather'd more: Not that hereby Any were encourag'd to be Slothful; for Care was taken, that they gather'd every Man according to his Own and his Family's eating, as near as could be guess'd, and according to the strength of the Persons belonging to each Family.* 19 And Moses said, Let no Man leave of it till the Morning, *but depend ye on God's Providence for fresh Supplies every day.* 20 Notwithstanding they hearken'd not *All of them* unto Moses, but Some of them, *either out of Unbelief or meer Negligence or a wanton Inclination to make an Experiment,* left of it until the Morning, and it bred Worms and stank: and Moses was wroth with them. 21 And *after this they kept no more till the next Morning, except on the Sabbath (as v. 24.) but*

A N N O T A T.

(*m*) *Josephus* is the only Person that thus translates the Hebrew word. But it is rather thought by the Judicious to signify a Sort of eatable Locust, according to the account given Numb. 11. 31.

(*n*) Since not only Philo and Josephus, but also the LXX render *Manhu*, by *What is this*; I think it but reasonable to prefer the said Interpretation before any other, especially since it best suits with what immediately follows, viz. *For they knew not what to call it.*

they

P A R A P H R A S E.

they gather'd it every Morning, every Man according to his eating: and when the Sun waxed hot, it melted. 22 And it came to pass, that on the sixth day they gather'd twice as much *Manna for Bread, namely two Omers for one Man according to God's Command, v. 5.* and all the Rulers of the Congregation came and told Moses, *that they had gather'd such a double Quantity as they had been afore directed; and now desir'd to know what must be done with that day's Quantity, which was over that which was to be spent on the present or sixth day.* 23 And he said unto them, This is that which the Lord has said, To Morrow is or shall be the Rest of the Holy Sabbath unto the Lord, *i. e. the Sabbath which ye shall keep Holy, as in other respects, so henceforwards by Resting thereon from all Work, so that you must not go out to Morrow to gather any Manna, nor do any thing to what ye have gather'd to day to prepare it for you as ye do on other days: but ye must bake that, as well as Any thing else, which ye will bake, to day; and boil that ye will boil; and that which remains over what ye eat to day, as well of the Manna, as any other Vi-ctuals baked or boiled, lay up for you to be kept until the Morning, and eaten to Morrow.* 24 And they laid it up, *viz. what remain'd of the Man-na, as well as of other Vi-ctuals, till the Morning, as Moses bade them: and it, viz. the Manna, tho' probably not all bak'd, did not stink, neither was there any Worm therein.* 25 And Moses said, Eat that to day, *which ye laid up yesterday; for to day is the Sabbath unto the Lord: to day ye are not to gather it, and therefore shall not find it in the Field.* 26 And this shall be a standing Rule for the future: Six days ye shall gather it; but on the Seventh day which is the Sabbath, in it ye shall not gather it; and therefore there shall be none for you to gather. 27 And it came to pass, that notwithstanding there went out Some of the People on the Seventh day for to gather, and they found none. 28 And the Lord said unto Moses, How long refuse ye to keep my Commandments, and my Laws? 29 See, for that the Lord hath given you the Sabbath, therefore he giveth you on the Sixth day the Bread of Two days: Wherefore abide ye every Man in his place, *i. e. within the Compass allow'd you to go from your Tents or Dwellings on the Sabbath, and let no Man go out of his (o) said place on the Seventh day any more on any such Account.* 30 So the People rested on the Seventh day for the present; and God did not punish this their First Disobedience of breaking the Rest of the Sabbath, forasmuch as they had not afore been used to, or commanded to use such a total Rest: this Precept of Total Rest being a New

A N N O T A T.

(o) This seems to have been what was afterwards call'd a Sabbath-days journey: The Jews will have it to be the Compass of Two thousand Paces from his Dwelling, which was the Compass of the Suburbs belonging to a Levitical City, as Numb. 35. 5.

P A R A P H R A S E.

Addition to the Observation of the Sabbath, now first made (v. 23.) and given peculiarly to the Israelites in memory of their Deliverance from the Egyptian Bondage. 31 And the House of Israel call'd the name thereof, *i. e. of this new Bread*, Manna: and it was of a round Figure like Coriander-seed, and it was also white; and the Taste of it, *when it first fell and before it was beaten and baked*, was like Wafers made with (p) Hony, *i. e. of a pleasant Relish*. 32 And Moses said, This is the thing which the Lord commands further concerning this Manna. Fill an Omer of it to be kept for your Generations to come; that they may see the Bread, and also Quantity of each Man's daily Proportion, wherewith I have fed you in the Wilderness, when I brought you forth from the land of Egypt. 33 And accordingly Moses said unto Aaron, Take a (q) golden Pot, and put an Omer full of Manna therein, and lay it up before the Lord, *i. e. before the Ark of the Testimony (as v. 34.)* to be kept for your Generations. 34 As the Lord commanded Moses, so Aaron laid it up before the Ark of the Testimony, to be kept, *whence it appears probable, that this Command was not given till after the Tabernacle was built, tho' Moses mentions it here, that he might lay together all that related to the Manna.* 35 And the Children of Israel did eat Manna forty years, until they came to the Land to be inhabited by them: namely they did eat Manna, until they came unto Gilgal, which is in the Eastern Borders of the land of Canaan. 36 Now an Omer is the tenth part of an Ephah; which Ephah being computed to be equal to seven Wine-gallons, a pottle and half a pint of Our measure, it follows that an Omer was near three of our Quarts.

IV.
They come to
Rephidim.

Chap. XVII. And all the Congregation of the Children of Israel journey'd from the Wilderness of Sin, *whither they came Chap. 16. 1. after their Journeys, i. e. going from Sin first to (r) Dopbkab, and then to Alush, which Journeys are here omitted, because nothing remarkable happen'd at either of the last two places, they staying at each probably but one night: and they journey'd thus according to the Commandment of the Lord, i. e. Direction of the Glorious Cloud, and pitch'd in Rephidim: and there was no Water for the People to drink.* 2 Wherefore the People, *fearing only as yet they should quickly want Water*, did chide with Moses, *i. e. talk to him in an undutiful manner*, and Said, Give us Water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye tempt the Lord, *i. e. provoke the Lord to punish you by*

A N N O T A T.

(p) It is to be observ'd, that All things of a Pleasant Relish are compar'd in Scripture unto Hony. Whence those Expressions Psal. 19. 11. &c. And the Land of Canaan is therefore describ'd to be a Land flowing with Hony, as has been afore observ'd.

(q) As Hebr. 9. 4.

(r) As appears from Numb. 33. 12 — 14.

DisTrusting

PARAPHRASE.

Dis trusting his Goodness and Power? 3 And the People, having now quite spent all the Water that they brought from Elim, thirsted there for Water, as they at first coming thither fear'd they should: and hereupon the People not only chode with, but openly murmur'd against Moses, and proceeded to such a Rage as to be almost ready to stone him (as v. 4.) and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our Children, and our Cattle with thirst? 4 And Moses, tho' he did not upon their Chiding with him at the beginning of their Fears only for want of Water, yet now seeing their real and great Distress, cry'd unto the Lord, saying, What shall I do unto this People to content them? I have used all proper Motives to perswade them to rely on thy Goodness, as which will certainly not suffer them to perish with Thirst, but relieve them in thy Good time: but so far are they from heark'ning to me therein, that they be almost ready to stone me. 5 And the Lord said unto Moses, Go on before the People to Mount Horeb, and take with thee only some of the Elders of Israel at present, not all the People; and thy Rod, wherewith thou smotest the River in Egypt and turnedst it into Blood, and didst other Miracles, take in thy hand, and go as I bid thee without fearing being ston'd. 6 Behold, I will stand before thee, i. e. the Shechinah or my Glory shall appear in the Cloud there on the particular Rock in Horeb which thou shalt bring Water out of, and thou shalt smite the said (s) Rock with thy Rod, and there shall come Water out of it, that the People may drink. And Moses did so in the sight of the Elders of Israel, which he had (according to v. 5.) taken with him, namely to be Witnesses of the Truth of the Miracle now wrought, in bringing Water out of the said Rock, and that there was no Spring there before; and that by the Witness of the said Elders the People might be assur'd, that it was by the immediate and miraculous Providence of God, (whose Glory the Elders saw at Horeb, as it appear'd afore (Chap. 16. 10.) when the Manna was first given,) that they were continually reliev'd and sustain'd, both with Bread and Drink in their Travels afterwards thro' the several Wildernesses they pass'd thro', and particularly now at present in their Camp at Rephidim, whither the Waters ran out of the Rock in such plenty, as if they had been several Rivers. 7 And he, i. e. Moses call'd the name of the place where the Israelites were now encamp'd, and which was afore call'd Rephidim, on one account Massah, and on another Meribah: namely Meribah, which in Hebrew signifies Chiding, because of the Chiding (as v. 2.) of the Children of Israel with him; and Massah, which in Hebrew signifies Tempting, because they tempted (as v. 2.) the Lord, saying, Is the Lord among us, i. e. Do's he take any Care of us, or not?

ANNOTAT.

(s) That this Rock, as well as the Manna, was a Type of Christ, we learn 1 Cor. 10. 3. 4.

8. Then,

V.
They conquer the
Amalekites, who
assaulted them.

8 Then, after the People were refresh'd with the Waters thus miraculously flowing out of the Rock, came Amalek, i. e. the Amalekites or Descendants of Amalek, who was himself descended of the eldest Son of Esau by a Concubine, (Gen. 36. 12.) whence Some have imagin'd that this Coming of the Amalekites against the Israelites, was grounded on the Ancient Grudge of the Seed of Esau to those of Israel: tho' it might proceed from some League of mutual Defence between the Canaanites and Amalekites, or most likely of all only from their Greediness of Prey, they having heard that the Israelites were laden with the Spoils of the Egyptians. But whatever was the Occasion, they living in the parts between Canaan and Rephidim where the Israelites now were, came without any Provocation given them, and fought with Israel in Rephidim. 9 And Moses hereupon said unto Joshua, who appears hence to be an Eminent Person at their First Coming out of Egypt, especially for Valour, Choose us out Men, whom thou knowest to be Valiant like thy self, and go out, fight with Amalek to morrow, when they intend to fall upon us again: and therefore to morrow I will stand on the top of the Hill before us, thought to be the Hill or Mount of Horeb, with the Rod of God in my hand; which last he said to encourage Joshua to hope that God would not fail to give them the Victory, tho' a Miracle should be requisite to bring it to pass. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, who is most probably suppos'd to have been the Husband of Miriam, went up to the top of the Hill. 11 And it came to pass when Moses held up the Rod of God in his hand, that then Israel prevail'd; and when he let down the Rod of God in his hand, his hand being tir'd with holding it up, then Amalek prevail'd, as Moses and Aaron and Hur could plainly discern from the top of the Hill; whence it plainly appear'd that the Victory was to be obtain'd by the Israelites, only by the Special Assistance of God. 12 Now Moses hands were wearied with holding up the Rod, and he himself with Standing; and they, i. e. Aaron and Hur took a Stone and put it under him, and he sat thereon: and Aaron and Hur stay'd up his hands by (†) turns, namely sometime the One one of his hands with the Rod in it on one side, and sometime the Other the other of his hands, the Rod being put into that, on the other side: and by this means his hands were steady, i. e. steadily held up One or the Other with the Rod in it until the going down of the Sun. 13 And Joshua, consequently prevailing all the time that the Rod was thus held up, at length discomfited or quite routed Amalek and his People, i. e. the King of Amalek with his own Souldiers, or else the Amalekites with others their Confederates, with the edge of the Sword, the Israelites having pro-

A N N O T A T.

(†) Otherwise, had they held up both his Hands together, they might have been as weary as He.

blably

P A R A P H R A S E.

bably furnish'd themselves with these Swords at the Red Sea, taking them from the Egyptians that were drown'd and cast up afterwards on the Shore. 14 And the Lord said unto Moses, *Take care and write This for a Memorial or Record of it in (u) the Book, wherein thou shalt write all the Laws &c. which I shall give the Israelites, and rehearse it in the ears of Joshua particularly, who is to be the next Leader of the People after thy self; that neither He nor Any other succeeding Ruler of the People may ever hereafter enter into any League with the Amalekites: for, because they were the very First that drew Sword against my People, and that altogether Unprovok'd, therefore in time I will utterly put out the Remembrance of Amalek from under Heaven, i.e. there shall not be One of them left, but they shall all be destroy'd, if the Israelites will act as I shall direct them, (see 1 Sam. 15. 3.)* 15 And Moses built an Altar, *either to offer Sacrifice thereon by way of Thanksgiving for the late Victory, or else only as a Monument thereof, or on both Accounts; and call'd the Name of it JEHOVAH-nissi, i.e. The Lord is my Banner, or He by whom we overcame them, the said Name being inscrib'd on the Altar as is supposed.* 16 And he said, *viz. unto Joshua, as God had (v. 14.) commanded him, and that probably in the Hearing of the People also; I am to inform you by God's special Command, that because the hand of Amalek is or has been thus against the Throne, i.e. Majesty and Power of the Lord, in daring to oppose his Conduct of his People, after he had shewn such astonishing Wonders against the Egyptians for the Deliverance of his People, therefore the Lord will that his said People shall never make any League, but shall have or make War with Amalek from Generation to Generation, till the said Amalekites shall be extinguish'd or cease to be a People: which Determination of God you are therefore well to remember, and act accordingly for ever hereafter.*

S E C T I O N XIII.

Containing such Particulars as are related by Moses, and were transacted during the Stay of the Israelites at Mount Horeb or Sinai. Which Particulars take up All the remaining Chapters of Exodus, All Leviticus, All the first nine Chapters of Numbers, and also Chap. X. 10.

In order to the Reader's more Easily and Clearly perceiving, how the Thread of the Sacred History is carried on by Moses, As it seems proper to contain under One Section All that was transacted during the Israelites Stay at Mount Horeb or Sinai; So this taking up so very large a part of

(u) See Deut. 25. 17, &c.

the following History, it seems requisite to distinguish this One Section into several Parts, according to the several Subjects therein treated of; which Parts of this Section shall be distinguish'd thus, N^o 1. N^o 2. &c.

S E C T. XIII. N^o. I.

Containing an Account of Moses Father in law, (together with Moses Wife and his two Sons) coming to him at Mount Sinai, and what passed there between them, till the Departure of his Father in law: Which Particulars take up Chap. XVIII.

Chap. XVIII. *After the Israelites had gotten the Victory over the Amalekites related in the foregoing Chapter, they remov'd from Rephidim where they were afore, Chap. 17. 8. and came and encamp'd at the Mount of God (as v. 3.) i. e. (w) Mount Horeb or Sinai. And when Jethro the Priest (x) or Prince of Midian, Moses Father in law, heard of all that God had done for Moses, and for Israel his People, and that the Lord had brought Israel out of Egypt, even to Mount Sinai, which was in the Confines of his own Country Midian; 2 then Jethro, Moses Father in law, took Zipporah Moses Wife, after he had sent her back, probably from the Inn mention'd (Chap. 4. 24.) 3 and her two Sons, of which the name of the One or Eldest was Gershom (for he, i. e. Moses said, I have been an Alien in a strange Land,) 4 and the name of the Other was Eliezer, which signifies my God is my Help, (for the God of my Father, said he, i. e. Moses was my Help, and deliver'd me from the Sword of Pharaoh, when he sought to slay him as Chap. 2. 15.) And this Eliezer is thought to have been born but a little before Moses left Midian to return into Egypt, and consequently to have been the Child that was circumcis'd at the Inn aforemention'd. 5 And Jethro, Moses Father in law, came with his Sons and his Wife unto Moses into the Wilderness, where he encamped at the Mount of God, i. e. Mount Horeb or Sinai, which were but two different Risings of the same Mount. 6 *Now He (y) had sent to tell Moses by a Letter, I thy Father in law Jethro am coming unto thee, and thy Wife, and her two Sons with her: it being requisite for*

A N N O T A T.

(w) Mount Horeb and Sinai were not two distinct Mountains, but only two different Risings of the same Mount; it being all call'd at first Mount Horeb, till God appear'd to Moses in a Flame of Fire in a Bush, (Chap. 3. 2.) that was on that side of the Mountain which was next to Midian, whence the said Mountain came afterwards to be call'd Mount Sinai by the Israelites, tho' the said name properly belongs only to that Part or Rising of the said Mountain, where was the foresaid Bush. See the Note on Gen. 3. 2. (x) See Chap. 2. 16.

(y) For so the Hebrew word may properly signify, and so the LXX interpret it.

Jethro

P A R A P H R A S E.

Jethro to give this Notice, that he might without any hindrance pass the Guards, which we may well think Moses had set very Carefully after the Fight with Amalek, to prevent any Enemy falling upon the People unawares. 7 And Moses went out to meet his Father in law, and did Obeisance to him as such, and kiss'd him, Welcoming him according to the Custom of those Countries; and they asked each Other of their Welfare: and they came into the Tent, which was prepar'd to entertain Jethro. 8 And (z) Moses told his Father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the Difficulties or Troubles that had come upon them by the way, and how the Lord deliver'd them. 9 And Jethro rejoyc'd for all the Goodness which the Lord had done to Israel: whom he had deliver'd out of the hand of the Egyptians. 10 And Jethro said, Blessed be the Lord, who hath deliver'd you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath deliver'd the People from under the hand of the Egyptians. 11 Now I know by that thou hast told me (v. 8.) as by most certain and evident Proofs, what I afore Believ'd according to the Faith deliver'd down from our Common Forefather Abraham, that the Lord is the only True God, and consequently Greater than all Gods falsely so call'd in the World, particularly than the Gods of the Egyptians: for in the thing wherein they, i. e. the Egyptians relying on the Power and Assistance of their own Gods, dealt proudly, viz. in refusing to let the Israelites go at first, and then endeavouring to equal the Miracles of Moses by their Magicians, and at last pursuing after the Israelites to force them back again, He was above them in each respect, making even the Magicians to acknowledge his Supreme Power, Chap. 8. 19. and sending the Plague of Boils even upon them, Chap. 9. 11. and throwing down and destroying even the Images of their Gods, Chap. 12. 12. and at last over-whelming Pharaoh and all his Host in the Red Sea. 12 And Jethro, Moses Father in law, by way of acknowledging Himself to be a Worshipper also of the only True God, the God of Israel, and also by way of returning his Thanks to God for the Mercies he had vouchsafed the Israelites, took a Burnt-offering, and other Sacrifices for to offer unto God, which He as a Priest of the True God was himself permitted to offer: and Aaron came, and all the Elders of Israel to eat Bread, i. e. to partake of the Sacrifices or Peace-offerings with Moses Father in law before God, i. e. before the (a) Place where God appear'd

A N N O T A T.

(z) It seems very Reasonably infer'd by Bp Patrick from this Verse, that Jethro came to Moses before the Delivery of the Ten Commandments, &c. forasmuch as otherwise it may well be suppos'd, that Moses would have said Something to Jethro of God's Glorious Appearance to them on Mount Sinai at that time, &c.

(a) Which was probably the Tabernacle or Tent, which was made use of for God's publick Service, before That larger and Richer one, which God appointed to be made, in the following Chapters.

PARAPHRASE.

in the Cloudy Pillar, or to his Honour and Glory. 13 And it came to pass on the Morrow, that Moses sat, *the usual Posture of Judges*, to judge the People, *i. e. to hear and determine their Causes*; and the People stood, *the usual Posture of Plaintiffs and Defendants*, by Moses, from the morning unto the evening. 14 And when Moses Father in law saw all that he did for the People, he said, What is this thing, *i. e. heavy Burden*, that thou dost take on thy self for the People? Why sittest thou thy self Alone to do this, *it being Too much for any One person to bear*; and all the People stand by thee from morning unto evening, *and consequently so long as to tire both thy self and them*? 15 And Moses said unto his Father in law, Because the People come unto me to enquire of God, *i. e. to decide their Controversies according to the Will of God*; and I can't well refuse to do this, *there being No other as yet appointed by God to do it*. 16 Wherefore when they have a matter of Controversy, they come to me to decide it; and I judge between the one and the other, *i. e. Plaintiff and Defendant*, and I do make them know the Statutes of God and his Laws, *i. e. what is the Law of God in the Case brought before me*. 17 And Moses Father in law said unto him, The thing that thou dost is not good *for the Health of thy Self or the People*. 18 Thou wilt surely wear away, both thou, and this People that is with thee, *i. e. ye will all destroy your Healths by so doing*: for this thing is too heavy for thee; thou art not able to perform it thy self alone, *without prejudicing thy own Health thereby, and the People's in attending so long upon thee to have their Causes decided*. 19 Hearken now unto my Voice, I will give thee Counsel, and God, *I doubt not*, shall be with thee, *so as to shew my Advice to be Good*; Be thou for the People * in things more immediately pertaining unto God, *namely to enquire and know his Will in matters of Religion*, and also thou shalt bring the Causes of a Civil Nature that are (b) Extraordinary for them unto God to be decided by him: 20 and when thou hast been inform'd of God what Answer to give, thou shalt teach them the Ordinances in relation to Religious matters, and the Laws in relation to Civil matters, *which thou hast receiv'd from God*, and so shalt shew them the way wherein they shall walk in Religious matters or towards God, and the work that they must do, *i. e. what they must do in Civil matters or toward One the Other*. 21 * Wherefore in order to this thou shalt provide out of the People able Men, *i. e. Men of Ability for such an Employ in all respects*, and therefore especially such as fear God, Men of Truth, hating Covetousness; and place such over them, to be Rulers of thousands, and Rulers of hundreds, Rulers of fifties, and Rulers of tens. 22 And let them judge the People at all seasons, *i. e. fit every day some or other of them in their several Districts to hear and determine Causes*: and it shall be that every great matter, *i. e. which is so great and difficult*

(b) As verse 22. 26.

P A R A P H R A S E.

as they know not how to decide, they shall bring unto thee; but every small matter, i.e. which they know very easily how to decide themselves, they shall judge or decide accordingly without any more ado: So shall it be Easier for thy self, for they, whom thou shalt appoint to be (as v. 21.) Rulers, shall bear the Burden with thee. 23 If thou shalt do this thing that I advise thee, and God command thee so to do, whom it will be proper for thee to consult herein, then thou shalt be able to endure or mayst live a long while, whereas otherwise thy Strength must, according to the common Course of things, be decay'd apace, and thy Life shorten'd; and by following the Method I have propos'd, all this People shall also go to their place in peace, i.e. go home every day from the places of Judicature, very much satisfy'd with so much quicker dispatch. 24 So Moses hearkened to the voice of his Father in law, and having consulted God about it and had his Approbation (as v. 23.) did all that he had said. 25 And Moses chose able Men out of all Israel, and made them Heads over the People, Rulers of thousands, Rulers of hundreds, Rulers of fifties, and Rulers of tens. 26 And they judg'd the People at all seasons, i.e. every day that they resorted to them for Judgment: namely the hard Causes they, i.e. the aforementioned Rulers or Judges brought unto Moses; but every small matter they judg'd themselves. 27 And Moses, after he had us'd such Importunity with him (as was Proper and Civil) to stay Longer, let his Father in law depart; and he went his way into his own Land, i.e. Midian, leaving his daughter Zipporah and her Children with Moses her Husband and their Father.

S E C T. XIII. N^o. 2.

Containing an Account of the Delivery of the Ten Commandments by God himself from Mount Sinai; and after that an Account of several Precepts concerning Religion, (by way of Explication of some of the Ten Commandments,) and chiefly of such Judgments or Laws of Civil Government, as God deliver'd to Moses in the aforesaid Mount to be communicated by him to the Israelites. To the Observation of All which, the Israelites most solemnly engag'd themselves by a Formal Covenant. Which Particulars take up Chap. XIX. I — XXIV. II.

Chap. XIX. Now as to the exact Time when the Israelites came to Mount Sinai, where they stay'd so long, and so many Remarkable things were done, especially the Ten Commandments and far Greatest part of the Rest of the Law were deliver'd; it is to be known, that it was

I.
God minds the Israelites of what he had done for them, and promises them great Blessings for the future on their Obedience.

P A R A P H R A S E.

third Month, (*bb*) when the Children of Israel were gone forth out of the land of Egypt, the same day of the said Month, as they set forth in, to come out of Egypt, viz. on the fifteenth day of the third Month, came they into the Wilderness of Sinai. 2 For they were departed from Rephidim, and were come this fifteenth day to the Desert of Sinai, and had pitch'd in the said Wilderness, and there Israel encamp'd before the Mount of Sinai, which as it gave name to this Wilderness, so is thought to have taken its Own name from the Bush that burnt with Fire, when God first appear'd here to Moses, (as Chap. 3. 2, &c.) the Hebrew word for a Bush being *Seneb*, All this Mount being afore call'd *Horeb*. 3 And Moises, being order'd by God so to do, went up some part of the Mountain unto God, i. e. toward the Top of the Mountain where the Cloud rested; and the Lord call'd unto him as he stood at some Distance out of the Cloud, that was on the Top of the Mountain, saying, Thus shalt thou say to the House of Jacob, which was lately in as Low a Condition as their Father was when he went to Padan-aram, and had the name only of Jacob, and tell the Children of Israel, who are now become as Great as God made their Father when he came from Padan-aram, and had the name of Israel given him; 4 Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, i. e. have kept you so Safe, and plac'd you so Far out of the Reach of your Enemies, as if you had been born up on high by Eagles, who are observ'd to carry their young Ones on their Wings, and to soar so High that None can touch or hurt them, and brought you unto my Self, i. e. to live under my Special Government, as your King and Governor in a peculiar manner. 5 Now therefore, if ye will obey my Voice

A N N O T A T.

(*bb*) The same Hebrew word signifies both the New Moon and a Month, and the Former is indeed the primary and literal Signification thereof, whence it is used in a Secondary sense only for a Month. Accordingly there being no particular Number of the Day of the Month here specify'd, as is usual in other Cases, and yet it being said expressly, *the Same day* or *That very day* came they into the Wilderness of Sinai; hence there is not wanting Reason to understand the said Hebrew word here, not of a Month, but of a particular day of a Month, and consequently of the First day, or New Moon, as the said Hebrew word literally signifies. The only Objections against it are, that in other places the First day of the Month is expressly so specify'd, as Chap. 40. 2. &c. and that all the Old Interpreters render the Hebrew word here by *Month*, not *New Moon*. And therefore *the Same day* or *That very day*, mention'd in the latter end of the Verse, must probably, and may very well refer to some other Day beside the First, viz. to the Same day of the Month that the Israelites came out of Egypt, viz. the Fifteenth day. Which Sense is further confirm'd by considering, that This is the Day of the Month expressly taken notice of Chap. 16. 1. viz. that on the Fifteenth day of the Second Month after their Coming out of Egypt, they came into the Wilderness of Sin. And therefore on the whole I rather prefer this last Rendering.

indeed,

P A R A P H R A S E.

indeed, and keep my Covenant which I intend to make with you, (Chap. 24.) as soon as I have deliver'd to you the Precepts and Laws, which you by the said Covenant are solemnly to engage to keep, which Precepts and Laws are contain'd Chap. 20 — 23. then ye shall be as a peculiar Treasure unto Me above all People, i. e. very Dear unto me, and I will take a singular Care of you, as Kings do of those things which they lay up in their Treasury: and this you are to look upon as a special Favour and Honour, for as much as All the Earth is mine, and therefore it is a special Favour in Me to look on you as my peculiar Treasure, above all other People who are mine as well as you. 6 And ye shall be unto me a Kingdom of Priests, or as it is render'd by the Seventy Interpreters and warranted by S. Peter, (1 Pet. 2. 5, 9.) a Kingly Priesthood, or as it is expressed by S. John, (Revel. 1. 6, &c.) Ye shall be unto me Kings and Priests; namely ye shall be as Kings in respect of that Liberty and Freedom wherein I have and shall instate you, by Redeeming you from your Bondage in Egypt, and making you a People subject to No other People, but Lord's of your selves in respect to all other Nations; and ye shall be as Priests on account of my having thus redeem'd you, and instated you in such Freedom and Liberty, that ye may employ your Time and Care chiefly in Sacrificing unto me, and Feasting on your Sacrifices, tho' ye shall not All sacrifice in Person, but by Priests more peculiarly appointed so to do: and ye shall be an Holy Nation, i. e. a Nation separated to Me and my True Worship from all other Nations and their Idolatry. These are the Words which thou shalt speak unto the Children of Israel, and which briefly comprehend both their Duty, and their extraordinary Privilege above all other People on performance of their said Duty.

7 And Moses came down from the Mount, and call'd for the Elders of the People, i. e. the Principal Persons in the several Tribes, and laid before their faces, i. e. plainly declar'd to them all these Words which the Lord commanded him. 8 And the Elders went and communicated to the People of their several Tribes what Moses had said to them: and all the People answer'd together, and said, All that the Lord has spoken, we will do, hereby consenting to have the Lord for their King in a special manner, and promising to obey his Will as such.

II.
The People promise Obedience.

And Moses, who herein plainly acted as a Mediator (according to Gal. 3. 19.) between God and the People, return'd, i. e. went up again to the same place on the Mount, where he had been afore (v. 3.) and told the Words of the People unto the Lord. 9 And the Lord said unto Moses, Lo, I will come or appear unto thee on this Mount in a thick Cloud, i. e. in a Cloud which shall be Darker than that which has hitherto gone before you, and shall be accompany'd with Thundrings and Lightnings, (as v. 16.) and out of the said Cloud will I speak unto thee, so that the People may hear when I speak with thee, and thereupon believe thee for ever after.

III.
They are order'd to prepare for to come near Mount Sinai, and there to see God's Glory, and hear his Commands.

Namely

P A R A P H R A S E.

Namely Moses had told the Words of the People (v. 8.) unto the Lord, and hereupon the Lord said what is just before related; 10 and the Lord said further at the same time unto Moses, *Therefore go unto the People, and in order to prepare them for my Appearance among them, sanctify them to day and to morrow, i. e. let them these two days abstain from all Uncleanneſs, and from Common and ordinary Imployments, and other-
wise lawful Pleaſures, and give themſelves to Fasting and Prayer; and let them waſh their Cloaths, whereby the Hebrew Doctors underſtand the Waſhing of their Whole Bodies;* 11 and be Ready againſt the third day from hence: for on the ſaid third day the Lord, i. e. the Shechinah or Viſible Glory of the Lord will come down from Heaven in the Sight of all the People upon Mount Sinai. 12 And to work and preſerve in their Minds a moſt profound Reverence of the Divine Maſteſty, and conſequently to his Laws, they ſhall keep at a due Diſtance from the Mount: to which end thou ſhalt ſet or mark out Bounds unto the People round about, ſaying, Take great heed to your ſelves, that ye go not any thing beyond the Bounds I have ſet you, in order to go up into the Mount, or ſo much as to touch the Border of it: whoſoever toucheth the Mount, ſhall be ſurely put to death. 13 There ſhall not an hand touch it, but he that touches it, tho' with his hand only, ſhall ſurely be ſton'd if wear at hand, or ſhot thro' (c) with Dart or Arrows if at a diſtance: whether it be Beaſt or Man, that touches the Mount, it ſhall not live: when the ſound of the Trumpet is continu'd long together without being broken, and conſequently is ſofter and leſs terrible, they ſhall come up out of the Camp to the Bounds that thou haſt ſet round about the Mount. 14 And Moses went down from the Mount unto the People, and ſanctify'd the People, i. e. commanded them to ſanctify themſelves, as Inwardly by Meditation and Prayer, ſo alſo Outwardly, and therefore they waſh'd their Cloaths. 15 And he ſaid unto the People, *This you muſt be ſure to do, that ye may be ready, i. e. prepar'd againſt the third day for the Appearance of the Lord among you: in order to which ye muſt abſtain not only from all Uncleanneſs and common Buſineſs, but from ſome other Acts alſo which are lawful at other times, as particularly ye are to ſee that ye come not at your Wives; which ſeems to be here ſpecify'd, as what other-
wiſe they would not have thought neceſſary to abſtain from.*

IV.
Moses brings the
People to the Foot
of the Mount.

16 And it came to paſs on the third day in the morning, that there were Thunders and Lightnings, and a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding loud, i. e. the Angels that attended the Divine Maſteſty, made a Sound like that of a Trumpet, but much beyond the Sound any Man could make: So that all the People, that was

A N N O T A T.

(c) The Hebrew words may ſignify alſo, *ſhall be thrown down Headlong;* and is ſo underſtood in this place by Some of the Jews.

P A R A P H R A S E.

in the Camp, trembled. 17 And when the Trumpet began to sound softer with one continu'd gentle Sound, Moses brought forth the People (according to v. 13.) out of the Camp to meet with God, i. e. to come nearer to the Divine Appearance, and they stood at or near the Bounds which Moses had set at the lower part of the Mount or below the Mount. 18 And Mount Sinai was altogether on a Smoke, because the Lord descended upon it in Fire, i. e. the Shechinah or the Visible Glory of the Lord came down in the thick Cloud upon the Mount, (as v. 9, 16.) attended with a Glittering Company of Angels, who appear'd like flames of Fire: and the Smoke thereof ascended as the Smoke of a Furnace mixt with Fire, which went up unto the midst of Heaven or the Air, (Deut. 4. 11.) and the whole Mount quaked greatly. 19 And now again the Voice of the Trumpet grew louder and louder a great deal, after that Moses had brought the People out of the Camp (as v. 17.) and the Sight of the Smoke and Fire, and Quaking of the Mountain, and Sound of the Trumpet was so terrible, that now Moses himself spake (d) and said, I exceedingly fear and quake, so as that I dare not venture to come my self nearer than the Bounds set the People (v. 12.) without thy special Command so to do: and hereupon God answer'd him by a Voice, commanding him Not to be afraid, but to come up nearer to him. 20 Thus, as is related v. 16, 18. the Lord came down on Mount Sinai, namely on the top of the Mount: and the Lord having afore (v. 19.) bid Moses not to fear to come nearer the Mount than the People were, viz. to the very Mount it self, and he being come accordingly: now call'd Moses up to the top of the Mount, and Moses went up. 21 And Moses being thus gon up the Mount, it seems some of the People thought of Coming nearer than the Bounds set them, to see likely if they could discover more of the Divine Majesty: whereupon the Lord said unto Moses, Go down again presently, and anew charge the People, lest they break thro' unto the Lord, i. e. come nearer than the Bounds set them toward the Divine Appearance, to gaze or discover more of the Divine Majesty, and as Many of them as do so perish for their presumption. 22 And let those of the Principal and more honourable Persons in the several Tribes, which have hitherto perform'd the Office of the Priests (e) also which come near to the Lord, viz. to perform Divine Service or to Sacrifice, sanctify themselves in a peculiar and higher manner, lest when they come nearer than the People are to come, in order to sacrifice, the Lord break forth upon them with his Wrath, and destroy them. 23 And Moses said unto

A N N O T A T.

(d) Hither, what is said Hebr. 12. 21. is most judiciously refer'd.

(e) By these Priests may possibly be meant Aaron, and his two Sons Nadab and Abihu, who were shortly to be consecrated to the Priest's Office, and who therefore are expressly mention'd as coming up into the Mount, and that nearer than the rest of the People, (except some of the Elders,) Chap. 24. 1, 9, &c.

the

P A R A P H R A S E.

the Lord, *Surely the People cannot be so presumptuous as to come up to Mount Sinai: for I have already plainly acquainted them, that thou chargedst us, i. e. me in Person and by me the Elders, saying, Set Bounds about the Mount, beyond which let no One dare pass, and so sanctify it, i. e. separate the Mount on account of its relative Holiness to Me founded on my special Presence there.* 24 And the Lord said unto him, *I know the Inclination of the People better than thou dost, and that they will presume to come to the Mount, if not speedily stop'd: therefore quickly Away, get thee down; and after thou hast renew'd the foremention'd Charge, (v. 12, 21.) thou shalt come up again, thou and Aaron with thee, to whom God did this great Honour, because he was to be shortly call'd to the Dignity of the Highpriest, and would be more respected by the People, when they saw him admitted thus Nearer unto God, than not only they were, but even those also that did then perform the Office of Priests: but let not the Priests, and much less any other of the People break thro', i. e. come beyond the Bounds set, to come up unto the Lord, lest he break forth upon or destroy them.* 25 So Moses went down unto the Priests and rest of the People, and spake unto them the Message mention'd v. 21, 24. Which Message when he had deliver'd, tis to be suppos'd that he return'd again to the Mount, and Aaron with him, as is order'd v. 24. And if he went up again to the top of the Mount where he was v. 20. it appears from Chap. 20. 19. that he was come down again, when God deliver'd the Ten Commandments unto the People, and stood in such a Place as was convenient for him as a Mediator between God and the People, viz. in some Place between God and them, as Deut. 5. 4, 5

God himself delivers the Ten Commandments to the People, as by Word of Mouth.

Chap. XX. And after this, the Thundrings and Trumpet ceasing, God spake all these Words from v. 2. to v. 17. commonly call'd the Ten Commandments, saying with so loud a Voice as that all the People plainly heard what was said: 2 I am the Lord thy God, and so have a Right to give you Laws and to your Obedience; besides which general Title relating in Common to you with the rest of Mankind, I have also a peculiar Title to your Obedience, as I am he, which have brought thee out of the land of Egypt, namely out of the land wherein thou wast in Slavery, whence it may be call'd in respect of thee the House of Bondage. 3 The First thing I shall command and require of thee is, that Thou shalt have no other Gods before me, i. e. believe or worship no other God but me Alone. 4 Secondly, Thou shalt not make unto thee any graven Image, i. e. Statue or any Likeness, i. e. Picture of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: 5 namely thou shalt not make any Statue or Likeness of any thing in order to bow down thy self to them, nor serve or worship them any other way, either as the Idols or Images of any other God, or as Representations of Me, or thro' which thou dost direct thy Worship to me: for

P A R A P H R A S E

for I the Lord thy God, as I am the Only true God, so am I also a jealous God of the Honour due to me Alone, who will not bear any Rival or Partner in Religious Worship, nor the Worship that is due to me to be paid or perform'd to me in an Improper and Unsuitable manner to my Divine Nature, of which there can be no Representation; visiting, i. e. punishing the Iniquity of the Fathers upon the Children, especially if they persist in their Fathers steps, unto the third and fourth Generation of them that do not obey me, which I esteem as such as hate me; 6 and shewing Mercy unto thousands, i. e. to many Generations of them that love me, and such I esteem only those to do, who keep my Commandments. 7 Thirdly, Thou shalt not take the Name of the Lord thy God in vain, either by swearing Falsly or Lightly: for the Lord will not hold him guiltless, i. e. will certainly punish him that takes his Name in vain, unless prevented by sincere Repentance. 8 Fourthly, Remember the Sabbath-day to keep it Holy, by making a Difference between it and other common days. 9 Six days shalt thou labour, and do all thy Work, i. e. not spend thy time in Idleness, but take due Care of and perform all such Business as belongs to the Station God places thee in. 10 But the seventh day is the Sabbath of the Lord thy God, i. e. the day appointed by him to be a day of Rest from your common Labours: In it thou shalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates, i. e. no Foreigner that lives among you. 11 For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and sanctify'd it presently after the Creation, as Gen. 2. 3. and he do's now further command thee who art an Israelite to keep the seventh day as a Sabbath-day, or day of Rest from all Worldly and common Labour, in Remembrance that he deliver'd thee from thy Bondage in Egypt, and has hallow'd it, i. e. appointed thee to keep it Holy, even in this particular respect of Resting from all common Labour, as well as in other respects of Serving and Worshipping God Publickly as well as Privately. The Four Commandments already given contain our Duty more immediately to God himself; and therefore are suppos'd to be written by themselves in One of the Two Tables which God afterward gave Moses: as in the Other of the said Tables were written the Six remaining Commandments, which contain our Duty more immediately to other Men or Persons, viz. 12 Fifthly, Honour all Men according to their Rank or Stations, especially thy Father and thy Mother: that thy days may be long upon the Land, which the Lord thy God giveth thee. 13 Sixthly, Thou shalt not kill, or Unlawfully take away the Life of any Man. 14 Seventhly, Thou shalt not commit Adultery, this being the greatest Injury that can be done to a Man next to taking away his Life. 15 Eighthly, Thou shalt not steal, or

PARAPHRASE.

any ways injure Another in his Goods or Possessions. 16 Ninthly, Thou shalt not bear False Witness against thy Neighbour, or do him any Injury by thy Words any more than by Deeds. 17 Tenthly and lastly, Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's, i. e. in short thou shalt not so much as Design any Mischief to Any other.

VI.
The People out of Fear desire, that God would no more speak to them Himself, but by Moses.

18 And God having deliver'd the foresaid Ten Commandments, all the People saw and heard the Thundrings, and the Lightnings, and the noise of the Trumpet, and the Mountain smoking; which had ceased while the Ten Commandments were deliver'd, but now began again. Namely as the said Commandments were introduced by the Thundrings and Lightnings &c. to raise the Israelites Attention and strike an Awe into them; so were they likewise closed with the Thundrings &c. in order to make the Israelites more sensible of the Dreadfulness of that Majesty which spake to them, and so to have a greater Reverence for his Laws. And when the People saw it, viz. the Thundrings and Lightnings &c. begin again, they remov'd from the Bounds that were set them round the bottom of the Mountain, and stood afar off, returning as some think to their very Camp whence Moses brought them, (Chap. 19. 17.) 19 And they said unto Moses who continu'd still in his place, by the Elders or Heads of their Tribes whom they sent to him for that purpose: We humbly desire that God would be pleas'd to acquaint Thee with what he has further to command us, and speak thou with us, i. e. do thou tell it to us, and we will hear and perform it as Obediently, as if God had spoken it Himself to us: but let not God speak with or to us, lest we dy with Fear, if we hear him any more. 20 And Moses said unto the People by the Elders that they had sent to him: Fear not that any Hurt will come to you: for God is come in this glorious and dreadful manner to prove you, i. e. to discover to your selves and others whether ye will be such as ye have promis'd, (Chap. 19. 8.) and that his Fear may be the more before your Faces by means of what ye have now seen, that ye sin not.

VII.
Accordingly God delivers to Moses the following Laws contain'd in the remainder of this Chapter, and in the two next.

21 Now the People stood afar off, as is before v. 18. related, viz. at their Tent-doors within their Camp, whither God commanded Moses to bid the Elders return after what is said v. 19, 20. But God bad Moses stay with him; and he would, as they desir'd, tell him All the rest of the things which he intended to injoin them (as Deut. 5. 30, 31.) And accordingly on God's commanding him so to do, Moses drew near unto the thick Darkness or Cloud where God was on the top of the Mount, (Chap. 19. 16.) where he receiv'd several Laws, reckon'd Fifty seven in number, (besides the Ten which God himself deliver'd) partly Civil and partly Religious, and which were Explications of the Decalogue or Ten Commandments afore given.

22 And

P A R A P H R A S E.

22 And the Lord said unto Moses, *when they were together in the thick Cloud,* Thus shalt thou say unto the Children of Israel, ye have seen, or been made sensible, Only of this, viz. that I have talk'd with you from Heaven; you did not see any Similitude or Representation of Me: 23 Wherefore ye shall not make with me Gods of Silver, neither shall ye make unto you Gods of Gold, i. e. ye shall not represent me by any Image or Picture, tho' never so Rich and Glorious. 24 And for the better Observation of the foregoing Command, my Altars shall be made as Plain as may be for the present, viz. An Altar of Turfs of Earth thou shalt make unto me, and shalt sacrifice thereon thy Burnt-offerings, and thy Peace-offerings, thy Sheep, and thy Oxen, in all places where, during your Travelling thro' the Wilderness, I shall cause you to remember my Name, i. e. shall order you to sacrifice unto me: and tho' the Altar be but of Earth, yet nevertheless I will meet thee, and I will bless thee there, i. e. give thee Testimonies of my gracious Presence at the said plain Altar, and of my Acceptance of what is offer'd thereon. 25 And if thou wilt rather make me an Altar of Stone, thou shalt not build it of hewn Stone, which was done the Better to keep them from Idolatry, viz. for fear they should make any Figure with the Tools they used in shaping and fashioning the Stones after an Artificial manner: for if thou lift up thy Tool upon it to hew the Stones thereof, thou hast polluted it, i. e. render'd it such as I will not accept what is sacrific'd thereon: Wherefore a Stone Altar shall be made like one of Earth, without any Art, or only by piling Stones one upon the other in this case, as ye do pile Turfs of Earth in the other case. 26 Neither shalt thou go up by many Steps unto my Altar, as if the Sacrifices offer'd thereon would be ever the more acceptable for being offer'd on an High Altar, as the Gentiles vainly imagin, who therefore sacrifice in High places, because they think their Sacrifices are the most acceptable, when offer'd in places nearest to Heaven: nor shall the Steps to my Altar, if they be but few, be High Steps or of such Height one above the other, as to make it necessary to lift up ones Legs high to ascend them, that so thy Nakedness be not discover'd thereon, i. e. that so the Lower parts of thy Body (as Thighs, Buttocks, and Secret parts) be not discover'd or seen by those Below, under such loose Garments as were worn in those Countries: and by these means the Priests that officiate at the Altar be not expos'd to Contempt, and the People mov'd to Laughter, or have ill thoughts excited in them.

VIII.
Laws concern-
ing the worship of
God.

Chap. XXI. Now these are the Judgments, i. e. Political Laws for the Determination of Differences among them, and for the maintaining a just and peaceable Government among them, which thou shalt set before them.

IX.
Political Laws.

2 If thou buy an Hebrew Servant or Slave, Some among the Hebrews selling themselves to be Servants or Slaves for Poverty, and Others being sold by Order of the Court of Judicature on account of some Theft they had

X.
In relation to
Men-servants or
Slaves.

P A R A P H R A S E.

committed, for which, they being not able to make Satisfaction otherwise, they were condemn'd to be Servants to them, whom they had done the Damage to; six years he shall serve as a Bond-servant or Slave without any yearly Wages: and in the seventh he shall go out free for nothing.

3 If he came into his Master's Service by himself, i. e. a single Man or without a Wife or Children, he shall go out by himself: if he were married afore he became such a Bond-servant, then his Wife shall go out free with him. 4 If his Master, during his six years Bond-service, have given him any Gentile Bond-maid which his Master had to be a Wife, and she have born him Sons and Daughters; the Wife and her Children shall be her Master's, as being the Master's Propriety or Goods rather than the Bond-man's, and he shall go out by himself. 5 But if the Servant in such a case shall say in good earnest: I love my Master, my Wife, and my Children more than my Freedom; and therefore I will rather not go out free than leave my Wife and Children: 6 then his Master shall bring him unto the Judges, that it may be made appear before them, that the said Bond-man was not detain'd against the Law fraudulently or forcibly, but with his Own Consent, and even at his Desire: And after the Case has been heard and allow'd of by the Judges, He, viz. his Master shall alio bring him to the Door, or unto the Door-post of his House, and his Master shall bore his Ear thro' with an Awl, in token that he was thereby as it were fixed to his House; and he shall serve him for ever, i. e. as long as his Master liv'd, or till the year of the next Jubilee.

X.
In relation to
Women slaves.

7 And if a Man sell his Daughter to be a Maid-servant, she shall not go out on the same Conditions as the Men-servants do, but on Better. 8 If she please not her Master, who has betroth'd her to himself upon buying her, so as that after he has bought her, he thinks not fit to make her actually his Wife, then shall he let her be redeem'd by any of her Kindred that has a mind so to do: To sell her to any Man of (ee) a different Tribe he shall have no power, seeing he has dealt deceitfully with her, in disappointing her Hope of his marrying her, which Hope was founded reasonably on his betrothing her. 9 And if he have betroth'd her unto his Son, not thinking fit to marry her himself, he shall deal with her after the manner of Daughters, giving her a Portion as if she was his Own Daughter. 10 If he, viz. her Master mention'd v. 8. do marry her himself, and after that take him another Wife; her Food, her Raiment, and her duty of Marriage shall he not diminish. 11 And if he do not any One of these three unto her, viz. neither marry her to Himself, nor

A N N O T A T.

(ee) To Sell an Hebrew to a different Nation, i. e. to any Heathen, was in no Case permitted by the Law, as appears v. 16, &c. And therefore by a Different or Strange Nation or People, must be here meant only an Israelite of a different Tribe or Family, that had no Right of Redemption.

P A R A P H R A S E.

to his Son, nor let her be redeem'd; then shall she go out free without Mony, when she is come to Age and ripe for Marriage; and her Master shall withal give her something himself, as Deut. 15. 12, &c.

12 He that smites a Man so that he dy, *i. e. wilfully murders him*, shall be surely put to Death. 13 And if a Man ly not in wait, *i. e. do's not design to kill another*, but God deliver him into his hand, *i. e. by God's permission it so happens that he kills another Undesignedly*; then I will appoint thee a Place, whether he shall flee for his Security from being kill'd himself by any Relation of the others out of Revenge. Which Place, the Jews say, was the Camp of the Levites, while they were in the Wilderness; but afterwards there were Cities appointed for this purpose. 14 But if a Man come purposely upon his Neighbour, to slay him with guile or by any premeditated means, thou shalt take him by proper Officers or Persons duly authoriz'd from my Altar, which was also a place of Refuge, and as it seems the Chief or most Sacred and Inviolable; from which however, and therefore much more from any other place of Refuge, the Wilful Murderer is order'd to be taken, that he may dy. 15 And he that smites his Father or his Mother, tho' not so as to kill them, but only to wound them or make the Blood come, or to leave a mark of the Blow by making the Flesh black and blue, shall be surely put to death. 16 And he that steals a Man, *i. e. an Israelite, whether Bond or Free*, and sells him to a Gentile, (for no Israelite would or could buy him) or if he be not actually sold, but only found in his hand that stole him, his Intention being hereby sufficiently known, he shall surely be put to death. 17 And he that curses his Father, or his Mother, shall surely be put to death. 18 And if Men strive together, *i. e. fall out and quarrel*, and one smite another with a stone or any thing as comes next to hand, or for want of any thing else being at hand with his fist only, and he dy not presently, but keeps his bed on account of the hurt he has receiv'd: 19 if he get so well as to rise again, and walk abroad upon his staff, then shall he that smote him, be quitted: but he shall pay for the loss of his Time, and shall cause him to be thoroughly heal'd, *i. e. shall pay all Charges requisite for his being perfectly heal'd*. 20 And if a Man smite his Servant, *i. e. Man-slave or his Maid-slave being a Gentile*, with a Rod only, and therefore may be reasonably suppos'd not to have design'd to have kill'd either, but only corrected them, and yet by some unlucky Stroke or too long and severe Correction, he or she dy under his hand, or while he is beating them, he shall not be put to death, but be surely punish'd as the Judge shall see meet: 21 Notwithstanding, if he or she continue to live a day or two after they have been so beaten, than He, viz. the Master shall not be so much as punish'd; for he or she is his Mony, *i. e. the Death of either must be a loss to the Master, who therefore may well be judg'd not to have intended to kill them, and was sufficiently punish'd by the Loss* of

XI.

In relation to
One man's wound-
ing Another, or
the like.

P A R A P H R A S E.

of their Service; and also by their living so long after, it is uncertain whether they dy'd of their being Beaten. 22 If Men strive or quarrel, and hurt a Woman with Child, so that she miscarry, and no other Mischief follow; he that did the hurt, shall be surely punish'd, by paying according as the Woman's Husband will lay upon him with the Approbation of the Judges, namely he shall pay as the Judges determine. 23 And if any other Mischief follow, then he shall undergo the like; namely thou shalt give to the Woman's Husband the Life of him that hurt her, for the loss of her Life; 24 the Eye of him that hurt her, for the loss of her Eye, and so Tooth for tooth, Hand for hand, Foot for Foot, 25 Burning for burning, Wound for wound, Stripe for stripe. 26 And if a Man smite the Eye of his Servant, or the Eye of his Maid, that it perish; he shall let him go free for his Eye's sake. 27 And if he smite out his Man-servant's Tooth, or his Maid-servant's Tooth; he shall let him go free for his Tooth's sake.

XII.
In relation to
Hurt done by
Cattle, &c.

28 If an Ox or the like gore a Man or a Woman, that they dy: then the Ox shall be surely ston'd, and his Flesh shall not be eaten, *that the Owner may entirely lose all the Benefit of it*; but the Owner of the Ox shall be quitted from any other Punishment: 29 But if the Ox were wont to push with his Horn in time past, and it had been testify'd to his Owner, and he hath not kept him in, but that he hath kill'd a Man or a Woman; the Ox shall be ston'd, and his Owner also shall be put to death. 30 But if the Friends of the Party kill'd do not require the Rigor of the Law to be strictly executed, and instead of his Life, if there be laid on him a sum of Money, then he shall give for the Ransom of his Life, whatsoever is laid upon him. 31 Whether he have gor'd a Son, or have gor'd a Daughter, according to this Judgment (*mention'd v. 28, 29, 30.*) shall it be done unto him, *i.e. the Punishment shall be the same as if it were the Master or Mistress of a Family.* 32 If an Ox shall gore a Man-servant or Maid-servant; he, *i.e. the Owner* shall give unto their Master thirty Shekels of Silver, *i.e. about thirty of our Half Crowns*, and the Ox shall be ston'd. 33 And if a Man shall open a Pit, *that has been dug afore and cover'd*, or if a Man shall dig a new Pit in the Street or High-way, and not cover it so as to keep any thing from falling in, and an Ox or an Ass or the like fall therein; 34 the Owner of the Pit shall make it good, and give Money unto the Owner of them; and the dead Beast shall be his. 35 And if one Man's Beast, for example, an Ox hurts another's that he dy, and it be not known that the Ox has used to push, then they shall sell the live Ox, and divide the Money of it, and the dead Ox also they shall divide. 36 Or if it be known that the Ox hath used to push in time past, and his Owner hath not kept him in; he shall surely pay Ox for Ox, and the dead shall be his own.

Chap.

P A R A P H R A S E.

Chap. XXII. If a Man shall steal an Ox, or a Sheep, and kill it, or sell it; he shall restore five Oxen for an Ox, and four Sheep for a Sheep: *the Reason why the Punishment was greater in proportion for stealing an Ox than a Sheep, being probably because an Ox was not only of greater Value in it self, but also Useful to more purposes in Husbandry, as Plowing, Carrying in, Treading out the Corn, &c.* 2 If a Thief be found breaking up an House in the Night, and be smitten that he dy, there shall no Blood be shed for him; *because it could not be known in the Night, Who he was, or How far his Ill designs might carry him, if not speedily prevented.* 3 If the Sun be risen upon him, so as that he may be known, and his Ill designs the better prevented, there shall be Blood shed for him, *if he be kill'd, i. e. he that kills him, shall be esteem'd as a wilful Murderer, and be put to death himself: for he, i. e. the Thief should make full Restitution, if he be able: if he have nothing, then he shall be sold for his Theft to be a Bond-servant to him he stole from for six years.* 4 If the Theft be certainly found in his hand Alive, whether it be Ox, or As, or Sheep; he shall restore double only, *the Theft being easier to be found out in this Case than in the Cases v. 1.*

XIII.
Of Theft.

5 If a Man shall cause a Field or a Vineyard to be eaten, namely shall put in his Beast, and shall feed in another Man's Field: of the Best of his own Field, and of the Best of his own Vineyard, shall he make Restitution. 6 If a Man kindle a Fire within his own bounds, and the Fire break out beyond where it should, and catch in Thorns or the like, so that the Stacks of Corn belonging to any other, or the standing Corn, or the Field be consum'd therewith; he that kindled the Fire shall surely make Restitution, *tho' he did not purposely set his Neighbour's Corn on Fire; because he should have better look'd after the Fire, when he had kindled it.*

XIV.
Of Damage.

7 If a Man shall deliver unto his Neighbour Money or Goods to keep, and it be stole out of the Man's House; if the Thief be found, let him pay double. 8 If the Thief be not found, then the Master of the House shall be brought unto the Judges, to see or find out by Examination, whether he have put his hand unto his Neighbour's Goods, *i. e. made them away himself, and only pretends they were stolen; or has any way conniv'd at their being stoln away by some other.* 9 For all manner of such Trespas, whether it be for Ox, for As, for Sheep, for Raiment, or for any manner of thing thus lost from One to whose Care it was committed, which Another challenges to be his: the Cause of both Parties shall come before the Judges; and whom the Judges shall condemn, he shall pay double unto his Neighbour, *viz. if he that challenges thus Another for the Loss of what he has entrusted him with, appears to have entrusted the Other with no such thing, or to have receiv'd it again, then he shall pay double to the Other. Or if he with whom the Goods were entrusted, appears to have dealt dishonestly, then he shall pay double to him that entrusted him.* 10 If a Man deliver unto

XV.
Of Trespas and
Borrowing.

unto his Neighbour an Ass, or an Ox, or a Sheep, or any Beast to keep; and it dy, or be hurt, or driven away, no Man seeing it: 11 then shall an Oath of the Lord be between them Both, that he has not put his hand unto his Neighbour's Goods, *i. e. he to whom the Beast was deliver'd, shall take a solemn Oath, that he has not done any thing to the Beast to hurt it or drive it away*: and the Owner of it shall accept thereof, *i. e. of his thus taking his Oath as a satisfactory Clearing of himself*, and he shall not make it good. 12 But if it appear to be stoln from him thro' his Negligence, he shall make Restitution unto the Owner thereof. 13 If it be torn in pieces, then let him bring it or some part of it for Witness or Evidence that it was torn, and that against his Will or notwithstanding his Endeavouring to rescue it, and he shall not make good that which was torn. 14 And if a Man borrow any thing of his Neighbour, and it be hurt, or dy, the Owner thereof being not with it; he shall surely make it good: 15 but if the Owner thereof be with it, he shall not make it good: If it be an hir'd thing, *whether the Owner of it be there or not, be that hir'd it, shall not make it good*, it came for his Hire.

XVI.
Of Fornication.

16 And if a Man entice a Maid that is not betroth'd or already engag'd to another, and ly with her; he shall surely endow her, *i. e. give her so good a Dowry as to render her fit to be his Wife, if he will not marry her*. 17 If he be willing to marry her, and her Father utterly refuse to give her unto him, he shall pay Money according to the Dowry of Virgins, *i. e. shall give her what is commonly esteem'd a suitable Portion for a Virgin of her Rank*.

XVII.
Of Witch-craft,
Bestiality, and
Idolatry.

18 Thou shalt not suffer a Witch, or any One that uses Diabolical Arts, to live. 19 Whosoever lies with a Beast, shall surely be put to death. 20 He that sacrifices or performs any Religious Worship unto any God falsely so call'd, but to the Lord only, he shall be utterly destroy'd.

XVIII.
Of Strangers, Widows, and Fatherless.

21 Thou shalt neither vex a Stranger, nor oppress him: for ye were Strangers in the land of Egypt. 22 Ye shall not afflict any Widow or fatherless Child. 23 If thou afflict them in any wise, and they cry at all unto me: I will surely hear their Cry; 24 and my Wrath shall wax hot, and I will kill you with the Sword; and your Wives shall be Widows, and your Children fatherless.

XIX.
Of Usury and
Pledges.

25 If thou lend Money to any of my People, *i. e. any Israelite that is Poor by thee, i. e. that notwithstanding all his Care and Labour, is in want of Assistance*, thou shalt not be to him as an Usurer, *i. e. not continually be calling upon him for thy Money again, and threatening and domineering over him, as Usurers are wont over such they have in their Power*; neither, *i. e. much less* shalt thou lay upon him Usury. 26 If thou at all take thy poor (as v. 25.) Neighbour's Raiment, *viz. his Coverlid or Bed-cloaths* to pledge, *i. e. as a Security for the Money thou hast lent him*, thou shalt deliver it unto him by that the Sun goes down: 27 For that is his

P A R A P H R A S E.

his only Covering from the Cold of the Night; it is his Raiment for to preserve his Skin or Body from Cold: Wherein shall he be able to sleep with any Warmth or Comfort, if thou keep that from him? it is in effect to kill him. And therefore it shall come to pass, when he cries unto me, bewailing his sad Condition and complaining of thy Cruelty, that I will hear him, and punish thee for being so barbarous toward him: for I am Gracious, and so hate Cruelty.

28 Thou shalt not revile the Judges or Under-Magistrates, nor speak any Evil of the Ruler in Chief of thy People. 29 Thou shalt not delay, after they are Ripe, to offer the First of thy ripe Fruits, and of thy Liquors, *i. e. the First-fruits of thy Harvest and Vintage*: the First-born of thy Sons shalt thou give unto me. 30 Likewise shalt thou do with thy Oxen, and with thy Sheep: seven days it shall be with his Dam; on the eight day thou shalt give it me. 31 And ye shall be Holy Men unto me, *i. e. distinguish'd from other Nations, as in other respects, so in respect of your Diet*; neither shall ye eat any Flesh that is torn of Beasts, whether it be done as usually in the Field or any where else: ye shall cast it to the Dogs, as unfit and below your Dignity to eat.

XX.
Of Reverence to
Magistrates, and
of First-fruits, &c.

Chap. XXIII. Thou shalt not raise a false Report, and put not thy hand with the Wicked to be an unrighteous Witness, *i. e. take care that thou assist not a wicked Man in a bad Cause, by giving false Witness in his behalf*. 2 If thou art a Judge, thou shalt not follow a Multitude to do Evil; neither shalt thou speak in a Cause, to decline after the Great, to wrest Judgment, *i. e. thou shalt not be influenc'd either by the People or Mighty ones, to pronounce a false or unjust Judgment*; 3 neither on the other hand shalt thou, as out of Charity or Pity, countenance a poor Man in his Cause, so as to give a wrong Judgment in his Favour.

XXI.
Of Slander, False
witness, and Ju-
stice.

4 If thou meet thy Enemies Ox or his Ass, or any other Beast, going astray, thou shalt surely bring it back to him again. 5 If thou see the Ass of him that hates thee, lying under his Burden, and wouldst, because of his hatred to thee, not leave thy Business for to help him; thou shalt surely leave it to help him. 6 As a poor Man shall not be favour'd on that account *v. 3.* so on the other hand, thou shalt not wrest the Judgment of thy Poor in his Cause, *i. e. not wrong him, or do him not Right*. 7 Keep thee far from a False matter, or doing Wrong in any Respect: and the Innocent and Righteous slay thou not, *i. e. be not any way accessory to their Death*: for I will not justify, *i. e. will remarkably punish* the wicked Person that do's so. 8 And thou shalt take no Gift or Present: for a Gift blinds the Wise, *i. e. is apt to make Men not willing to see or discover, what else they would see*; and perverts the words of the Righteous, *i. e. is apt to make Men speak what is False or Wrong, who otherwise would have spoken Truth*. 9 Also thou shalt not oppress a Stranger: for ye know the Heart, *i. e. the distressed State and Condition of a Stranger, seeing ye were Strangers in the land of Egypt*.

XXII.
Of Charitableness
and Justice.

XXIII.
Of the Year
of Rest.

10 And six years thou shalt sow thy Land *after you are settled in Canaan*, and shalt gather in the Fruits thereof: 11 but the seventh year thou shalt let it rest, and ly (f) still, *neither sowing, nor reaping, nor gathering in the Fruits of thy own Land as Proprietor thereof: but the Crop that shall come up of it self this year, shall be in Common this year among you all; so that the Poor of thy People may gather and eat thereof, as well as the Owners, what is sufficient for present Use: and what they leave of the Plenty, which they shall have this year as long as they observe it as they ought, the Beasts of the field shall eat. In like manner thou shalt deal with thy Vineyard, and with thy Olive-yard, and the Fruit of all other Trees: it shall be in Common for the Poor together with the Owners. And this shall ye do, as a Testimony of your constant Trust and Reliance on the Bounty of my Providence.* 12 And lest thou shouldst imagin, that because the whole seventh year is one kind of Sabbath, therefore thou mayst rest less this year than others on the Sabbath-day; I give thee to understand here, that six days thou shalt do thy Work, and on the seventh day thou shalt rest as strictly this as other years; and that, as for the Reason taken from the Creation and given afore, Chap. 20. 11. so also for this other Reason, that thy Ox and thy Ais may rest, and the Son of thy Hand-maid, and the Stranger may be refresh'd, in Remembrance of your Deliverance from the Egyptian Bondage. 13 And in all things that I have said unto you, be circumspect or cautious that ye offend not: and especially that ye make no mention of the names of other Gods, neither let it be heard out of thy Mouth, namely by way of Swearing by any such God, or Appealing thereto as a Witness of the Truth, or making any Vow in their Names, or any such Religious Act.

XXIV.
Of the Three
yearly Feasts.

14 Three times thou shalt keep a Feast or Festival unto me, *i. e. my Honour and Service* in the year. 15 Namely, thou shalt keep the Feast of Unleaven'd Bread: thou shalt eat unleaven'd Bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou cam'st out from Egypt: and none shall appear before me Empty, *i. e. shall be accepted by me without bringing a Present with him, and that at the other Feasts as well as this.* 16 And the second Feast shall be the Feast of Harvest, *namely of the Harvest of the First-fruits of thy Labours, which thou hast first sown in the Field, i. e. of thy Wheat, which is the first Grain that is sown; and which being the Principal Grain, and consequently Wheat-harvest the Principal part of Harvest; hence this Feast is here call'd the Feast of Harvest, being otherwise call'd the Feast of Weeks. And the third Feast shall be the Feast of In-gathering, which is in the End of the year, according to the old way of reckoning the year before, Exod. 12. 2. and which is so call'd because it is when thou hast gather'd*

(f) See more relating to this Seventh year of Rest in the Paraph. on Lev. 25. 2, 3. in

P A R A P H R A S E.

in thy Labours out of the Field. 17 *These three times in the year all thy Males shall appear before the Lord God, i. e. in the place where his most Glorious Majesty should settle as in his Dwelling, which was first in the Tabernacle, and afterward in the Temple.* 18 *Further, as to the first Feast aforemention'd, Remember what I have afore commanded thee, viz. that thou shalt not offer the Blood of the Paschal Lamb, which is my Sacrifice in a special manner, with leaven'd Bread, neither shall the Fat of my said Sacrifice remain until the Morning.* 19 *And as it is afore (v. 15.) said, that none shall appear before me Empty, viz. at the first Feast, so likewise in relation to the second Feast aforemention'd, the First of the First-fruits of thy Land, i. e. the two Loaves which were to be made of their new Wheat, thou shalt bring into the House of the Lord thy God, and offer at this Feast, (as Levit. 23. 17.) And then as to the third Feast above-mention'd, thou shalt not boyl a Lamb or Kid in his Mother's Milk at the said Feast, as the Gentile Idolaters are wont to do, in order to sprinkle with the Broth made thereof their Fields and Gardens and Trees, thinking thereby to make them the more Fruitful the following year.*

20 Behold, I continue to send (g) an Angel, i. e. the Prime or Archangel, which is mention'd Chap. 14. 19. as conducting them, before thee to keep, i. e. guide and protect thee in the Way, and to bring thee into the Place which I have prepar'd, i. e. the land of Canaan. 21 Observe him, and obey his Voice, because he shall but report what I command him, and provoke him not by your Disobedience; for he will not pardon your Transgressions, when you wilfully and obstinately disobey the Commands I give you: for my Name is in him, i. e. he acts by my Authority and Power. 22 But if thou shalt indeed obey his Voice, and do all that I speak unto thee by him; then I will be an Enemy unto thine Enemies, and an Adversary unto thine Adversaries. 23 For my said Angel shall go before thee, and bring thee in unto the land of the Amorites, and the

XXV.

An Angel is promis'd to conduct them into Canaan, if they continue obedient.

A N N O T A T.

(g) The general Doctrin of the Primitive Writers is this, that it was not the Father, but the Son or Second Person in the Godhead, that all along spoke and appear'd to the Patriarchs, and to Moses and the Israelites in the Cloudy Pillar. So that when the said Second Divine Person here says, *I send an Angel &c.* by the Angel can't be reasonably understood the said Divine Person that speaks, but properly a Ministerial Angel, tho' likely of the prime Rank, and no other than Michael. The Matter in short seems to be this: Tho' the Logos or Word, the Second Person in the Godhead, did vouchsafe to honour the Israelites with his Special Presence in the Cloudy Pillar, yet the Conducting of them into Canaan was a Matter below the Dignity of the said Divine Person to take Himself the immediate Care of; and therefore it is here represented as committed to the more immediate Care of some Angel, which was to attend the Special Presence in the Cloudy Pillar. And accordingly this Angel is mention'd afore Chap. 14. 19. as Conducting and Protecting the Israelites.

Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off. 24 Thou shalt not bow down to their Gods, nor serve them, nor do after *any other of their abominable Works*; but thou shalt utterly overthrow them, *i. e. the People of Canaan*, and quite break down their Images, *i. e. the Images of their Gods*, as well as not worship them. 25 And ye shall serve the Lord your God only, and that as he directs; and then he shall bless thy Bread and thy Water, *i. e. shall give thee plenty of Meat and Drink*; and I will take Sickness away from the midst of thee, *i. e. give thee Health, without which Plenty of Meat and Drink has little or no Comfort in it*. 26 There shall nothing cast their Young, nor be barren in thy Land; and consequently besides the Blessings of Plenty and Health, I will bless thee with a great Increase both of your Children and Cattle: to all which I will add this Blessing also, *viz. that the Number of thy days I will fulfil, i. e. bless thee with long Life*. 27 Also I will send my Fear before thee, *i. e. I will strike a Terror into the Inhabitants of Canaan before thou come thither*, and will destroy all the People to whom thou shalt come to fight against, *i. e. make them more Afraid than they were Afore, when thou comest actually to fight them*; and so I will make all thy Enemies turn their backs unto thee, *i. e. run away from thee as Conquer'd*. 28 And I will send Hornets in great Swarms before thee, *i. e. either before thou comest into their Country, or when thou marchest to fight with them, or Both*; which shall so infest them by stinging them, and particularly by flying in their Faces, and stinging them about the Eyes, that they shall not be able to see to fight, as that by these means they shall help to drive out all the Nations of Canaan, especially as it seems, the Hivite, the Canaanite, and the Hittite from before thee. 29 I will not drive them, *i. e. all the Nations of Canaan out from before thee in one year, as for other Reasons, so for this, lest the Land become desolate, i. e. be left without Inhabitants, you being not yet Numerous enough to People the whole Country*; and so the wild Beast of the Field multiply against thee, and annoy thee in such places as thou dost inhabit. 30 Wherefore by little and little I will drive them, *i. e. the People of Canaan out from before thee, until thou be increas'd, and become so Numerous as to be able to inherit or people the whole Land*. 31 And I will set thy Bounds as to Dominion, far beyond the land of Canaan, which I will give thee for thy Possession or Dwelling; namely thy Dominion, or the Countries conquer'd as well as inhabited by thee, shall extend from the Red Sea, on which lay Edom, to the Sea of the Philistines, now call'd the Mediterranean Sea; and from the Desert of Shur, adjoining and belonging at least in part to Egypt, unto the River emphatically so call'd in Scripture, *i. e. Euphrates*: for I will deliver the Inhabitants of all the Land within the foremention'd Bounds into your hand, so far as that you shall conquer them, and bring them into Subjection

P A R A P H R A S E.

to you, if they will continue in their own Country; and such among them in the conquer'd Countries lying out of Canaan, as will not submit thus to live in Subjection to thee, thou shalt drive them out before thee, *i. e.* force them to quit their Country. 32 Thou shalt make no Covenant with them, nor with their gods, *i. e.* shalt make no Covenant with them, unless they will first renounce their Idolatry or the Worship of their False Gods. 33 Namely unless they will do this, they shall not dwell in thy Land, *i. e.* the land of Canaan, lest they make, *i. e.* some way or other in time entice thee to sin against me by joining with them in their Idolatry: for if thou serve their Gods, it will surely be a Snare unto thee, *i. e.* bring upon thee great Calamities, and at last thy Ruin.

Chap. XXIV. And he said unto Moses, Now go down, and tell the People (as v. 3.) all the Words and Judgments, which I have spoken unto thee according to their Desire, (Chap. 20. 19.) besides the Ten Commandments which I spoke unto them themselves, viz. All from Chap. 20. 22. to the end of Chap. 23. And after that thou shalt have engag'd them by a Covenant solemnly made (v. 7, 8.) to observe All the Laws I have already deliver'd to them, then shalt thou again Come up unto the Lord in this Mount, thou and Aaron, and his two Sons Nadab and Abihu, and the seventy Chief of the Elders of Israel, being probably the Heads of the seventy Families which came at first into Egypt: and worship ye all afar off from the Mount at first, falling down prostrate at a great Distance before me in token of your most profound Reverence unto me. 2 And after that Moses alone shall come near the Lord, *i. e.* to the very top of the Mount where the Glory of the Lord abode; but they, *i. e.* All the rest shall not come nigh the top of the Mount, whither Moses cometh, but keep in a lower Station: neither shall the Common People go up with him so far as the Elders do, but stay at the very bottom of the Mount. 3 And accordingly Moses came down from the Mount, and told the People all the Words of the Lord, and all the Judgments or Laws, which he had receiv'd for their good Government, which are contain'd from Chap. 20. 22. to the end of Chap. 23. and all the People answer'd with one Voice, and said, All the Words which the Lord hath said, will we do. 4 And Moses (b) wrote all the Words of the Lord, *i. e.* the Ten Commandments, and all the rest of the Judgments or Laws deliver'd Chap. 20 — 23. that the People might read, and so the better know at the very present what

XXVI.

The People solemnly Covenant to observe the Laws given them in this Section by God or Moses.

A N N O T A T.

(b) What is here said is no Objection against Moses penning or drawing up his Five Books, in the Plains of Moab on the East-side of Jordan. Forasmuch as what was now writ, was writ by it self and only for present use; and was not inserted into the Sacred History as part thereof, till Moses drew up the Same in the place aforementioned. And the like is to be understood in reference to Other particulars, which Moses is said to have written, Before he came to the Plains of Moab.

they

P A R A P H R A S E.

they were to do; and rose up early in the next Morning, and built such an Altar as is prescrib'd Chap. 20. 24, or 25. under the Hill, i. e. at the bottom of Mount Sinai where the People were allow'd to be; and twelve Pillars according to the Twelve Tribes of Israel, which were represented by the said Pillars, as God himself was by the Altar. 5 And he sent young Men, i. e. some of the Choicest (i) Persons of the Children of Israel, which offer'd Burnt-offerings, and Sacrific'd Peace-offerings, and probably also Expiatory Sacrifices, of Oxen and other Beasts proper for Sacrifices, unto the Lord. 6 And Moses took half of the Blood, whether of all the Sacrifices, or only of the Expiatory if there were any, or only of the Burnt-offerings, or only of the Peace-offerings, is uncertain, and put it in Basons for the use mention'd v. 8. and the other half of the Blood he sprinkled on the Altar, in token that God, who was represented by the Altar, did for his part engage to be Faithful to the Covenant he now made with them, and they with him. 7 And he took the Writing of (ii) the Covenant, i. e. the Roll wherein he had writ All the Words of the Lord, mention'd v. 4. which were the Terms or Conditions of the said Covenant, and read it in the Audience of the People; and they said, All that the Lord has said and is contain'd in the Writing now read to us, will we do, and be obedient thereto. 8 And then Moses took the other half of the Blood, which was put (v. 6.) in Basons for this purpose, and sprinkled it on the twelve Pillars mention'd v. 4. which represented all the Tribes or People, and on one of which Moses having laid down the Writing of the Covenant, after he had read it, (as v. 7.) that he might thus sprinkle the Blood, the said Writing was also sprinkled, as Hebr. 9. 19. as were also probably the Elders of the People, if not as many others of them as stood so near as that Moses might sprinkle the Blood upon them, from about the Altar where he was: and, as Moses sprinkled the Blood, he said, Behold the Blood I now sprinkle on the Altar, and Pillars, &c. I do so sprinkle according to the way of making Covenants now in use, viz. of sprinkling the Blood of a Sacrifice, that has been offer'd, on the Parties concern'd in the Covenant made: Accordingly as I have sprinkled (v. 6.) half of the Blood on the Altar, in token that God thereby obliges himself to perform

A N N O T A T.

(i) Or Nadab and Abihu mention'd v. 1. Whosoever these young Men were, what is here said of them may be understood only of their Bringing the Sacrifices to Moses.

(ii) It is observ'd by the Primitive Fathers and Others since, that this Covenant first made with the Israelites at Mount Sinai, was not loaden with that Yoke of numerous and burdensome Rites and Ceremonies, which were enjoin'd Afterwards, namely after they had been guilty of the Great Sin of making the Molten Calf &c. By way of Punishment for which, or to keep them the more from Idolatry, God is thought to have added Most of the Numerous Rites and Ceremonies, which made the Levitical Service so Burdensome.

his

P A R A P H R A S E.

his part in the Covenant now made: so now I sprinkle the other half on the Pillars or (which is the same) on you, in token that you thereby oblige your selves to perform your part of the said Covenant, which the Lord has hereby made with you concerning all these Words, i. e. as to your obeying all the Commands which have been deliver'd to you from God, either by Himself immediately, or by me from him, and which are contain'd in Chap. 20 — 23. 9 Then went up, as God had (v. 1.) order'd, Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, unto that part of the Mount whither Aaron and the rest were appointed to come; not to the very top of the Mount where the Shechinah or Glorious Appearance of the Divine Majesty was. 10 And they, i. e. Aaron, and his two sons Nadab and Abihu, and the Elders, who had never seen so much of the Divine Glory afore, as Moses may well be suppos'd to have seen, he having been permitted to come up to the very top of the Mountain where the Glory of God appear'd: Aaron (I say) and the rest aforementioned now saw the God of Israel, i. e. his Visible Glory in a greater Degree than ever afore: and there was under his Feet, i. e. the lower part of the said Glorious Light, as it were a pav'd Work of Saphir-Stone, i. e. a Pavement suitable to the Glory of the Shechinah, very Bright and Glistening, there being a sort of Sapphire spotted with little points of Gold, which shine like Stars interspers'd in the Body of it; and as it were the Body of Heaven in its Clearness, i. e. as Clear and Glorious as the clearest Sky when it is all bespangled with Stars. 11 And upon the Nobles of the Children of Israel, i. e. on Aaron and his Sons and the Elders mention'd v. 9. He laid not his hand, i. e. as God was pleas'd to honour them so far as to let them see some greater Degree of his Glorious Majesty, so he order'd matters so as that the extraordinary Glory of that Light which they saw, should not hurt them, as it would otherwise have done, according to the bare Nature of it and of Humane Sight; namely they saw God as is aforementioned, and yet were not so overwhelm'd with the Glory of that Sight, as to faint thereupon, as Other good Men afterwards did; but rather by God's special Favour now vouchsaf'd to them, they were, notwithstanding the said Glorious Light continuing to appear unto or shine upon them all the while, so strengthen'd and invigorated, as that they did eat and drink, i. e. partake of the Peace-offerings with great Joy and Gladness, in token also of their, and the rest of the People whom they represented, entering into the aforementioned Covenant with God; Another way of making Covenants anciently us'd (besides that of sprinkling Blood on the Parties mention'd afore v. 6 — 8.) being this, viz. the Parties eating together or partaking of some Sacrifice: According to which Method of making Covenants, the Nobles of the Children of Israel here mention'd, as Representatives of all the said People, did eat and drink, and so partake as it were with God of the Peace-offerings mention'd v. 5. these being the Sacrifices proper to be partaken of on such an Occasion.

SECT.

S E C T. XIII. N^o. 3.

Containing an Account chiefly of the Instructions given by God unto Moses on Mount Sinai, in relation to the Making of the Tabernacle, and what belong'd thereto or the Service thereof. Which Particulars take up Chap. XXIV. 12 — XXXI. ult.

I.
Moses is directed
by God to come
up again into the
Mount.

12 And, when God and the Israelites had thus solemnly and formally engag'd in Covenant one to the other, by the Sprinkling of the Blood and Partaking of the Sacrifices, the Lord said unto Moses, *likely with an audible Voice so that the Rest that were with him, might hear what was said*; Come up unto me higher into the Mount, i. e. to the top of the Mount where the Cloud and Shechinah was, and be there with me some time: and I will give thee two Tables of Stone, and the Law, and, i. e. namely the Ten Commandments which I have written on the said Tables, that thou mayst thereby be the better able to teach them the said Law or Commandments, as being the most sacred or important part of the Law I have given you, and therefore most carefully to be observ'd, and preserv'd to that end among you. 13 And Moses rose up from the place in the Mount where he had been with the Elders afore, and during the doing of what is related v. 5 — 11. and his Minister or special Attendant Joshua, by God's Direction without doubt, who intending him to be Moses Successor, did see fit to admit him into a nearer Familiarity than any other beside Moses: This Joshua therefore went up into the Mount higher than the place where the Elders were, but not to the Top, staying for Moses Return in some lower part than the Top: and Moses went up into the very top of the Mount, where was the Visible Glory of God. 14 And he said unto the Elders, with whom he seems to have gon down first from the Mount into the Camp, Tarry ye here in the Camp among the rest of the People for us, until we, i. e. I and Joshua come again unto you; and do not any of you think of removing from this Camp, till we do Return, upon any Pretence whatsoever: and behold, as for other matters, Aaron and Hur are with you; if any Man have any matters to do, i. e. to be decided, which are too hard for you to determine, let him come unto them, as they use to do to me in such Cases, and they shall give a Determination.

II.
Moses goes up
again into the
Mount, together
with Joshua.

15 And Moses, after having given these Directions to be observ'd during his Absence, return'd from the Camp, and went up together with Joshua (as v. 13.) into the higher part of the Mount, where it seems Moses and Joshua stay'd together for six days, till God call'd Moses up to the very Top, and the Cloud cover'd the Mount, so as that the Glory of the Lord did not appear for six days: 16 Namely the Glory of the Lord abode on Mount Sinai all the time, and the Cloud cover'd it six days, encompassing the

P A R A P H R A S E.

the said Glory all round for the said six days, so as that the said Glory was not seen by the Israelites during the said six days: and the seventh day he call'd unto Moses out of the midst of the Cloud, to come up now to the very top of the Mount, where the Cloud and Glory was; and where the Divine Glory now broke out of the Cloud and appear'd again. 17 And the light of the Glory of the Lord, which now appear'd again, was like devouring or flaming Fire, i. e. bright to an amazing Degree, and far beyond the Brightness of the Sun, on the top of the Mount, in the eyes of the Children of Israel. 18 And Moses went thro' the said Cloud wherein the said Glory was, even into the midst of the Cloud, and so gat him up into that very part of the Mount where the Glory of the Lord was: and Moses was there in that part of the Mount forty days and forty nights.

Chap XXV. And the Lord spake unto Moses, saying, 2 When thou goest down again from the Mount, speak unto the Children of Israel, that they (k) take for me out of their Goods, and bring me an (l) Offering: of every Man that gives it willingly with his Heart, i. e. only upon his being told that I have given such Directions, without Importuning him, much less Requiring such a Quantity to be given by each, This being to be left to their own good Inclinations, ye shall take my Offering, i. e. what he offers to me. 3 And this is the Offering, i. e. these are the several Sorts of things, which ye shall take of them for an Offering, viz. Gold, and Silver, and Brats, 4 and Blue, and Purple, and Scarlet, either Wool, or Yarn, (ll) or Stuff, and Fine-linen call'd Byssos by the Greeks, and Goat's hair, viz. the Down or Finest part of it, of which much Finer cloth was made in those Countries, than of the Wool of Lamb or Sheep, 5 and Red Rams skins either naturally or died so; and Badgers Skins or Rams skins (m) of a violet Colour, and Shittim-wood, a sort of Wood which grew not far from Mount Sinai, and which was not apt to Rot, but very Durable, and Smooth, and Well-colour'd, and withall very Strong, and of such a Size as that very broad Boards might be cut out of the Trees thereof: 6 Oil for the Light or Lamps that was to burn continually in the Sanctuary, Spices for Anointing oil and for Sweet incense, 7 Onyx or Sardonyx-Stones, and other precious Stones to be set in the Ephod and in the Breast-plate. These are the several Materials which the People shall offer, in order to be us'd about the Sanctuary, and the Garments of the Priests

III.
God requires an Offering of the Israelites towards the building of the Tabernacle &c.

A N N O T A T.

(k) So the Hebrew signifies.

(l) The Hebrew word here translated Offering only, is commonly render'd an Heave-offering, it being likely heav'd or lifted up toward Heaven in Token of its being offer'd to God, and separated from Common use.

(ll) Silk is thought not to have been found out so Early.

(m) Some will have the Original word to signify only a Purple or Violet Colour.

M

who

who are to attend there. Which Materials the Israelites, either brought with them out of Egypt, as Gold, Silver, Jewels or precious Stones, &c. or else traffick'd for in the Wilderness with the neighbouring People, buying of them Oil, Spices, Shittim-wood, &c. for Money, of which they brought enough from Egypt for to do All they did.

IV.
God commands
a Tabernacle to be
made.

8 And let them make me a Tabernacle or Tent, here call'd a Sanctuary or Holy place, because of its peculiar Relation to God who is most Holy, and on account of which no Unclean or Uncircumcis'd Person might enter into it, or any Court or Place set out as belonging peculiarly to it, that I may dwell among or in the midst of them, namely by God's manifesting himself in a Special manner to be Constantly Present among them; which he did, during their stay in the Wilderness, by the Shechinah or Habitation of the Divinity being generally fixt to the said Tent or Tabernacle in a Visible manner, viz. either by a Cloud or Visible Glory appearing there: 9 According to All that I shew thee, after the Pattern or Model of the Tabernacle or Tent which I now shew thee, and the Pattern of the Instruments thereof now likewise shewn to thee, even so shall ye make it.

V.
And the Ark.

10 Namely thou shalt make an Ark or Coffin of Shittim-wood: two Cubits and a half shall be the length thereof, and a Cubit and a half the breadth thereof, and a Cubit and a half the height thereof. 11 And thou shalt not barely guild it, but overlay it with Plates of pure gold; within and without shalt thou overlay it: and shalt make upon it a Crown of Gold round about, i.e. a pretty high Border, which went round the Top of it, and consequently was of an oblong Figure like the Ark it self, and is call'd a Crown only because it encompass'd the top of the Ark all round. It was of great Use, as well as Ornament, for the better settling the Propitiatory on the Ark, so as that it might not slip off, but be kept up firm by the said Crown or Border going all round the top of the Ark. 12 And thou shalt cast four Rings of Gold for it, and put them in the four Corners thereof at the Bottom; and two Rings shall be in the one Side of the length of it, and two Rings in the other Side of the length of it. 13 And thou shalt make Staves of Shittim-wood, so long as that the Ark may be at a decent Distance from those that carry it: (the Hebrews say, they were ten Cubits long,) and overlay them with Gold. 14 And thou shalt put the Staves into the Rings, by the sides of the Ark, that the Ark may be born by them that carry it, namely on the Shoulders of the Levites, particularly the Sons of Kohath; it being a Crime to carry it any other ways, either in their Hands or drawn in a Cart. 15 The Staves shall be always in the Rings of the Ark: they shall not be taken from it at any time, that there might be no danger of letting them fall; and because they would be best preserv'd here in other respects; and all would be ready, if there was Occasion to remove the Ark suddenly; and the Levites were hereby kept from touching the Ark, or coming nearer to it than the ends of the Staves.

16 And

P A R A P H R A S E.

16 And thou shalt put into the Ark the Testimony which I shall give thee, *i. e.* the Two Tables of Stone whereon were written the Ten Commandments, which are call'd the Tables of Testimony, Chap. 31. 18. and here simply the Testimony, because they testify'd what the Will of God was, which they had Covenanted to observe, and were therefore Publick Authentick Instruments attesting the Covenant between God and them.

17 And thou shalt make a Propitiatory or Mercy-seat of massy pure Gold, which shall serve for a Covering to the aforesaid Ark, and accordingly its Dimensions shall be exactly answerable to that of the Ark (v. 10.) as to its length and breadth, viz. two Cubits and a half shall be the length thereof, and a Cubit and a half the breadth thereof. 18 And thou shalt make two Cherubims, whereby as Angels of some Order or Rank are well suppos'd to be denoted, so what Shape they were made in, is not told us: so that All that can be said in this matter is this, that they were such as God shew'd Moses a Pattern of, whereby to represent those Heavenly Ministers; and were not Figures of Angels, but rather Emblems, whereby the Angelical Nature was in some sort express'd: These Cherubims thou shalt make of massy pure Gold; of beaten Work shalt thou make them, so as that both of them shall be made out of the same continu'd Piece of Gold that made the Mercy-seat; and they were to be made so as to stand in the two ends of the Mercy-seat. 19 Namely make one Cherub on the one end, and the other Cherub on the other end, exactly Opposite one to the other: as was intimated before v. 18. where it is order'd that they shall be made of beaten Work; so the same is order'd here again in plainer words, viz. Even of one continu'd Substance or piece of Gold with the Mercy-seat shall ye make the Cherubims on the two ends thereof. 20 And the Cherubims shall stretch forth their Wings on high, as denoting the Readiness of the Angels to execute the Commands of God, and spreading them so as to meet together, and thereby covering the Mercy-seat with their Wings, and making as it were a Seat over the Ark, call'd elsewhere in Scripture the Throne of God: and their Faces shall look one to another, signifying the mutual Consent of the Angels to serve God; and their Faces shall be so contriv'd, that at the same time they look one to the other, also downwards toward the Mercy-seat shall the Faces of the Cherubims be, denoting their Regard to the Will or Laws of God, which were to be kept in or by the Ark, and so under the Mercy-seat. 21 And thou shalt put the Mercy-seat above upon the Ark within the Crown, that encompass'd it and kept it Firm, as a Cover to the Ark; and, *i. e.* after that in the Ark thou shalt have put the Testimony, *i. e.* the two Tables of the Ten Commandments, (as v. 16.) which I shall give thee. 22 And after all these things are made and put up as they are to be, when thou hast Occasion to consult me, thou shalt not need to come up hither any more into this Mount, but there I will meet thee, and I will speak to thee from

VI.
And the Mercy-
seat.

above the Mercy-seat, *namely* from between the two Cherubims which are to be placed upon the Ark of the Testimony, *i. e.* the Ark wherein the Testimony or two Tables of the ten Commandments are to be put (as v. 21.) of or concerning all things which I will give thee in Commandment unto the Children of Israel. And from the said place God did likewise shew himself to be Propitious and appeas'd for the Sins of the People, by the Blood of the Sacrifices which was sprinkled before the said place; whence as tis call'd the Propitiatory by the Apostle, so it is call'd or render'd by our Translators the Mercy-seat, on account of God's Mercy being the true first or chief moving Cause that did incline him to be thus propitious. And hitherto we have had the Instructions given to Moses by God, concerning the Furniture of the Inward part of the Tabernacle or God's House, call'd the Holy of Holies.

VII.
And the Table on
which stood the
Shew-bread.

23 Now follow the Instructions relating to the principal Furniture of the Outward part of the Tabernacle, call'd simply the Sanctuary or Holy Place. *Namely* thou shalt also make a Table of Shittim-wood, of which Wood was made also the Ark, (v. 10.) two Cubits shall be the length thereof, and a Cubit the breadth thereof, and a Cubit and a half the height thereof. 24 And thou shalt overlay it with pure Gold, and make there-to a Crown of Gold round about the Top of it, as there was (v. 11.) to the Ark, and for the like use, *viz.* to keep what should be set on the Table from slipping off. 25 And thou shalt make unto it, *i. e.* the Table towards the Bottom, in order to join together more firmly the Feet thereof, a Border or Cornice of an hand-breadth round about, and thou shalt make a golden Crown or upright Circle to the said Border thereof round about its edge; which was either for Ornament only, or to keep up somewhat that was to be set on the said Border from slipping off. 26 And thou shalt make for it four Rings of Gold, and put the Rings in the four Corners that are on the four Feet thereof, *namely* on the Upper part of the four Feet, so that it was not carried up on high as the Ark was, (v. 12.) but hung down between the Levites, on whose Shoulders the Staves thereof rested. 27 At an equal distance from the Border shall each of the Rings be plac'd in each Corner, they being design'd for places of the Staves to bear the Table. 28 And thou shalt make the Staves of Shittim-wood, and overlay them with Gold, that the Table may be born with them. 29 And thou shalt make the Dishes or Patins thereof wherein tis thought the Shew-bread was placed on the Table, or else into which the Incense was put; and Spoons thereof, with which the Incense is thought to be put into and taken out of the Dishes, or the Hebrew word may denote Vials containing Incense, agreeably to Rev. 5. 8. and the Septuagint Translation; and Covers thereof, wherewith the Loaves and Incense are suppos'd to have been cover'd; and Bowls thereof to pour out withal the Wine used in the Sacrifices: of pure Gold shalt thou make them. 30 And thou shalt

P A R A P H R A S E.

thalt set upon the Table *twelve (n) Loaves representing the twelve Tribes of Israel, whose Offering they were; which Loaves are call'd the Bread of the Face or Presence, and render'd by us Shew-bread, because they were to be set before me, i.e. before the Ark of the Covenant; where God was peculiarly present, and so before God's Presence as it were, which Divine Presence was shewn or testify'd by them, which seems to be the Reason of the name of Shew-bread; alway New ones being brought when the Old Loaves were taken away, viz. every Sabbath-day.*

31 And thou shalt make a Candlestick of pure Gold: of beaten or *solid* Gold shall the Candlestick be made: his Shaft, *i.e. Trunk or main Body,* ^{VIII. And the Golden Candlestick,} and his Branches *which shot as it were out of the Shaft,* his Bowls, his Knops, and his Flowers shall be all of the same. 32 And six Branches shall come out of the Sides of *the main Trunk or Shaft of It, viz. three Branches of the Candlestick out of the one Side, and three Branches of the Candlestick out of the other Side.* 33 Three Bowls or *Cups* made like unto Almonds, *and into which tis thought the Snuff was to fall,* with a Knop and a Flower *between each Bowl* shall be in one Branch; and three Bowls made like Almonds in another Branch, with a Knop and a Flower: *and so in all the remaining six Branches that come out of the main Trunk or Shaft of the Candlestick.* 34 And in the *main Trunk of the Candlestick* shall be four Bowls made like unto Almonds, with their Knops and Flowers, *i.e. each Bowl shall have a Knop and Flower belonging to it: and there being thus four Bowls &c. to the Shaft, and but three to each of the Branches, it hence follows that the Shaft was longer than the Branches taken singly, that came out of it.* 35 And there shall be a Knop under two Branches of the same, and a Knop under two Branches of the same, and a Knop under two Branches of the same, according to the six Branches that proceed out of the *Shaft of the Candlestick.* 36 Their Knops and their Branches shall be of the same *kind of Metal and Work, viz. all it shall be one beaten, i.e. solid and continu'd Work of pure Gold.* 37 And thou shalt make the seven Lamps thereof, *one of which Lamps was on the top of the Shaft, and the other six at the end of the six Branches; and they whose Business it shall be, viz. the Priests shall light the Lamps thereof, that they may give Light over against it, i.e. the Table.* 38 And the Tongs or *Snuffers* thereof *for the said Lamps,* and the Snuff-dishes thereof shall be of pure Gold. 39 Of a Talent of

A N N O T A T.

(n) It is observable that God having declar'd that he would have a Tabernacle built, that he might *dwell* among them; such his *Dwelling* was admirably and as it were sensibly represented unto them, by God's thus ordering that his Tabernacle should be furnish'd with the Things belonging to a *Dwelling-house*, particularly a *Table* and *Bread* (signifying all Provision,) whereby they were made to understand in a sensible manner, that God did as it were *keep House* among them.

pure

P A R A P H R A S E.

pure Gold, which is reckon'd about five thousand seventy six pounds of our Mony, shall he make it, i. e. the Candlestick, with all these Vessels afore-mention'd belonging to the said Candlestick: God designing, by thus having all the things used in his Tabernacle made of Gold, to put the Israelites in mind of the Supream Dignity of the Divine Majesty, who look'd on the said Tabernacle as his Royal House or Palace. 40 And therefore God gives Moses this Charge again: Look that thou make them after their Pattern, as for Figure so for the Substance or the Materials they are to be made of, which was shew'd thee in the Mount.

IX.
And the Inner
Curtains or Cover-
ing of the Taber-
nacle.

Chap. XXVI. God having instructed Moses so far as to the Furniture of his House or Tabernacle, now proceeds to instruct him as to the making the House it self. Moreover thou shalt make for me a Dwelling-place, as the Hebrew word properly signifies, which is commonly render'd a Tabernacle, only to signify what kind of Dwelling-place it was, viz. a Portable House, which might be taken down and remov'd from place to place, and set up again without any Damage to it: Thou shalt make the said Tabernacle with ten Curtains made of fine twin'd Linen, and blue, and purple, and scarlet Tarn, i. e. with ten pieces of Tapestry for to cover or hang it on the Inside: with Cherubims of Curious work shalt thou make them, i. e. there shall be most Curiously wrought in them certain Figures or Emblems representing the Angelical Nature. 2 The length of one Curtain shall be eight and twenty Cubits, i. e. fourteen Yards, and the breadth of one Curtain, four Cubits, i. e. two Yards: and every one of the Curtains shall have one measure. 3 Five of these ten Curtains shall be sew'd together one to the other, and the other five Curtains shall likewise be sew'd one to another; so as that the ten Curtains thus sew'd made two large Curtains or pieces of Tapestry, each of them fourteen Yards long, and ten Yards broad. With one of these large pieces the Holy Place, or Outer part of the Tabernacle was cover'd; and with the other, the Holy of Holies or Inner part of the Tabernacle. 4 And thou shalt make Loops of Blue Tape, and tack them upon the edge of one large Curtain, so as that the said Loops shall reach from the Selvedge of the Outermost of the five lesser Curtains that are sew'd together, and so from the Selvedge that is in the Coupling, i. e. in that part of the two great Curtains where they are to be coupled together: and likewise shalt thou make and tack Loops in the Outermost edge of the other great Curtain, namely in the Coupling of the second or other great Curtain. 5 Fifty Loops shalt thou make in the edge of one great Curtain, and fifty Loops shalt thou make likewise in the edge of the other great Curtain; in the like edge of both the said Curtains shall the Loops be, viz. in the edge that is in the Coupling of Both, or of the first Curtain to the Second: and the Loops in each Curtain shall answer so exactly, that the Loops may take hold one of another. 6 And thou shalt make fifty Clasps of Gold, and couple the two great Curtains together

P A R A P H R A S E.

together with the Clasps: and by the means of the said Loops and Clasps, the said two Curtains shall be so coupled or fasten'd together, as that it, i. e. the Covering made of the said two Curtains shall be but as one entire Covering of the whole Tabernacle.

7 Hitherto from v. 1. God had given Directions concerning the Inward Covering of the Tabernacle; now he proceeds to give Directions concerning the Covering that was to be laid over the former. And thou shalt make Curtains of Goats-hair, which tho' it made a Fine sort of Camlet as it may be call'd, yet was a much Courser sort of Covering than the Inward, to be a Covering upon the Inward Covering afore describ'd (v. 1—6.) of the Tabernacle: Eleven Curtains shalt thou make of this sort. 8 The length of one Curtain shall be thirty Cubits, i. e. fifteen of our Yards, and the breadth of one Curtain four Cubits, i. e. two Yards: and the eleven Curtains shall be all of one measure. 9 And thou shalt sew five of the said lesser Curtains by themselves into one large Curtain, and the six other of these lesser Curtains by themselves into another large Curtain. And there being One more of these lesser Curtains of Goats-hair, than of the Inner and Finer Curtains, the Goat-hair Curtains being Eleven (v. 8.) and the other being but Ten (v. 1.) and also the length of each of the Goat-hair Curtains being one yard more than the length of the Inner Curtains, (as appears from comparing together v. 2, and 8.) hence it came to pass that when the Goat-hair lesser Curtains were sew'd together, (as is directed v. 9.) the two large Goat-hair Curtains made of the Eleven lesser were two yards broader, than the two large Inner Curtains made of the Ten Inner and Lesser; insomuch that the said two large Goat-hair Curtains came down lower than the two large Inner and Finer Curtains, by half a yard on each side of the Tabernacle; and also hung down a whole yard before the Entrance or Door into the Tabernacle, which the Inner Curtains did not Cover at all; and this last explains what follows, viz. and thou shalt double, i. e. turn up that part of the sixth lesser Curtain, which made up that part of the larger Curtain, which hung down in the Forefront or Entrance of the Tabernacle. 10 And as for the Inner Curtains (v. 5.) so likewise for these Outer and Goat-hair Curtains, thou shalt make fifty Loops on the edge of the one larger Curtain that is outmost in the Coupling, i. e. where it is coupled to the other larger Curtain, and likewise fifty Loops in the edge of the Curtain, which, viz. edge couples the Second, i. e. in the edge where the second or other larger Curtain is coupled to that aforementioned. 11 And as v. 6. so here thou shalt make fifty Clasps, only these shall be not of Gold but of Brass, as more suitable both to the Comparative Coarsness of these Curtains in respect of the Inner, and also to their Use as being design'd for a Fence from the Weather to the Inner Curtains, and put the Clasps into the Loops, and so couple the two larger Curtains of Goats-hair, which is to make the Covering to the Inner Curtains.

X.
And the Goat-hair Curtain for a Covering above the Inner and Finer Curtains.

Curtains, together in such a manner as that it may be as one intire Covering of Goats-hair or Camlet. 12 And whereas these Goat-hair Curtains were four Cubits, i. e. two yards if not more broader than the Inner; therefore it is here next directed that the Remnant that remains of the Goat-hair Curtains of the Tent, namely the half Curtain that remains, i. e. will be left to hang down lower than the Inner Curtains, (notwithstanding the Goat-hair Curtains be so put as to hang afore lower than the Inner on the Forefront of the Tabernacle as v. 9.) this that so remains of the Goat-hair Curtains, shall hang down lower than the Inner Curtains, over the Backside, i. e. West-side of the Tabernacle. 13 And whereas the Goat-hair Curtains were two Cubits or a Yard longer than the Inner Curtains, therefore it is directed further that a Cubit or half-yard of the said Goat-hair Curtains on the one Side, and a Cubit or half-yard on the other Side, namely of that which remains in the length of the Goat-hair Curtains of the Tent, i. e. of that whereby the Goat-hair Curtains are longer than the Inner Curtains; It shall hang over and below the Inner and Finer Curtains on both the sides of the Tabernacle, on this side, and on that side, i. e. the North and South-side, to cover it, viz. the Inner Curtains.

XI.
And Two other
and Upper Cover-
ings.

14 And besides the two former Coverings of the Tabernacle mention'd One v. 1. and the other v. 7. thou shalt make a third Covering for the Tent, to keep the other two from Wet and Strefs of Weather, viz. the third Covering thou shalt make of Red Ram's Skins: and for greater Security yet from Wet and Weather, thou shalt make a fourth Covering to be put above all the three former; and this fourth Covering shall be of Badgers Skins. (o)

XII.
And the Boards
or Planks for the
sides or Walls of
the Tabernacle.

15 And thou shalt make Boards or Planks for to be as it were the Walls of the Tabernacle of Shittim-wood, standing up each Board on one End. 16 Ten Cubits shall be the length of a Board, and a Cubit and an half shall be the breadth of one Board. 17 Two Tenons shall there be in one Board, set in order one against another in each Corner of every Board or Plank, at the bottom of it: thus shalt thou make for all the Boards of the Tabernacle. 18 And thou shalt make the Boards for the Tabernacle, twenty Boards on the South side, south-ward. 19 And thou shalt make forty Sockets or as it were Mortaises of Silver under the twenty Boards: namely two Sockets under one Board for his two Tenons, and two Sockets under another Board for his two Tenons, and so for each of the other

A N N O T A T.

(o) The Dimensions of these two Outer or Upper Coverings are not exprest, whence some have thought they cover'd only the Roof. But it seems much more Reasonable that they were as Large or somewhat Larger than the two former, that so they might cover them all over, and hang somewhat lower, and defend them from Dust and Rain, &c.

Boards;

P A R A P H R A S E.

Boards; the two Tenons of every Board sinking into its two Sockets as into Mortaises, and so the Boards settling on the said Sockets as their Bases, and so the Foundation of the House or Tabernacle: every two Sockets being probably as long as each Board or Plank was broad; and so the several Sockets being join'd together made as it were one intire Foundation. 20 And for the second side of the Tabernacle, namely on the North-side, there shall be likewise twenty Boards, 21 and their forty Sockets of Silver; two Sockets under one Board, and two Sockets under another Board. 22 And for the End of the Tabernacle West-ward, thou shalt make six Boards. 23 And two Boards shalt thou make *besides*, for the Corners of the Tabernacle in the two Sides, *namely to join the West end of the Tabernacle to the two Sides thereof, and so make the whole Building the stronger.* 24 And they, *i.e. the two Corner Planks* shall be coupled together, *each to the Planks next to it, at the Bottom unto one Ring; and likewise they shall be coupled together, each to the Planks next to it, on the Top of it unto one Ring:* thus shall it be for them both, *viz. the two Corner Planks, as is explain'd in the following words: they, i.e. the Planks to which it shall be thus done, shall be the two Planks for the two Corners at the West end.* 25 And thus they shall be eight Boards, (*besides the forty for the two Sides v. 18, 20.*) *at the West end and Corners, viz. six at the End (v. 22.) and two at the Corners (v. 23.)* and their Sockets of Silver shall be sixteen Sockets, namely two Sockets under one Board, and two Sockets under another Board, *and so on.* 26 And for making the Tabernacle still more firm thou shalt make Bars of Shittim-wood: five for the Boards of the one side of the Tabernacle, 27 and five Bars for the Boards of the other side of the Tabernacle, and five Bars for the Boards of the side of the Tabernacle, and for the two Corners West-ward, *or of the West end.* 28 And two Bars shall reach along the Top, and two along the Bottom, *whereas the fifth, which shall be the middle Bar and run along the middle of the Boards, shall reach quite from end to end of each Side, or the like.* 29 And thou shalt overlay or gild the Boards with Gold, and make their Rings of Gold for places for the Bars: and thou shalt overlay the Bars with Gold. 30 And when all these Particulars afore described are made and got Ready, then thou shalt rear up the Tabernacle, (oo) according to the Fashion thereof which was shew'd thee in the Mount.

31 And thou shalt make a Vail of blue, and purple, and scarlet Tarn, and fine twin'd Linen of curious or neatly and ingeniously wrought Work: with Cherubims shall it be made. 32 And thou shalt hang it upon four Pillars of Shittim-wood, overlaid with Gold: their Hooks, on which the

XIII.
And the Vail between the Holy and most Holy Place.

A N N O T A T.

(oo) From the Dimensions afore given it appears, that the Tabernacle was fifteen yards long, five yards broad, and five yards high.

N

Vail

P A R A P H R A S E.

Vail shall be hung, shall be placed on the top of the Pillars, and both Heads and Hooks shall be of Gold; and the Pillars shall stand on four pedestals of Silver. 33 And thou shalt hang up the Vail under the golden Clasps, that hold together the two great pieces of Hangings, (v. 6.) one of which cover'd the Holy Place, and the other the Holy of Holies; that thou mayst bring in thither, i. e. into that part of the Tabernacle which shall be within the Vail when hung up, the Ark of the Testimony; (see Chap. 25. 16.) namely the Vail shall divide unto you, between the Sanctuary or Holy place and the Most holy, or as it is otherwise call'd the Holy of Holies, this latter being within the Vail, and the former without. 34 And thou shalt put the Mercy-seat upon the Ark of the Testimony in the Most Holy place. 35 And thou shalt set the Table for the Shew-bread &c. without the Vail, and the Candlestick over against the Table on the side of the Tabernacle toward the South: and thou shalt put the Table on the North-side.

XIV.
And the Hanging
for the Door.

36 And thou shalt make an Hanging for the Door of the Tent, which was East-ward, as appears from what has been afore said v. 18, 20, 22. this Hanging or Curtain may be otherwise call'd also the first Vail, whence the Apostle Hebr. 9. 3. calls the Vail aforementioned (v. 31.) the second Vail. This as well as the other was to be made of blue, and purple, and scarlet, and fine twin'd Linen, but this was only to be wrought with Needle-work, not with such Curious work as the other v. 31. that is, the Work of this was not to be so Fine as of that. 37 And thou shalt make for the Hanging five Pillars of Shittim-wood, and overlay them with Gold, and their Hooks, on which the Top of this Door-vail or Hanging was to hang, shall be of Gold, as were the other v. 31. and thou shalt cast five Pedestals of Brass for them, i. e. for the Pillars to stand on; whereas the other Pedestals were of Silver, as v. 31.

XV.
And the Altar
for Burnt-offerings.

Chap. XXVII. And thou shalt make an Altar of Shittim-wood for Burnt-offerings; five Cubits long, and five Cubits broad; and so the Altar shall be four-square, i. e. two Sides and an half square; and the height thereof shall be three Cubits, i. e. four Feet and an half; so that allowing six Feet for the common Stature of a Man, the Priest that minister'd at it, was a Foot and half above it. 2 And thou shalt make the Horns or upright little Spires or Pinacles of it on the four Corners thereof: its Horns shall be of the same sort of Wood, if not wrought out of the same piece of Wood, with the Corners of the Altar: and thou shalt overlay it, viz. the Altar with Brass. 3 And thou shalt make its Pans to carry out its Ashes, when falln from the Altar upon the Earth, and its Shovels to rake the said Ashes together and put them into the Pans; and its Basons to receive the Blood of the Sacrifices, and its Flesh-hooks or Forks, with some of which they stirr'd up the Fire, and with others mov'd the pieces of the Sacrifice as there was occasion; and its Fire-pans, in which it is thought

P A R A P H R A S E.

thought the Priests carried Burning Coals from this Altar into the Sanctuary for to use in burning the Incense: all the Vessels thereof aforesaid thou shalt make of Brass. 4 And thou shalt make for it a Grate, which was the principal Part of the Altar, the Wood being laid here and the Sacrifices burnt upon it. The said Grate shall be of Net-work, i. e. full of Holes like a Net or Sieve, that the Ashes might fall thro' them, and of Brass; and upon the Net, i. e. Grate thus full of Holes as a Net, shalt thou make four brasen Rings in the four Corners thereof, that the Grate may hang by them in the Altar, and also may be taken off, when it is to be Cleans'd or remov'd in your Travels. 5 And thou shalt put it, viz. the Grate within the hollow of the Altar, and so far beneath the top of the Altar, that the top of the Net or Grate may be even with the midst of the Thickness of the Altar. 6 And thou shalt make Staves for the Altar, Staves of Shittim-wood, and overlay them with Brass. 7 And the Staves shall be put into Rings made for that purpose, as seems probable, (besides the Rings for the Grate v. 4. plac'd within the hollow of the Altar,) and plac'd without on the Sides; and the Staves shall be upon the two Sides, and of such a length as to ly upon the Shoulders of the Levites, that are to bear it, the Altar hanging between them. 8 Hollow with Boards shalt thou make it in the middle, within which hollow the Grate shall hang: as it was shew'd thee in the Mount, so shall they make it.

9 And thou shalt make the Court of the Tabernacle, i. e. an Uncover'd Place, but inclos'd with Pillars and Hangings, and so somewhat like a Court yard, wherein the Tabernacle stood, not just in the midst, but toward the Upper end; and wherein the Altar of Burnt-offering stood between the Tabernacle and lower end of the Court; and the Laver wherein they washed, on one Side of the Altar aforesaid. To begin with the South-side of the said Court, (as afore Chap. 26. 18. with the South-side of the Tabernacle.) For the South-side South-ward or full South there shall be Hangings for to hang round the Court, made only of fine twin'd or six-threaded Linen without any Embroidery as the other Hangings had, of an hundred Cubits long for the said one, viz. South-side; whence it follows that the length of the Court was an hundred Cubits or fifty Yards. 10 And there shall be twenty Pillars thereof, i. e. on the South-side, probably made of Shittim-wood; and their twenty Pedestals shall be of Brass: the Hooks or Tenters on which the Hangings are to be hung on the top of their Pillars, and their Fillets, i. e. the Fillets that go round the Pillars for Ornament, shall be of Silver. 11 And likewise for the North-side of the Court in length, there shall be Hangings of an hundred Cubits long, and his twenty Pillars, and their twenty Pedestals of Brass: the Hooks of the Pillars, and their Fillets of Silver. 12 And for the breadth of the Court on the West-side, shall be Hangings of fifty Cubits, whence it appears the breadth was just equal to half the length, and so five and

XVI.
And the Court of
the Tabernacle.

P A R A P H R A S E.

twenty Yards: their Pillars ten, and their Pedestals ten. 13 And the breadth of the Court on the East-side East-ward, shall be fifty Cubits. 14 And whereas the Gate or Entrance into this Court was to be on the East-side, and to be twenty Cubits wide, (of the fifty Cubits of the whole Wideness,) therefore the Hangings at the East-end or Side were to be divided as is here directed, viz. the Hangings on one side of the Gate shall be fifteen Cubits: their Pillars three, and their Pedestals three. 15 And on the other side shall be Hangings fifteen Cubits: their Pillars three, and their Pedestals three. 16 And for the Gate of the Court shall be an Hanging of twenty Cubits, of blue, and purple, and scarlet, and fine twin'd Linen, wrought with Needle-work; so that the Hangings of the Gate was much Richer and Finer than of any other part of the Court, as appears by comparing this and v. 9. together: and their Pillars shall be four, and their Pedestals four; proportionable to those on each side of the Gate; for as those were three Pillars and three Pedestals for fifteen Cubits, as v. 14, 15. so these were four Pillars and four Pedestals for twenty Cubits. 17 All the Pillars round about the Court, i. e. on the East and West-sides (as well as South and North, as v. 10, 11.) shall be filleted with Silver: their Hooks shall be of Silver, and their Pedestals of Brass. 18 Thus the length of the Court shall be an hundred Cubits, i. e. fifty Yards; and the breadth fifty Cubits, i. e. five and twenty Yards every where, as might be afore infer'd from the Hangings: and the height of the Court-walls or Sides, which is no where afore told, and consequently the height or depth of the Hangings shall be five Cubits, i. e. two Yards and an half: so that the Tabernacle was as high again as the Court walls, and might be plainly seen by the People over the Court-walls or Sides. All the said Hangings about the Court, except that for the Gate (as v. 16.) shall be, as is afore (v. 9.) said, of fine twin'd Linen; and their Pedestals i. e. the Pedestals of all the Pillars in the Court shall be (as is aforesaid v. 10, 11, &c.) of Brass. 19 All the Vessels of this Court of the Tabernacle, that are used in all the Service thereof perform'd in this Court, and all the Pins thereof, i. e. of the Tabernacle, namely all the Pins of the Court of the Tabernacle, and which are reasonably thought to be struck into the Ground, that the Hangings, which were ty'd to them with Cords, might be kept from flying up at Bottom, shall be of Brass.

XVII.
And Oil for the
Lamps, &c.

20 And thou shalt command the Children of Israel, that they bring thee pure Oyl-olivè beaten, i. e. not squeez'd out by a Press or Mill, (for such was full of Sediment or Dregs,) but such as run freely from the Olives being bruised with a Pestel, for the Light in the golden Candlestick (Chap. 25. 37.) to cause the Lamp to burn always, i. e. Oyl enough to keep the Lamps always burning, there being no Windows or other way to convey Light to the Tabernacle. 21 In the Tabernacle of Meeting, (p) i. e. where

(p) See the Paraphrase and Note on Chap. 29. 42.

I will

P A R A P H R A S E.

I will meet with the People without the Vail more properly so call'd, namely which is before the Ark of the Testimony, (see Chap. 25. 16.) and so divides the Holy place from the Most holy, Aaron and his Sons shall order it from Evening to Morning, i.e. every day at Evening and Morning, so as to keep continually Burning before the Lord, i.e. before the Ark according to the Directions more fully to be given (Chap. 30. 7, 8.) It shall be a Statute for ever unto their Generations, i.e. to Aaron and his Seed after him (as Chap. 28. 43.) to do this on the behalf of the Children of Israel, No others of them being to take upon them to do it.

Chap. XXVIII. And take thou unto thee Aaron thy Brother, and his Sons with him, from among the Children of Israel, that he *and they after their Consecration or Ordination* may minister unto me, *i.e. attend upon me* in the Priest's Office, even Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons. 2 And thou shalt make holy Garments, *so call'd because they might be worn by none but the Priests, and by them only when they minister'd or officiated,* for Aaron thy Brother, for Glory and for Beauty, to make their Office the more respected, and strike Men with an Aweful sense of the Divine Majesty, whose Ministers they saw appear in such Graudeur. 3 And thou shalt speak unto all that are Wise-hearted, *i.e. that have extraordinary Skill in the respective Arts,* whom I have fill'd with the Spirit of such Wisdom, *i.e. have endu'd with such singular Skill,* that they may make Aaron's Garments to consecrate him, *i.e. for him to put on at his Consecration,* and that he may minister therein unto me in the Priest's, *i.e. High-priest's* Office. 4 And these are the Garments, which they *that have extraordinary Skill in the respective Arts,* shall make according to the Direction shall be afterward given, viz. a Breastplate, and an Ephod, and a Robe, and a Broider'd Coat, a Mitre, and a Girdle: namely they shall make these holy Garments, *some of them peculiarly for Aaron thy Brother, and the rest Common for him and his Sons,* that he *and they* may minister therein unto me, *He in the Highpriest's, and they in the Under Priest's Office.* 5 And they that make the said Garments, shall take Gold, and blue, and purple, and scarlet Tarn or Thread, and fine white shining Linen, call'd by the Greeks Byssos, to make the Garments with.

6 And they shall make the Ephod, which was a short Garment that hung behind upon the Shoulders down to the Buttocks, and came down before upon the Breast and Belly, of Gold, of blue, and of purple, of scarlet, and fine twin'd or six-threaded Linen, with curious Work. 7 It shall have two Shoulder-pieces, *so call'd because they cover'd the Shoulders,* joyn'd at the two Edges thereof, *namely where the upper ends of the Fore-piece and Back-piece meet;* and so it, *i.e. all the several parts of it, viz. Fore-piece, Back-piece, and two Shoulder-pieces,* shall be joyn'd together as to make one Ephod. 8 And the curious or embroider'd Girdle

XVIII.
And Garments
for the Highpriest
and Priests.

XIX.
As the Ephod.

of

PARAPHRASE.

of the Ephod, which is to be ty'd upon it, so as to keep the Fore and Hinder parts together, and therefore seems to have gon out of each side like two Strings; and to have ty'd the Ephod to the Body under the Armholes about the Heart: this Girdle shall be of the same Materials with the Ephod, and also perhaps woven together with it, according to the Work thereof, i. e. the Workmanship about the Girdle shall be as curious as that about the Ephod, as well as the Materials thereof shall be the same, viz. even of Gold, of blue, and purple, and scarlet, and fine twin'd Linen. 9 And thou shalt take two Onyx-stones, and cause such as are curiously skill'd therein to engrave on them the Names of the Tribes of the Children of Israel. 10 Six of their Names on one Stone, and the other six Names of the rest on the other Stone, according to their Birth, i. e. the Names of the six eldest Patriarchs or Heads of their Tribes on that Stone, which was to be on the right Shoulder; and the Names of the six younger Patriarchs on the other Stone, that was to be on the left Shoulder, as several Hebrew Doctors explain it. 11 With the work or art of an Engraver in Stone that is Wise-hearted, (as v. 3.) i. e. very skilful and ingenious, like the Engravings of a Signet or Seal, wherein the Letters are cut deep, shalt thou engrave the two Stones, with the Names of the twelve Tribes of the Children of Israel: and thou shalt make them to be set in Ouches, i. e. Cavities or Hollows of Gold, as Stones are in Stone-buttons: These two Stones being likewise design'd for two Buttons, by which the Fore and Hinder parts of the Ephod were fasten'd together upon the Shoulders; and upon which also hung the Breast-plate by Golden Chains, as is directed afterwards. 12 And thou shalt put the two Stones upon the Shoulders of the Ephod, as for the Uses aforementioned, so for this, viz. to be Stones of Memorial unto the Children of Israel: namely Aaron shall thus bear their Names engraven in the said Stones before the Lord, upon his two Shoulders for a Memorial, i. e. that Aaron and the Highpriests after him, may remember to recommend the twelve Tribes of Israel unto God, when he offers Incense and makes his Prayers before him; and also a Token that the Highpriest appear'd before God, in the Name of the Whole People of Israel; and lastly, that God may as it were be put in mind or remember to be Gracious unto his People, when the Highpriest comes thus attir'd according to his own Order, to pray for them with Assurance that he would be Mindful of them all. 13 And thou shalt make two Ouches of Gold, for to set the two Stones aforesaid in (as v. 11.) on the Shoulders of the Ephod.

XX.
And Breast-plate.

14 And two Chains of pure Gold shalt thou make at the ends of the Breast-plate, (as it is further directed v. 22, &c.) of Wreathen-work, i. e. Threads or Wires of Gold twisted together like a Rope, not of Links or Rings fasten'd together one within the other, shalt thou make them; and thou shalt fasten one end of each of the wreathen Chains to the Ouches mention'd

P A R A P H R A S E.

mention'd v. 13. which is the reason the Chains are here mention'd before the Breast-plate it self, to which they belong'd, and which is next describ'd. 15 And thou shalt make the Breast-plate of Judgment, so call'd because it lay upon the Breast, and just cover'd it, and was wore by the Highpriest when he went to consult God about great Concerns of Religion or Government, and receiv'd such Answers as directed what to determin in dubious Cases, either in War or Peace, (as v. 29.) with curious Work after the Work of the Ephod, i. e. of the same Materials, and with the same manner of Artifice or Workmanship, that the Ephod is made with, thou shalt make it, viz. of Gold, of blue, and of purple, and of scarlet, and of fine twin'd Linen shalt thou make it. 16 Four-square it shall be when doubled, viz. a Span, which is esteem'd just the measure of a Man's Breast, shall be the length thereof, and a Span shall be the Breadth thereof. 17 And thou shalt set in it Settings of Stones, i. e. thou shalt set in it Stones set in Hollows, (as Stones are now adays in our Rings,) even four Rows of Stones set so as to make a Square, and consequently round the four square sides of the Breast-plate: the first Row shall be made up of a Sardius, a Topaz, and a Carbuncle: this shall be the first Row. 18 And the second Row shall be an Emerald, a Sapphire, and a Diamond. 19 And the third Row a Ligure, an Agat, and an Amethyst. 20 And the fourth Row a Beryl, and an Onyx, and a Jasper: they shall be set in Gold, namely in their severall Hollows made to receive them in the Gold, which Hollows shall be as so many Enclosings to keep the said Stones fast in them; which Enclosings are the same call'd Ouches, (v. 11, &c) 21 And the Stones shall be engraven (as v. 9.) with the Names of the Children of Israel, namely with twelve Names according to their Names, i. e. the Names of their twelve Tribes: the said Stones shall be engraven like the Engravings of a Signet, (see v. 11.) Every one shall be engraven with its respective Name according to the Birth probably (as v. 10.) of the Patriarchs or Heads of the twelve Tribes. 22 And thou shalt make upon the Breast-plate the two Chains, mention'd afore (v. 14.) in short, to be used at the four Ends or Corners of the said Breast-plate, which Chains shall be of Wreathen work and of pure Gold. 23 Namely thou shalt make upon the Breast-plate two Rings of Gold, and shalt put the two Rings on the two upper Ends or Corners of the Breast-plate: 24 and thou shalt put the two wreathen Chains of Gold in the two Rings which are on the two upper Ends of the Breast-plate; 25 and the two upper Ends of the two wreathen Chains, when they are put thro' the two upper Rings of the Breast-plate, thou shalt fasten in the two Ouches, i. e. so or round the Stone-buttons set upon the Shoulders of the Ephod, (as v. 11, 12. and as is further explain'd in the following words,) namely thou shalt fasten them to the two Ouches or Stone-buttons on the Shoulder-pieces of the Ephod before it, i. e. on the fore part of the said Ephod. 26 And thou shalt make two
other

P A R A P H R A S E.

other Rings of Gold, and thou shalt put them on the two lower Ends of the Breast-plate, in the Border thereof, which is in the side of the Breast-plate toward the Ephod, namely in the inward side of the Breast-plate which was wore upon the Ephod, so that these two lower Rings could not be seen. 27 And two other Rings of Gold, besides the four belonging immediately to the Breast-plate or fasten'd to it, and mention'd v. 23, 26. thou shalt make, and shalt put them, not on the Breast-plate, (tho' for to help fasten it, for which reason they are not mention'd afore,) but on the two * Shoulder-pieces of the Ephod, at the lower end of the Shoulder-pieces in the fore part thereof, viz. of the Ephod, over against the Coupling thereof, i. e. over against the place or part of the Ephod where the upper Rings of the Breast-plate will come, when the Breast-plate and Ephod are coupled together; which place of Coupling will be above the curious Girdle of the Ephod. 28 And they shall bind the Breast-plate by the two lower Rings thereof, unto the Rings of the Ephod (mention'd v. 27.) with a blue Lace or Ribbon, that it may be fasten'd to the Ephod so as to be above the curious Girdle of the Ephod, and that the Breast-plate be not loos'd from the Ephod at any time, no, not when the Highpriest did not wear them or officiate in them. 29 And Aaron shall wear the said Breast-plate thus fasten'd to the Ephod, and consequently shall bear the Names of the Tribes of the Children of Israel engraven on the twelve Stones set in four Rows, (as v. 17 — 21.) in the Breast-plate of Judgment, upon his Breast wherein is his Heart, when he go's into the Holy place to ask Directions in the name of the whole People of Israel, concerning any difficult Case; and he shall thus wear the Ephod and Breast-plate for a Memorial before the Lord continually, i. e. at all times when the Highpriest shall thus appear before the Lord, by going into the Holy place, where with his Face toward the Ark he pray'd for them. 30 Thus thou shalt put in the Breast-plate of Judgment, the foremention'd (v. 17 — 20.) twelve precious Stones, which may be properly call'd the (pp) Urim and the Thummim, not only because they were to be the most sparkling and perfect Jewels in their kind that could be got; but also because when the Highpriest put on the Breast-plate with these precious Stones in it to ask Counsel of God in any difficult Case, then God was pleas'd to give him (pp) such an Answer, as made him, and by him the whole Nation, clearly to understand,

A N N O T A T.

(pp) That the Urim and Thummim were no other than the twelve precious Stones, not only seems plainly enough intimated from what is said in this Chapter from v. 15. but also more plainly appears from this, that in other places where the Stones are mention'd, there no mention is made of the Urim and Thummim; and on the other hand, where the Urim and Thummim is mention'd, there no mention is made of the Stones. For which no Better or so Good a Reason can be given as this, viz. that the Urim and Thummim were only another Name for the twelve precious Stones. We have an Instance of the former Kind, Chap. 39. 10, &c. and

P A R A P H R A S E.

What was the most perfect or proper Method to be taken in the Case propos'd; Agreeably to the signification of the said two words Urim and Thummim, Urim signifying Fires or Illuminations, and so fitly denoting both the Sparkling of the Jewels in the Breast-plate, and also the Enlightning or making the People to understand clearly what was to be done in any difficult Case; and Thummim signifying Perfections, and so fitly denoting the said Jewels to be most perfect in their Kind, and also the Directions given by God to be most perfect or proper in the Case propounded: and they, i. e. the Urim and Thummim shall be upon Aaron's Heart, when he go's in unto the Holy place (as v. 29.) to minister or enquire any thing of God, which he did standing with his Face toward the Ark, and so before the Throne or Presence-seat as it were of the Lord: namely by what is said in the former part of this verse, seems meant no more than what was express'd v. 29. in other words, viz. that Aaron shall bear the Breast-plate of Judgment containing the Names of the Children of Israel engraven in the twelve Stones thereof; which Breast-plate he shall wear upon his Heart or Breast, when he officiates before the Lord continually.

31 And thou shalt make the Robe of the Ephod, i. e. a long Garment hanging down to the Ankles or Heels, on which the Ephod was to be put, All of blue Cloth. 32 And there shall be an Hole in the Top of it, in the midst thereof, like as in a Surplice, by means whereof it was put on over the Head as is a Surplice: It shall have a Binding not sew'd to it, but of Woven-work, i. e. woven with the Robe it self of one entire Piece, round about the Hole of it, as it were the Hole of an Habergeon or Corslet, which being made anciently of Leather and Linen needed some such Binding about the Neck to keep the parts firm and tight: the use of the said Binding about the Hole of this Robe being to prevent, that it be not rent in putting on and off. 33 And beneath on the Hem or Skirts of it thou shalt make in the shape or form of Pomegranates, things made of blue, and of purple, and of scarlet Tarn, enough to go quite round about the Hem thereof; and Bells of Gold between them round about. 34 Namely a golden Bell and a Pomegranate, a golden Bell and a Pomegranate,

XXI.
And the Robe
of the Ephod.

A N N O T A T.

and of the latter Kind, Lev. 8. 8. As for the manner whereby God gave Answer, when consulted by the Highpriest with the Urim and Thummim upon him, the Jews generally think it was by the Shining or Extraordinary Splendor of the Stones, and the Prominence of such Letters as made the Answer. But Josephus mentions only the Extraordinary Splendor, when God approv'd of what was propos'd; and a Cloudiness on the Stones, when he did not approve. And 'tis hard, if not impossible, to account, how the Letters of the said Stones could give or make up an Answer to all Questions propos'd. And therefore it is most likely, that there was a Voice which spake to the Highpriest from the Divine Glory on the Mercy-seat, when consulted in this manner; and that God constantly answer'd by such a Voice, when so consulted.

PARAPHRASE.

shall be upon the Hem of the Robe round about. 35 And it, viz. this Robe with its Bells &c. shall be upon Aaron to minister, i. e. the High-priest shall always wear it, when he officiates, and never else: and his Sound, i. e. the Sound of the Bells that were on this Robe shall be heard when he go's in unto the Holy place before the Lord, that the People on this notice might fall to their Prayers while he was offering Incense, which represented the going up of their Prayers to Heaven; and when he comes out, that the People might then dispose themselves to be dismiss'd with his Blessing: And this Robe shall be wear as here directed, that he dy not for neglecting to appear before God in the solemn manner be requir'd.

XXII.
And the Miter.

36 And thou shalt make a Plate of pure Gold, and engrave upon it, like the Engravings of a Signet, HOLINESS TO THE LORD, signifying that the Highpriest was separated in a special manner to the Service of God. 37 And thou shalt put it on a blue Lace or Ribband, that it may be fasten'd thereby upon the Miter, (of which v. 39.) upon the Forefront of the Miter it shall be fasten'd. 38 And by this means, when Aaron puts on the Miter, it shall be upon Aaron's Forehead, not immediately but the forefront of the Miter being between it and Aaron's forehead: And this shall Aaron wear, that Aaron may take away the Iniquity of the Holy things, which the Children of Israel shall hallow in all their Holy gifts, i. e. that if there happen to be any Defects in the Sacrifices or Gifts consecrated and presented unto God, which they were ignorant of, the said Defects might be all pardon'd by the Intercession of their Highpriest, when he appear'd before God with this Plate as a Crown on his Head, that is, thus perfectly and compleatly attir'd: Whereby He represented our Great Highpriest Jesus Christ, by whose perfect Sanctity and Satisfaction all the Defects of our sincere Services are supply'd: and therefore it, viz. this Plate or Crown shall be always upon his Forehead, when he go's to officiate in the Holy place, that they, i. e. the Children of Israel with their Gifts and Sacrifices, may be accepted before the Lord; which they shall not be, if the Highpriest do's not appear before God in this manner on their behalf.

XXIII.
And the Coat of
fine Linen, and
Girdle.

39 And thou shalt embroider the Coat of fine Linen, which was the most inward of all the Priestly Garments, being next to their Body, and was not much unlike a Shirt, but made pretty close to the Body, and so long as to reach to the Heels: and thou shalt make the Miter of fine Linen, which was so long as to be wrapt round several times about into what Form they pleas'd, like the Turkish Turbants: and thou shalt make the Girdle or Sash of Needle-work, and with twin'd Linen and Woofed of divers Colours, as Chap. 39. 29.

XXIV.
The Garments
for the Priests.

40 And for Aaron's Sons thou shalt make Coats likewise embroider'd, and thou shalt make for them the same sort of Girdles or Sashes as for Aaron;

P A R A P H R A S E.

Aaron; and Bonnets shalt thou make for them to wear on their Heads, as the Highpriest do's the Miter, from which the Bonnets differ'd not at all as to what they were made of, but only as to their Form: the Garments for the Priests as well as for the Highpriest (v. 2.) shall be such as are for Glory, and for Beauty. 41 And thou shalt put them upon Aaron thy Brother, and his Sons with him, (as we read he did Levit. 8. 6, 7, &c.) and shalt anoint them, viz. Aaron by pouring the holy Oil on his Head, (Levit. 8. 12.) and sprinkling some of it on his Garments with the Blood of the Sacrifice; which Sprinkling was also used in anointing his Sons, Chap. 29. 21. and Lev. 8. 30. and consecrate them, viz. by the Sacrifice of a Ram, thence call'd the Ram of Consecration, as Chap. 29. 20. Levit. 8. 22, 23, &c. and by the Wave-offerings, which he put into their hands, that they might wave them before the Lord, (Chap. 29. 24. Levit. 8. 27.) whence the Phrase for Consecrating here in this place is in Hebrew Filling their hands; and sanctify them, i. e. set them apart by such Ceremonies as are prescrib'd in the following Chapter, that they may minister unto me in the Priest's Office.

42 And thou shalt make them, i. e. both Priests and Highpriest finelinen Breeches or Drawers to cover their Nakedness: for tho' they were all to wear a Coat over their whole Body, (as v. 39.) yet that being loose and wide below, the secret Parts might have been expos'd by some accident or other, if not prevented by these Breeches or Drawers, which differ'd from ours in this, that they had no Opening either Behind or Before: from the Loyns even unto the lower part of their Thighs, i. e. to their Knees shall they reach. 43 And they, i. e. these Breeches (as well as their other Holy or Ministerial Garments) shall be upon Aaron, and upon his Sons, when they come in unto or while they stay in the Tabernacle of Meeting, tho' they be not actually Ministering; or when they come near unto the Altar to minister in the Holy place; that they bear not the due Punishment of their Iniquity, and dy, for being so profane as to appear before God without those holy Garments, which he has appointed to preserve his Service from Contempt. It shall be a Statute for ever unto him, and his Seed after him, i. e. as long as the Aaronical Priest-hood shall last or continue.

XXV.
Breeches to be made both for the Highpriest and Priests.

Chap. XXIX. And this is the thing that thou shalt do unto them to sanctify them, (according to Chap. 28. 41.) to minister unto me in the Priest's Office: Take one young Bullock, and two Rams without blemish, 2 and unleaven'd Bread, and Cakes unleaven'd temper'd with Oil, and Wafers unleaven'd anointed with Oil: of Wheaten-flour shalt thou make them. 3 And thou shalt put them, i. e. the three sort of things mention'd v. 2. into one Basket, as making All but one Mincha or Bread-offering, and bring them in the Basket to the door of the Tabernacle, to be there presented unto God, together with the foremention'd (v. 1.) Bullock and

XXVI.
The manner of Consecrating the Highpriest and Priests.

P A R A P H R A S E.

and two Rams. 4 And Aaron and his Sons thou shalt bring *also* unto the Door of the Tabernacle of Meeting, (*see v. 42.*) *to be there presented unto God together with the foremention'd Sacrifices.* And when they have been there presented unto God, then thou shalt wash them with Water, 5 and then thou shalt take the Garments *afore prescrib'd to be made for him,* and put upon Aaron the Coat, and the Robe of the Ephod, and the Ephod, and the Breast-plate, and gird him with the curious Girdle of the Ephod: 6 and thou shalt put the Miter upon his Head, and put the holy Crown, *i. e. the Plate of pure Gold, on which was engrav'd Holiness unto the Lord,* upon the Miter, (*according to Chap. 28. 36, 37.*) 7 Then thou shalt take the anointing Oil, *which is order'd to be made Chap. 30. 31, &c.* and pour it upon his Head, and so anoint him; *which Anointing was proper to Him or the Highpriest alone; whereas there was another sort of Anointing common to him as he was a Priest, with his Sons who were also Priests, and which is mention'd (v. 21.)* 8 Then thou shalt bring his Sons, and put the Coats *made for that purpose (Chap. 28. 40.)* upon them. 9 And thou shalt gird them with Girdles (Aaron and his Sons, *i. e. as thou didst afore v. 5. Aaron, so now shalt thou gird also his Sons,*) and put the Bonnets on them: and the Prielt's Office shall be theirs for a perpetual Statute, *i. e. Aaron's Sons shall enjoy in a perpetual Succession the Office of Priests, as their Father and his Successors shall enjoy the Office of the Highpriest.* Then according to the order prescrib'd Chap. 28. 41. thou shalt consecrate Aaron and his Sons, *i. e. proceed to that wherein their Consecration chiefly consisted.* 10 And in order hereto thou shalt cause a Bullock (*as v. 1.*) to be brought before the Tabernacle of Meeting: and Aaron and his Sons shall put their hands upon the head of the Bullock. 11 And thou shalt kill the Bullock before the Lord, by the Door of the Tabernacle of Meeting, *where the Altar of Burnt-offering was plac'd at the erecting of the Tabernacle, (Chap. 40. 6, 29.)* 12 And thou shalt take of the Blood of the Bullock, and put it upon the Horns of the Altar of Burnt-offering with thy finger, and pour all the rest of the Blood beside the bottom of the Altar, *where was a Trench made on purpose to receive it.* 13 And thou shalt take all the Fat that covers the Inwards, *i. e. the Omentum which covers the Bowels,* and the Caul that is above the Liver, *i. e. the Midriff,* or as some think rather *the Greatest Lobe of the Liver,* and the two Kidneys, and the Fat that is upon them, and burn them upon the Altar. 14 But the Flesh of the Bullock, and his Skin, and his Dung, shalt thou burn with Fire without the Camp: It is a Sin-offering *made for the Sins of Aaron and his Sons; forasmuch as till their own Sins were expiated, they were not fit to offer any thing unto God; much less to offer for the Sins of others.* 15 Thou shalt take also one Ram of the two mention'd v. 1. and Aaron and his Sons shall put their hands upon the head of the Ram. 16 And thou shalt

P A R A P H R A S E.

thalt slay the Ram *where the Bullock was slain, (v. 11.)* and thou shalt take his Blood, and sprinkle it *(as is directed Lev. 1. 11.)* round about upon the Altar of Burnt-offering. 17 And thou shalt cut the Ram in pieces, *that the parts might more easily be burnt,* and wash the Inwards of him, and his Legs, and put them, *i. e. the Inwards with their Fat* upon his pieces, and upon his head, *to make them burn the better by nourishing the flame about them.* 18 And thou shalt burn the whole Ram upon the Altar, *because it is to be a Burnt-offering unto the Lord: It is to be a sweet Savour, i. e. it shall be accepted by me,* an Offering made by fire unto the Lord. 19 And thou shalt take the other Ram of the two mention'd v. 1. and Aaron and his Sons shall put their hands upon the head of the Ram. 20 Then thou shalt kill the Ram *where the former was kill'd,* and take of his Blood, and put it upon the tip of the right Ear of Aaron, and upon the tip of the right Ear of his Sons, and upon the Thumb of their right Hand, and upon the great Toe of their right Foot; *the Blood being thus put on their Ears to denote their Harkning to the Divine Precepts; and on their Thumbs and great Toes to denote their strenuous Performance of what was requir'd of them; and lastly on the right Ear, and right Hand, Thumb and right Foot-toe, to denote their most exact and perfect Obedience in all things, the right Hand being every where represented as the most Excellent or Strongest to do any thing: and thou shalt sprinkle the rest of the Blood upon the Altar quite round about, All of it but what shall be reserv'd for the use mention'd in the next Verse.* 21 And thou shalt take of the Blood that is reserv'd upon the Altar *for this purpose,* and some of the Anointing Oil mention'd v. 7. and sprinkle it, *viz. the Blood and Oil together* upon Aaron, and upon his Garments, and upon his Sons, and upon the Garments of his Sons with him: and thus he shall be hallow'd, *i. e. separated to my Service,* and his Garments, and his Sons, and his Sons Garments with him. 22 Also thou shalt take of the Ram the Fat and the Rump, and the Fat that covereth the Inwards, and the Caul above the Liver, and the two Kidneys, and the Fat that is upon them, and the right Shoulder; for it is a Ram of Consecration, *i. e. used in consecrating Aaron and his Sons to be Priests.* 23 And thou shalt take one loaf of the unleaven'd Bread mention'd v. 2. and one Cake of oiled Bread, and one Wafer out of the Basket mention'd v. 3. of the unleaven'd Bread, that is presented before the Lord *(as v. 3.) viz. at the door of the Tabernacle.* 24 And thou shalt put all mention'd v. 22, 23. *viz. Bread, and Cakes, and Fat, and right Shoulder,* in the hands of Aaron, and in the hands of his Sons; *whence Filling thus the Hands is used in Hebrew to signify Consecrating; and this Rite was thus used, as proper to signify that Aaron and his Sons did not take the Office of High-priest and Priests upon themselves of their Own Will or by Usurpation, but was call'd thereunto by God, and receiv'd the said Dignity from God, who*
order'd

order'd these things to be put into their hands, that they might offer them unto him: and shalt cause them to wave them for a Wave-offering, i. e. to lift them upwards and downwards, and then round about toward all the Quarters of the World, signifying that the Lord is Possessor of Heaven and Earth; and this they shall do before the Lord, i. e. standing with their Faces toward the Sanctuary or Holy place. 25 And thou shalt receive them of their hands, and as the Priest at this time, burn part of them upon the Burnt-sacrifice mention'd v. 18. and consequently upon the Altar of Burnt-offering for a Burnt-offering, for a sweet Savour before the Lord: it is an Offering made by fire unto the Lord. 26 And thou shalt take the Breast of the Ram slain to be thus used in the Rite of Aaron's and his Sons Consecrations, and wave it for a Wave-offering before the Lord, thereby acknowledging it to be the Lord's, and that thou hast it as thy part only as my Minister or Priest for this time; and then it shall be thy Part, the Priest that offer'd being to have his Share of a Peace-offering, which this hence appears to have been design'd for. 27 And thou shalt sanctify, i. e. declare that henceforward the Breast of the Wave-offering, and the Shoulder of the Heave-offering, which is wav'd all manner of ways, and which is heav'd up, viz. only upwards and then downwards of the Ram of the Consecration, even of that Ram which is for Aaron's Consecration, and of that same Ram also which is for his Sons Consecrations: the Same, i. e. the right Shoulder that in this their Consecration as in a peculiar Case was burnt, (as v. 25.) and the Breast thou shalt declare to be henceforth sanctify'd, i. e. set apart for the Priests Use. 28 And it shall be Aaron's and his Sons by a Statute to be observ'd for ever, namely these parts are to be given to the Priests from the Children of Israel in all such Offerings: for it is an Heave-offering, i. e. it is by thus Heaving it up consecrated to God, who bestows it on his Priests: and it, viz. the Breast and right Shoulder shall be for the future all along an Heave-offering, and thereby presented or consecrated unto God as his part of the Peace-offering, who hereby appoints his Priests to eat it as his Domesticicks: It shall be always thus offer'd from the Children of Israel as God's part of the Sacrifice of their Peace-offerings; even it shall be their Heave-offering unto the Lord, who gives it to his Priests to eat as is aforesaid. 29 And the holy Garments of Aaron shall be his Sons after him, to be anointed therein, and to be consecrated in them in future Ages, in like manner as Aaron is now. 30 And that Son, i. e. Descendent and Successor of him, that is Priest in Chief or Highpriest in his stead, shall put them on seven days one after the other, when he comes into the Tabernacle of Meeting, in order to minister in the Holy place after the said seven days were over: the Intention of this Precept seeming to be principally, that the Highpriest might be made so with the greater Solemnity and Deliberation; and might put on his Habit so often, as that
be

P A R A P H R A S E.

he might learn how to appear in them after a Decent or rather Magnificent manner, before he undertook to officiate. 31 And thou shalt take all the rest of the Flesh of the Ram of the Consecration, which is not burnt on the Altar or given to thee, and boyl his said Flesh in the Holy place, namely at the door of the Tabernacle, (as Levit. 8. 31.) 32 And Aaron and his Sons shall eat the said Remainder of the Flesh of the Ram, and the Remainder of the Bread that is in the Basket, besides that which was to be burnt, as v. 23, 24, &c. by the door of the Tabernacle of Meeting, thus feasting as it were with God at his own House, in token of their being now in a state of perfect Friendship with God, and compleatly qualify'd to minister unto him. 33 And they only shall eat those things mention'd v. 32. * for whom the Atonement was made by the Sacrifice of the Bullock, which was offer'd in the first place, (as v. 10, 11, &c.) in order to consecrate and to sanctify them, (according to Chap. 28. 41.) to minister unto me, after they were first fitted for it by the Atonement made for them: But a Stranger shall not eat thereof, i. e. none but Aaron and his Sons, because they are Holy, i. e. have a special Holiness in them, being part of the Sacrifice of Consecration, and therefore proper to be eaten only by such Persons as were consecrated. 34 And if, Aaron and his Sons being not able to eat all, any of the Flesh of the Consecrations, or of the Bread remain unto the Morning; then thou shalt burn the Remainder with fire: it shall not be kept to be eaten on the next day, because it is Holy in an extraordinary manner, as being offer'd to consecrate or render Men holy to God; and therefore the greatest Care is to be taken, that it be not in danger of being in the least corrupted. 35 And thus shalt thou do unto Aaron, and to his Sons, according to all things which I have commanded thee: seven days shalt thou take to consecrate them compleatly, offering each of the seven days a Ram of Consecration, and a Bullock for a Sin-offering, &c.

36 Also thou shalt offer every day for seven days together (as v. 37) a Bullock, in the same manner as a Sin-offering is offer'd, namely for an Atonement in respect of the Altar it self, that so it may be set apart for a Sacred Place and Use, where Atonement should be made for Sins; notwithstanding any Defilement it shall have contracted by the hands of the Workmen that have made it, or of any other that has touch'd it: and thou shalt further cleanse the Altar from any Defilement it may have contracted by washing it, when thou shalt make an Atonement for it; and also thou shalt anoint it in order to sanctify it, or to denote its perfect Separation from Common use. 37 Seven days thou shalt thus make an Atonement for the Altar, by the Blood of the Bullock that shall be kill'd for that purpose, and sanctify it by anointing it with the holy Oil: and it shall be an Altar most Holy, forasmuch as it shall not only be thereby separated to an Holy use, but also whatsoever touches the Altar, shall be esteem'd Holy,

XXVII.
The manner of
Consecrating the
Altar of Burnt-
offering.

XXVIII.
The Daily Offer-
ings at Morning
and Evening.

Holy, or thereby separated from Common use, and consecrated to God.
38 Now this is that which thou shalt offer upon the Altar; two Lambs of the first year, *i. e.* under a year old, day by day continually:
39 One Lamb thou shalt offer in the Morning, *which was done about Nine as being between Sun-rising and Noon*, and the other Lamb thou shalt offer at Even, or (*as the Hebrew imports*) *between the Evenings, i. e. between Noon and Sun-set, and consequently this was done about three in the Afternoon.* 40 And with one Lamb a Tenth-deal, *i. e.* tenth part of an Ephab, *which was an Omar*, of Flour mingled with the fourth part of an Hin, *i. e.* sixth part of an Ephab of beaten Oil, for a Bread-offering; and the fourth part of an Hin of Wine for a Drink-offering: God requiring this to represent his Dwelling among them in the Sanctuary, where this daily Sacrifice was the daily Provision made for his Table, (*as the Altar is call'd*) and Bread and Wine a necessary Attendant, (*as they are at all Tables*) upon the Meat that was set before him. 41 And the other Lamb thou shalt offer at Evening, and shalt do thereto (g) according to the Bread-offering of the Morning, and according to the Drink-offering thereof, *i. e.* the same Rites exactly were to be observ'd in the Evening, as were in the Morning Sacrifice: and the most obvious and primary Reason of these two Sacrifices was, that all Men who live well having two Meals a day, so many Sacrifices (*which were as his Meals*) were therefore appointed for the Divine Majesty, to represent his Dwelling and as it were Keeping House among them: These two Sacrifices, one in the Morning and the other in the Afternoon shall be, if duly perform'd as requir'd, for a sweet Savour, *i. e.* most acceptable and pleasing unto God, as Men are pleas'd with such Meat and Drink as have a good Scent and Taste: and it shall be an Offering made by fire unto the Lord: 42 Namely a Continual Burnt-offering Morning and Evening throughout your Generations as long as the Mosaical Dispensation should last, at the door of the Tabernacle of Meeting, where the Altar of Burnt-offering stood, before the Lord, who dwelt in the most Holy place of the Tabernacle: It shall be, I say, at the door of the Tabernacle of Meeting, (gg) so call'd, because it is the place where I will meet you, more especially meet thee, to speak there unto thee, and to make known unto thee my Will in such Cases as thou shalt want to consult me in. 43 And there I will meet, not only with Thee on such extraordinary Occasions as thou shalt want to

A N N O T A T.

(g) See my Discourse of the Hebrew Offerings, Sect. 2.

(gg) Our Translators render the Hebrew Expression, *The Tabernacle of the Congregation*, as if it was so call'd from the People's Meeting there together; whereas the Original should have been rather render'd *the Tabernacle of Meeting*, namely from God's Meeting there with Moses and the People; this being given as the Reason of the Hebrew name both here v. 42, 43. and also Chap. 30. 36. &c.

consult

P A R A P H R A S E.

consult me in, but also with all the Children of Israel that shall come thither, granting them all Tokens of my Love and Favour, when they there draw nigh unto or meet me as they ought: and the Tabernacle shall be further sanctify'd, or made an Holy place, by my Glory, which shall appear there and fill the same; and also the Children of Israel shall be sanctify'd or made an Holy People, as in other respects, so by this my Glorious Presence or Appearing among them.

44 Thus I will sanctify the Tabernacle of Meeting, namely by my Glorious Appearance there, as v. 43. and the Altar I will have sanctify'd, as is prescrib'd v. 36, 37. I will that thou dost sanctify also both Aaron and his Sons, to minister to me in the Priest's Office, (accordingly as is prescrib'd v. 4—35.) 45 Then, i. e. after that All aforementioned v. 44. have been sanctify'd, and so All belonging to my House or Tabernacle made fit for me to dwell therein, I will dwell, i. e. place and settle the Shechinah or Cloud, the Symbol of my Special Presence, in or upon the said Tabernacle as my Dwelling-place or House, among the Children of Israel, or in the very midst of them, the Tabernacle being placed in the very middle of their Camp, while they were in the Wilderness; and I will be their God in a special manner, i. e. bestow on them such Blessings as he did not vouchsafe to other People: 46 And they shall thereby have most manifest Reason to know, that I am the Lord their God, that brought them forth out of the land of Egypt, that they may be a peculiar People unto me, and I may dwell among them as such in a peculiar manner: All which I have done, because I am the Lord their God in a special manner for the sake of their Forefathers my faithful Servants, Abraham, Isaac, and Jacob.

XXIX.
God promises to dwell in the Tabernacle when consecrated.

Chap. XXX. And thou shalt make, besides the Altar of Burnt-offerings describ'd Chap. 27. 1—8. an other Altar to burn Incense upon it: of Shittim-wood shalt thou make it. 2 A Cubit shall be the length thereof, and a Cubit the breadth thereof: and consequently Fore-square shall it be, viz. a Square of half a yard: and two Cubits, i. e. a yard shall be the height thereof, that the Priest might officiate there without stooping at least low: the Horns or Spires or little Pinacles at each Corner shall be of the same, i. e. shall rise out of the same piece with the Corner Post. 3 And thou shalt overlay it with pure Gold, the Top thereof, and the Sides thereof round about, and the Horns thereof: and thou shalt make unto it a Crown or Border of Gold round about the Brim or Edge of it, rising upwards above the Altar, being as the other Crowns or Borders to keep what was put on the said Altar from falling off. 4 And two golden Rings shalt thou make to it under the Crown of it, by the two Corners thereof, upon the two Sides of it, i. e. near the four Corners of it, shalt thou make them: and they shall be for places for the Staves to carry it withall. 5 And thou shalt make the Staves of Shittim-wood, and overlay them

XXX.
An Altar for burning Incense is also to be made.

with Gold. 6 And thou shalt put it before the Vail, that is *between the Holy place and most Holy, and consequently* before the Ark of the Testimony, and before the Mercy-seat, that is over *the Ark of the Testimony*, where I will meet with thee; *whence it seems that God gave Moses the privilege of Coming into the most Holy as often as there was Occasion for him to consult the Divine Majesty, tho' Aaron and his Successors might go into the most Holy only once a year.* 7 And Aaron, (or his Sons as Chap. 27. 21. Luke 1. 8, 9.) shall burn thereon sweet Incense, as being compounded of several Spices which were very fragrant, (as appears from v. 34. &c.) every Morning: when he dresses the Lamps, *in the Morning* he shall burn Incense upon it: 8 And likewise when Aaron lighteth the Lamps at Even, he shall burn Incense upon it; a perpetual Incense, *i. e. the burning of this Incense Morning and Evening, as is prescrib'd, shall be perpetually kept up before the Lord, as being burnt before the Mercy-seat (v. 6.) throughout your Generations.* 9 Ye shall offer no strange Incense thereon, *i. e. no other sort of Incense but that prescrib'd by God v. 34, &c. of this Chapter;* nor Burnt-sacrifice, nor Bread-offering; neither shall ye pour Drink-offering thereon. 10 And Aaron shall make an Atonement upon the Horns of it once in a year, with the Blood of the Sin-offering of Atonements, *i. e. of the grand Sin-offering which was made for the general Atonement of the People: once in the Year, viz. the tenth day of the seventh Month shall he make this general Atonement upon it, throughout your Generations: It, viz. this Altar of Incense is most Holy unto the Lord, i. e. separated to a most Holy part of the Mosaical Service, the Incense (which was burnt thereon) representing the Prayers of the Saints.*

XXXI.

What the Israelites were to contribute in Money, besides their other Voluntary Offerings.

11 And sometime after the Lord had deliver'd the foregoing Precepts, he spake unto Moses again, after Moses had had some Intermission for to take his Rest, saying, 12 When thou takest the Sum of the Children of Israel, namely of them that are of Age to be number'd, *i. e. of them that are twenty years old and upward, (as v. 14.) then shall they that are of Age to be number'd, give every Man a Ransom for his Soul, as an Homage whereby they acknowledge that they were redeem'd by God out of the land of Egypt, and also whereby they shall preserve their Lives from that Danger, which they shall be in of losing them, (as in the latter part of this same verse) if they do not pay it: they shall give it unto the Lord, viz. to be employ'd about his Tabernacle or House, when thou numbrest them; that so there may be no Plague among them for their neglecting or refusing to pay the said Ransom, when thou numbrest them, the said Ransom being also design'd as an Acknowledgment of God's Goodness, in increasing and multiplying them according to his Promise.* 13 This shall they give, every one that passeth among them that are numbred, half a Shekel, which wanted not much in value of our Half Crown, after the Shekel

P A R A P H R A S E.

Shekel of the Sanctuary, *where the Standard was kept by which such Money was to be try'd: (A Shekel is twenty Gerahs,)* An half Shekel shall be the Offering of the Lord, *i. e. the Tax which shall be pay'd toward the Reparation of the Tabernacle and maintaining the Service thereof, (as v. 16.)* 14. Every one that passeth among them that are numbred, *i. e. every Priest or Levite, Israelite or Stranger that dwelt among them, except Women and Servants,* from twenty years old and above shall give this said half Shekel as an Offering unto the Lord. 15 The Rich shall not give more, and the Poor shall not give less than half a Shekel, when they give the Offering unto the Lord, to make an Atonement for your Souls; *whence such as fail'd to pay this Tribute or Tax, was look'd upon as not partakers of the Benefit of the Expiatory Sacrifices.* 16 And thou shalt take the Atonement-mony of the Children of Israel, and shalt appoint it for the Service of the Tabernacle of the Congregation; that it may be a Memorial unto the Children of Israel before the Lord, to make an Atonement for your Souls, *i. e. that it may be a Testimony of their Gratitude to God, who graciously accepted this their Acknowledgment of him, and spar'd their Lives which by their Sins they had forfeited; this being a Propitiation for them, because it purchas'd Propitiatory Sacrifices to be offer'd on their behalf.*

17 And the Lord spake unto Moses, saying, 18 Thou shalt also make a Laver of Brass, and its Foot also of Brass, *which Foot was so contriv'd as to receive the Water, which run out of the Laver at certain Spouts or Cocks, for the Priests to wash withal their Hands and their Feet, which they did at the foremention'd Spouts or Cocks: and thou shalt put it between the Tabernacle of Meeting and the Altar of Burnt-offering; and thou shalt put Water therein.* 19 For Aaron and his Sons shall wash their Hands and their Feet thereat. 20 When they go into the Tabernacle of Meeting to offer Incense at the Altar for that purpose in the Tabernacle, they shall wash with Water, that they dy not: or when they come near to the Altar of Burnt-offering to minister there, *viz. to burn an Offering made by fire unto the Lord.* 21 So shall they wash their Hands and their Feet, *as denoting the Purity of Heart, wherewith God is to be worshipped,* that they dy not: and it shall be a Statute for ever to them, even to him and to his Seed throughout their Generations.

22 Moreover the Lord spake unto Moses, saying, 23 Take thou also unto thee principal Spices, *viz. of the best Myrrh, i. e. such as drop of it self from the Tree, and was not drawn out by Cutting the Tree,* five hundred Shekels weight, *which was about two hundred and fifty Ounces,* and of sweet Cinnamon half so much, even two hundred and fifty Shekels, and of sweet Calamus two hundred and fifty Shekels, 24 and of Cassia five hundred Shekels weight, *after the weight of the Shekel of the Sanctuary; and of the best Oyl-olive an Hin, which was somewhat more*

XXXII.
A Laver to be
made.

XXXIII.
The Consecrating
Ointment how to
be made.

than a Wine-gallon and two Pints of ours. 25 And thou shalt make it an Oil of Holy Ointment, so call'd for the Reason mention'd v. 31—33. and also from its Use prescrib'd v. 26—30. an Ointment compounded after the Art of the Apothecary or Ointment-maker, *i. e. with the greatest Care and Art*: It shall be an Holy anointing Oil. 26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Ark of the Testimony, 27 and the Table and all his Vessels, and the Candlestick and his Vessels, and the Altar of Incense, 28 and the Altar of Burnt-offering with all his Vessels, and the Laver and his Foot. 29 And by thus anointing them with this holy Oil, thou shalt sanctify them, *i. e. set them apart from Common uses to the Service of God; and not only so, but also that they may be Most holy, i. e. so Holy as that whatsoever toucheth them, shall be Holy.* 30 And thou shalt also anoint with this Holy Oil Aaron and his Sons, and thereby in part consecrate them, that they may minister unto me in the Priest's Office. 31 And thou shalt speak unto the Children of Israel, saying, This shall be an Holy anointing Oil unto me, *i. e. set apart only for my Uses and Service aforementioned, and to be employ'd in no other,* throughout your Generations. 32 Upon a Common Man's flesh shall it not be pour'd, but only on Priests or such as I shall particularly appoint to be anointed therewith; neither shall ye make any other like it, or after the Composition of it, for any Private or Common use: It is Holy, *i. e. set apart for my use,* and it shall be Holy unto you, *i. e. therefore you shall not employ it to any other use.* 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a Stranger, *i. e. any other than a Priest, or One that I have appointed to be anointed therewith;* shall even be cut off from his People: *The Reason of which Prohibitions seem to be, in order to create in them a greater Reverence for the Divine Majesty, and All belonging to his more immediate Service.*

XXXIV.
The Incense how
to be made.

34 And the Lord said unto Moses, Take unto thee sweet Spices, Stacte, and Onycha, and sweet (ggg) scented Galbanum, with pure Frankincense: of each shall there be a like weight. 35 And thou shalt make it a Perfume, a Confection after the Art of the Apothecary, *i. e. with the greatest Care and Skill,* mingled together, Pure from all other Mixture,

A N N O T A T.

(ggg) The Galbanum commonly sold in our Shops is of an offensive Smell; but there is another sort of an Excellent Scent, which therefore is doubtless here intended. And there being thus two Sorts, it was but requisite to express what Sort was to be made use of, which therefore Moses may most reasonably be thought to have done, by adding the two next Hebrew words, which we translate Sweet Spices, as if it refer'd not to the Galbanum; whereas for the Reasons aforementioned it may well be refer'd to the Galbanum, as distinguishing which of the two Sorts was to be used, viz. the Galbanum that was a Sweet Spice, or of a Sweet Scent.

and

P A R A P H R A S E.

and Holy, *i. e. to be used only in the Divine Service.* 36 And thou shalt beat some of it very small, and put of it and burn it daily on the Altar of Incense, which shall stand before the Ark of the Testimony, in the Tabernacle of Meeting, where I will meet with thee: It shall be unto you most Holy, *i. e. imploy'd only in the Service of God on the Altar of Incense before the most Holy place.* 37 And as for the Perfume which thou shalt thus make, you shall not make to your selves, or for your private use any Perfume, according to the Composition thereof: It shall be unto thee Holy, *i. e. not at all used by any of you in Common or Private use, but only by the Priests for the Service of the Lord.* 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his People.

Chap. XXXI. And the Lord spake unto Moses, saying, *Be not solicitous where thou shalt find Workmen, who have Skill enough to do All which I have prescrib'd: for* 2 See, I have taken care of that, and as it were call'd by name, *i. e. made a particular Choice of one Man above all others for this purpose, viz. Bezaleel the Son of Uri, the Son of Hur, (which Hur is thought to have been Husband to Miriam Moses Sister,) of the Tribe of Judah.* 3 And I have fill'd him with the Spirit of God, *i. e. by Divine Inspiration,* in Wisdom, and in Understanding, and in Knowledge, *i. e. with all Skill requisite,* namely in all manner of Workmanship to be done about the Tabernacle; 4 as to devise curious Works, to work in Gold, and in Silver, and in Brass, 5 and in cutting or engraving of the precious Stones mention'd Chap. 28. and to set them in the Ouches of Gold, and (r) in cutting or doing all sort of Carpenters and Joyners Work belonging to Timber, and requir'd for the Tabernacle, and to work in all manner of Workmanship, which I have directed thee to have done. 6 And I, behold, I have given or qualify'd also with him, Aholiab the Son of Ahisamach of the Tribe of Dan; these two shall be the principal Artists and chief Directors and Overseers of the Work: and for to assist and work under the two former, in the Hearts of all that are wise-hearted I have put Wisdom, *i. e. all such Persons, as had afore a natural Genius to such Arts as were necessary in this Work, I have by Inspiration endu'd with such extraordinary Skill in the several Arts, as they could not have attain'd to by their Own bare Industry, at least in so short a time: that so they may be fitted presently to make all that I have commanded thee:* 7 Namely the Tabernacle of Meeting, and the Ark of the Testimony, and the Mercy-seat that is thereupon, and all the Furniture of the Tabernacle, 8 and the Table and its Furniture, and the

XXXV.

God will enable
Men to perform
the Work he re-
quires to be made.

A N N O T A T.

(r) Bp Patrick observes, that we do not read of any Carved Work directed to be done about the Tabernacle; and therefore the Hebrew word may here (as it is in the Beginning of the Verse) be Better render'd Cutting than Carving; it signifying Doing all Work of Carpenters and Joyners.

pure

P A R A P H R A S E.

pure golden Candlestick with all his Furniture, and the Altar of Incense, 9 and the Altar of Burnt-offering with all his Furniture, and the Laver and his Foot, 10 and the Clothes of Service, *i. e. wherewith the Ark, Table, Candlestick, and Altar of Incense, were cover'd when they journey'd;* and the Holy Garments for Aaron the Priest, and the Garments of his Sons, to minister in the Priest's Office, 11 and the anointing Oil, and sweet Incense for the Holy place: according to all that I have commanded thee, shall they do.

XXXVI.
None of the said
Work to be done
on the Sabbath-
day.

12 And the Lord spake unto Moses, saying, 13 Speak thou also unto the Children of Israel, saying: *You are to know that tho' the Work you are going about, is not only for the Service of the Lord, but also by his special Command, yet this will by no means warrant your doing any of this Work on the Sabbath-day, but you will be esteem'd by God as Breakers of his Sabbath, if ye do so: for God at the same time he gave me the Directions concerning all this Work, He concluded all with giving me this Charge to deliver unto you, viz. Verily my Sabbaths, every Sabbath-day, ye shall continue to keep holy by doing no Work thereon, no, not of that Work which I have commanded to be done for my Tabernacle: For it, viz. the thus Keeping of the Sabbath on such a Seventh day, and by such a Total Rest from all Work, is a Sign between me and you, throughout your Generations, that I am your Deliverer from the Egyptian Slavery; and that ye may know that I am the Lord, that do's sanctify you, i. e. do's separate you from others to be my peculiar People, by thus delivering you first, and then instituting this Sabbath to be kept as an intire Rest in Remembrance of that Delivery.* 14 Ye shall keep the Sabbath therefore; for it is Holy unto you, *i. e. it is that whereby ye are sanctify'd (as v. 13.) or separated to God as a peculiar People.* Every one that defiles or profanes it, shall surely be put to death: for whosoever do's any Work even of that for the Tabernacle therein, that Soul shall be cut off from among his People *by my Shortning his days; if so be he do's it secretly so as there can be no Witnesses of such his Profanation, and consequently he can't be punish'd by the Judges for it.* 15 Six days may Work be done, but in the seventh is the Sabbath of Rest from all Work, which is to be kept holy to the Lord: whosoever doth any Work in the Sabbath-day, he shall surely be put to death. 16 Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generations, for a perpetual Covenant. 17 It is a Sign between me and the Children of Israel for ever, *that the God they worship is the Creator of Heaven and Earth:* for in six days the Lord made Heaven and Earth, and on the seventh day he rested, and was **pleased with the Contemplation of his Works, and seeing that All that he had made, was very Good.* 18 And he gave unto Moses, when he had made an end of Speaking to him upon Mount Sinai, two Tables of Testimony, *i. e. wherein God testify'd*

XXXVII.
God delivers to
Moses the Two
first Tables of Stone,
whereon were
writ the Ten
Commandments.

P A R A P H R A S E.

testify'd unto them his Will, as to the principal things which concern'd their Duty, and were contain'd in the Ten Commandments written in the said Tables: they were Tables of Stone, that what was written upon them, might be the more durable; and the Ten Commandments written therein, were written with the finger of God, i. e. by God himself, not by Moses or Any other employ'd to write it.

S E C T. XIII. N^o. 4.

Containing an Account of the Israelites making the golden Calf, during Moses Stay in Mount Sinai; and of what follow'd thereupon, till Moses went up again into the Mount by God's Appointment. Which Particulars take up Chap. XXXII. 1 — XXXIV. 3.

Chap. XXXII. Now when the generality of the People had seen that Moses delay'd to come, i. e. stay'd longer than they thought he would before he came down out of the Mount; the People had gather'd themselves together unto Aaron, as being left by Moses (Chap. 24. 14.) to be the Chief Director and Governor of Affairs, together with Hur during his Absence; and after some Discourse had pass'd between them, and Aaron in all probability had made some Difficulty to consent to what they propos'd, and endeavour'd to dissuade them from it; at length they would not be deny'd any longer, but in a Seditious manner said unto him, Up without making any further delay, we will have done what we propose: namely make us a sacred Symbol or Sign, that may represent God (rr) unto us in a Visible manner, as other Nations have of the God's they worship; which Symbol we trust will be a means that God shall go before us, as he has hitherto done, and conduct us thro' the Wilderness into the Land of Canaan without staying so long in this place, as we are like to do otherwise: for as for this Moses, the Man that under God brought us up out of the land of Egypt to this place, we know not what is become of him; and we are weary of staying any longer in this place to wait for his Return, if ever he do's; and therefore require thee to make a visible Representation of God, that may go before us in Moses stead, and lead us on toward Canaan without longer delay. 2 And Aaron seeing the People so resolutely bent thereon, as that they would endeavour to kill him (as is likely) if he had not comply'd, out of a sinful fear of his Life comply'd, and said unto them, Take off the golden Ear-rings, which are in the Ears of your Wives, of your Sons, (for Men wore them in those Countries as well as Women) and of your Daughters, and which they had receiv'd of

I.
The People cause
Aaron to make a
Calf, before which
they worship, &c.

(rr) See Nehem. 9. 18. and v. 5. of this same Chapter.

the

P A R A P H R A S E.

the Egyptians when they came out of Egypt, and bring them unto me: which Aaron is not improbably thought to have requir'd, hoping that they would not so easily have parted with them. 3 And all the People that were engag'd in this Design, and who were so many that the rest its likely durst not oppose it, were so hot and zealous in the matter, that presently they took off the golden Ear-rings which were in their Ears, and brought them unto Aaron, probably as an Offering toward making a Representation of God, wherein every one of them might by this means have an Interest. 4 And he receiv'd them at their hand, and (s) put them in a Bag, and having made a Mold, he cast them being melted into the Mold, and so made of them a molten Calf, so call'd as being no bigger than a Calf, tho' the Head of it was like that of an Ox; (whence it is so call'd Psal. 106. 19, 20.) which Aaron probably made choice of, in the distracted Condition he was in, to be the Representation of the Divine Presence, (t) in hope the People would never be so sottish as to worship it; but only be put in mind by it of the Divine Power which was hereby represented; an Ox's Head being anciently an Emblem of Strength, and Horns a common Sign of Kingly Power: And they, i. e. the People, when they saw it thus made, cry'd out aloud, and said, This is or shall be for the future the Symbol or Representation of the Special Presence of thy God, O Israel, which brought thee up out of the land of Egypt to this place, manifesting his Presence by the Cloud that went before us and conducted us hitherto; but which now having cover'd so long the Mount without stirring from thence, we think we have Reason to suppose, that we are to look no longer on it as the Symbol of God's Presence, especially Moses not returning all this while to us. 5 And when Aaron saw it, i. e. that the People receiv'd the Image he had made with such Applause, and only as a Symbol of the Divine Presence, he built an Altar before it as unto God, and Aaron caus'd to be made Proclamation thro' the whole Camp, and said, To morrow is a Feast, i. e. a solemn Worship to be perform'd by way of Rejoycing unto the Lord, whose special Divine Presence is represented by this Image. 6 And out of their great Zeal to this new way of Worship of their own Invention, they rose up early on the Morrow, and offer'd Burnt-offerings, and brought Peace-offerings: and the People sat down to eat and to drink of the Peace-offerings, whereof the People were to have their part according to God's own Directions; and after they had done eating and drinking, rose up to play, i. e. to express their Joy by Musick, and Dancing, and Songs, and such like Tokens of Mirth; God himself commanding them so to do at their Feasts, Deut. 12. 6, 7. and 16. 11.*

A N N O T A T.

(s) So the Hebrew may be render'd, and seems most Agreeable to the Context.

(t) The common Opinion that Aaron herein imitated the Egyptians, who worship'd a Calf or the like, is now adays rejected by the Judicious.

P A R A P H R A S E.

7 And the Lord said unto Moses, *Having given thee such Instructions as I judg'd fit, I had afore (Chap. 31. 18.) dismiss'd thee in order to go down from the Mount unto the People; but now I must hasten thee to do so: Go, get thee down without any delay: for thy People, which thou broughtest out of the land of Egypt, have corrupted themselves.* 8 They have turn'd aside quickly out of the way which I commanded them; *it being but a few Weeks ago, that I commanded them again and again not to make any Image, much less worship it or bow down or perform any Religious Worship before it, (as Chap. 20. 4, 23) and they solemnly promis'd and covenanted to observe all that I had commanded them, (Chap. 20. 19. and 24. 3—8.) notwithstanding which they have made a molten Calf, and have worship'd it, and have sacrificed thereunto, i. e. worship'd and sacrificed before it as the Symbol of my Special Presence, and said, This is the Symbol of the Special Presence of thy God, O Israel, which hath brought thee up out of the land of Egypt.* 9 And the Lord said further at the same time unto Moses, *I have seen, i. e. observ'd the Disposition of this People, and behold, it is a stiff-neck'd People, i. e. a People Stubborn and unwilling to obey, as untam'd Bulls are apt to draw their Necks and Shoulders back when they are put under the Yoke, instead of drawing forward as they ought.* 10 Now therefore let me alone *by not interposing in their behalf with thy Prayers, that my Wrath, which I have justly conceiv'd against them for such an heinous Sin, may wax hot against them, and that I may consume them as they deserve; and I will (u) set thee over a great Nation, Greater than they as well as different from them.* 11 And Moses *most earnestly besought the Lord his God, as whose Favour he had not lost, tho' the People had justly forfeited it; and said, Lord, Why do'st, i. e. tho' there may be just Reason on account of the Sin they are guilty of, yet there may be other Reasons, Why, I humbly hope thro' thy Mercy, thy Wrath will not wax so hot against thy People; as First because they are the People, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand; and therefore I hope of thy Mercy thou wilt not destroy on a Sudden, what thou hast employ'd so much Power to preserve hitherto:* 12 *Another Reason for my hoping so is this, Wherefore should the Egyptians speak and say, i. e. that thou wilt not give the Egyptians such Occasion to say, Not out of Love to them, but for to do them the greater Mis-*

II.
God acquaints
Moses, that the
People had so
sinn'd, &c.

A N N O T A T.

(u) So the Hebrew may be render'd, the Verb signifying to *Advance* as well as to *make*, as 1 Sam. 12. 6. And so the Context here seems to require the Original to be render'd. Forasmuch as the Motive made use of v. 13. would be of no Force, if God had promis'd here to *make a Great Nation spring from Moses*; because the said Nation would have been *the Seed of Abraham* &c. as well as those that God had destroy'd.

Q

chief

P A R A P H R A S E.

chief did he bring them out from among us, namely to slay them in the Mountains that are here in the Wilderness, and to consume or utterly destroy them from the face of the Earth? On these Considerations be pleas'd in Mercy to turn from thy just fierce Wrath, and to act as if thou didst repent of, i. e. not do this Evil against thy People, i. e. not utterly destroy them. 13 Lastly as the chiefest Ground of my Hope, Remember Abraham, Isaac, and Israel, thy Servants, to whom thou swarest by thy own self, and saidst unto them, I will multiply your Seed as the stars of Heaven, and all this Land, viz. of Canaan that I have spoken of, will I give unto your Seed, and they shall inherit it for ever: But now how can it be consistent with this thy Promise, confirm'd by an Oath, to destroy all this People their Seed, and to set me over another tho' greater Nation. 14 And the Lord was prevail'd upon by the foresaid Intercession of Moses, and acted as if he repented of, i. e. did not the Evil which he thought or intended to do unto his People, not absolutely but only conditionally, viz. if Moses did not prevent it by his Intercession for them.

III.
An Account of
What Moses did
thereupon, when
he was come
down from the
Mount.

15 And after this Moses turn'd from the Presence of God or the top of the Mount, where he had been forty days; and went down from the top of the Mount to that part of it where he left Joshua, (Chap. 24. 13.) and thence they went down together: and the two (w) Tables of the Testimony, which God deliver'd to him Chap. 31. ult. were in his hand: the Tables were written on both their Sides or Leaves, which were to face one the other when they were as it were folded and shut up like a Book, in order to be laid into the Ark: on the one Side and on the other, i. e. on the Right and Left-hand Leaf were they witten. 16 And the Tables were the Work of God, i. e. no Creature was employ'd in making or planeing them; and the Writing was the Writing of God engraven upon the Tables, i. e. no Creature was likewise employ'd in the Writing. 17 And when Joshua was come so near the Camp, that he heard the Noise of the People as they shouted, Moses having not told him as yet any thing of the matter, he said unto Moses, There is a Noise of War in the Camp. 18 And he being likely inform'd by God (v. 7.) what they were doing, said, It is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome: but the Noise of them that sing do I hear. 19 And it came to pass as soon as he came nigh unto the Camp, that he saw the Calf, and the Dancing: and Moses, tho' he had afore (v. 11, &c.) interceded with God that his Anger might not wax hot against them, yet could not now but conceive such just Indignation, as that his own Anger waxed hot; and being now come so near as that the People might easily see what he did, he cast the Tables out of his hands, and brake them in the place where he now was beneath the Mount; which he did without doubt by a Divine Impulse then; or else according to the

(w) See Chap. 31. ult.

Instructions

P I A R A P H R A S E.

Instructions he had afore receiv'd from God so to do, when God acquainted him in the Mount what the People were doing: Accordingly he is never blam'd for doing this, it being done, not only agreeably to the Will of God, but to let the People know how Unworthy they were to be as it were espous'd to God by these Instruments or Deeds, which were most precious Tokens of God's Love to them; and withall to let them see, how he (Moses) himself resented their Wickedness, and with what Indignation it fill'd him. 20 And he took the Calf which they had made, and * melted it down in the fire, and ground it to powder, and straw'd it upon the Water of the Brook which came out of the Mount, (Chap. 17. 6. Deut. 9. 21.) and so made or order'd the matter as that the Children of Israel could not but drink of it, having no other Water for to drink. Which Moses is thought to have done, that so there might not remain the least Relick of their Idolatry, and that they might be punish'd with the total Loss of the Gold employ'd therein, and also with the unpleasantness of Drinking the Water so mix'd, and perhaps Pain (ww) which it caus'd in their Bowels for some time. 21 And Moses said unto Aaron, What did this People unto thee, that thou hast brought so great a Sin upon them? 22 And Aaron said with great Submission, as knowing he could alledge no good Excuse for his sinful Compliance with the People: Let not the Anger of my Lord wax hot: thou knowest the People that they are * bent on Wickedness. 23 Accordingly they said unto me, Make us a God, which shall go before us: for as for this Moses, the Man that brought us up out of the land of Egypt, we know not what is become of him. 24 And I said unto them, Whosoever has any gold Ear-rings in their Ears, let them take them off: So they gave them me: then I cast it, i. e. the Gold they gave me into the Fire, and there came out this Calf; which he expresses thus in short and in such a manner, as not to mention himself as concern'd in the very making of the Calf it self, as being Asham'd thereof, and so willing to pass it over without mentioning as well as he could. And as it is most likely that Moses did not admit of what Aaron alleg'd as a sufficient Excuse, so it is certain from Deut. 9. 20. that God was notwithstanding so angry with Aaron, that he had been destroy'd, had not Moses interceded for him. 25 And when Moses saw that the People were naked or depriv'd of the Divine Protection, the Cloud, which was the Token of God's Special Presence, being its likely departed or took away from them: (for Aaron had made them thus naked unto their shame among their Enemies, when they should bear of this their shameful Revolt from their God:) 26 Then Moses stood in the Gate of the Camp, where

A N N O T A T.

(ww) There is an Opinion among the Jews, that this Drink was like the Water of Jealousy (Numb. 5.) serving for the Discovery of the Idolaters, whom the Levites destroy'd.

P A R A P H R A S E.

the Courts of Judicature were wont to sit, as it was in their Cities in After-times; and said, Who is on the Lord's side, so as to abhor this Idolatry, and to cleave to the true Worship of the Lord only? let him come unto me, to receive such Commands as are proper to be put in Execution on account of what has been done. And all, i. e. at least the most of the Sons of Levi gather'd themselves together unto him; and None but them appearing to join Moses on this Occasion, shews that there was a general Defection of the People to this Idolatrous Worship. 27 And he said unto them, Thus saith the Lord God of Israel, Put every Man his sword by his side, and go in and out from Gate to Gate throughout the Camp, and slay every Man his Brother, and every Man his Companion, and every Man his Neighbour, i. e. kill Every one you meet within the Street, let him be Relation, Friend, or Neighbour; by which it seems probable they were not to go into the Tents of Any, forasmuch as such as were sensible of God's Displeasure, may be presum'd to be bemoaning their Sin there in secret. 28 And the Children of Levi, having thus God's War-rant for what they did, without fear of any Opposition they should meet with from a Guilty and therefore timorous People, did according to the word of Moses: and there fell of the People that day about three thousand Men. 29 And Moses said after they had done it: Ye have consecrated yourselves to day to the Lord, i. e. ye have done an Act as acceptable to God as a Sacrifice, by your thus falling even every Man upon his (x) Son, and upon his Brother, i. e. nearest Relation that came in his way, and killing them without distinction as God commanded: This your remarkable Obedience will be a means, that he may bestow upon you a Blessing this day, viz. the Preferment of your Tribe to attend on God in his House, and to enjoy the Tenths of the Land of Canaan (when settled therein) for an Inheritance, as Numb. 18. 21, &c.

IV.
Moses further intercedes for the People, and obtains of God, that the Angel afore promised should conduct them into the land of Canaan.

30 And it came to pass on the Morrow, that Moses said unto the People, Ye have sinn'd a great Sin: and now I will go up unto the Lord; peradventure I shall make an Atonement for your Sin, i. e. shall be able to obtain this Favour of God in your behalf, that he will not inflict any further Punishment upon you for the same. 31 And Moses return'd unto the Mount, probably not to the Top where he had been afore for forty days, but to some lower part thereof where he might put up his most fervent Prayers unto the Lord, and said, Oh, this People have sinn'd a great

A N N O T A T.

(x) This seems to signify that some of the Tribe of Levi had also been Forward in making the Calf, to whom these pious Levites had no Regard, but kill'd them Indifferently with the rest. But it may signify No more, than that they went out with a sincere Resolution to spare none, tho' never so dear to them, the Resolution or Intention being often represented in Scripture as the Fact it self put in Execution, it being of Equal regard in the sight of God.

Sin,

P A R A P H R A S E.

Sin, and have made them a God of gold *contrary to thy express and repeated Command, (Chap. 20. 4, 23.)* 32 Yet now, if thou pleasest, forgive their Sin; or if it do's not please thee to forgive them, blot me, I pray thee, out of thy Book which thou hast written: *Which is an Allusion to the Custom of registering Persons, and blotting out the Names when they dy, and so denotes here as much as, Let me dy rather than live to see the Evils that will come upon them, if thou punish them as they deserve.* 33 And the Lord said unto Moses, Whosoever hath sinn'd against me, him will I blot out of my Book, *i. e. he shall perish or dy without a sincere Repentance.* 34 But now to shew thee that I have accepted thy Intercession for them in part, or so as not to punish them as they deserve by quite leaving them, I inform thee that thou shalt in due time go on and still lead the People unto the Land of which I have spoken unto thee, *i. e. which I have promis'd to give them, forasmuch as I will still make good that my Promise to them: and to that end, Behold, my Angel (y) mention'd Chap. 23. 20. and afore that Chap. 14. 19. shall go before thee to conduct and protect them.* Nevertheless, in the day when I visit, I will visit their late Sin upon them, *i. e. when I have occasion to punish other Offences, I will further punish this their last Sin, by increasing their Punishment on that Account.* 35 And accordingly the Lord plagu'd the People, *i. e. frequently punish'd them the more, when they afterward sinn'd against him, because they may be truly said to have made the Calf, which Aaron made meerly by their Instigation and out of fear of them.*

Chap. XXXIII. Now when the Lord had said unto Moses, *i. e. given him the Answer to his Intercession for the People's Pardon, which is mention'd in short, Chap. 32. 33, 34. Moses return'd unto the People, and told them what the Lord had said unto him in Answer to his Intercession for them, viz I will not punish this People as their late Sin deserves by wholly leaving or destroying them at present, but in due time Thou art to depart and go up hence, thou and the People which thou hast brought up out of the land of Egypt, in order to go unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy Seed will I give it.* 2 And I will send an Angel, *mention'd Chap. 23. 20. before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:* 3 and thus by the Ministry of the

V.
Moses acquaints the People, that the Lord would not vouchsafe them any longer his Special Presence, without their extraordinary Humiliation and Repentance.

A N N O T A T.

(y) I can see no good Reason, why the Angel here spoken of should not be the same with, but some inferior Angel to that spoken of Chap. 23. 20. For it is evident from what presently follows, Chap. 33. 3. (*viz. For I will not go up in the midst of thee,*) that God design'd without Moses further Intercession to shew his further Repentment of their late Sin, not by sending an inferior Angel to that aforementioned, but by not vouchsafing them any Longer his Special Presence. Which yet Moses obtain'd Chap. 33. 15 - 17.

aforesaid

P A R A P H R A S E.

aforesaid Angel I will bring thee unto the land of Canaan, a land flowing with Milk and Hony: for I will not go up, dwelling by my Special Presence in the midst of you, as I intended, unless I see a special Repentance in you for your late Sin, for thou art a stiff-necked People; lest I should be as it were forced to consume thee in the way, it being by no means fit for me to see my self as it were affronted to my face by such stiff-necked Offenders, and not to punish them with utter Destruction. 4 And when the People heard these evil Tidings, viz. that God would not go with them by his Special Presence as before, and would visit this Sin when he visited others, and what also follows, v. 5. they mourn'd, i. e. fasted and wept, and bung down their heads with shame and sorrow; and no Man did put on him his Ornaments, but appear'd in such habit as was proper for Mourners and Penitents: 5 For the Lord had said unto Moses, besides what is related v. 1 — 3. also this: Say unto the Children of Israel, Ye are a stiff-necked People: I will come up into the midst of thee in a moment, and consume thee, unless you forthwith shew a great Repentance for what you have done: therefore in token of your Inward and hearty sorrow and Repentance, now put off thy Ornaments from thee, and put on a mourning Habit, that I may know what to do unto thee, I being resolv'd to deal with you according as I find you dispos'd to shew a sincere Repentance for what is past. 6 And hereupon the Children of Israel stript themselves forthwith of their Ornaments, and kept at a great Distance *off from mount Horeb on which God had appear'd, as unworthy to come near him.

VI.
Moses removes
the Tabernacle hitherto made use
of out of the
Camp, as a Mark
of God's Displea-
sure with what
the People had
lately done.

7 And to make them still more sensible of and humble for the Heinousness of their late Sin, Moses took the Tent or Tabernacle (yy) emphatically so call'd, as being the chief Tent, wherein Religious Offices were publicly perform'd ever since their Coming out of Egypt, and where Moses was wont to enquire of God before he came to Mount Sinai, and pitch'd it not only without the Camp, but even afar off from the Camp, denoting thereby their Unworthiness to have it any longer among them, and God's and Moses's Displeasure against them by this Departure from them: and Moses call'd it the Tabernacle of Meeting, the Name which was afterward given to the Tabernacle built by God's Direction. And it came to pass, that every one that sought the Lord, either by Prayer on publick

A N N O T A T.

(yy) That there was such a Tabernacle or Tent for the publick Performance of Religious Offices, before That appointed to be built by God in the Mount, and not yet built; can't, I think, be Reasonably doubted. Whereas the LXX style this Tabernacle *the oimhō aiwō*, This is not to be so understood, as if thereby was meant His (i. e. Moses) own Tent, which he had for his Own private Use, but the Tabernacle which was erected by His Order and particular Direction for Divine Service, and so oppos'd to that other Tabernacle, which God had lately given such particular Directions to make, but was not yet made.

P A R A P H R A S E.

or extraordinary Occasions, or in order to have the Resolution of any difficult Case, went out unto the Tabernacle of Meeting, which was without the Camp. 8 And it came to pass when Moses went out unto the Tabernacle, that all the People rose up, and stood every Man at his Tent-door, in Reverence to him as their Leader, and by way of imploring his further Intercession for them, that God would be pleas'd graciously to return to them, and look'd after Moses, expecting what would be the end of this Business, God and his Minister being thus remov'd from them, until he was gone into the Tabernacle, and so could be seen no longer by them. 9 And it came to pass, as Moses enter'd into the Tabernacle, the Cloudy Pillar, in which was the Shechinah or Special Presence of God, and which had left them before being taken away from Mount Sinai, descended, and stood at the door of the aforesaid Tabernacle openly to assert the Authority of Moses, and that he did All that he had done in this Case according to the Will of God, who therefore shew'd himself still present with Moses, tho' he had withdrawn himself from them: and the Lord talk'd with Moses in the said Tabernacle, the Divine Glory appearing within the same, as the Cloud did at the Door. 10 And all the People saw the cloudy Pillar stand at the Tabernacle-door, which they knew was an evident Token that God's Special Presence was there: and all the People rose up and worshipped, every Man in his Tent-door; bowing themselves unto the Divine Majesty, and humbly deprecating his Displeasure; and withal acknowledging his great Goodness, as may be reasonably thought, in Condescending to appear again unto them. 11 And the Lord spake unto Moses as it were face to face, the Glory of God (which is as it were his Face) appearing to Moses visibly before his face, and that not in a Dreadful manner as when he talk'd to all the People face to face out of the midst of the Fire, Deut. 5. 4. but in such a manner or out of such a Light, as was Comfortable as well as Glorious, and encourag'd and cheer'd (not frighten'd) Moses, as a Man cheers or comforts another when he speaks to him as his Friend with a cheerful and pleasant Countenance. And he turn'd again into the Camp, (z) and his Servant Joshua the son of Nun, being yet accounted among them but a young Man: but the Glory of the Lord departed not out of the Tabernacle, nor consequently the cloudy Pillar from the top of the Tabernacle, to encourage the People to hope (as is likely) that God would not quite forsake them upon their Repentance.

A N N O T A T.

(z) I can't but prefer this Rendering, forasmuch as no good or tolerable Reason can be given, why Joshua should stay behind his Master; and it seems Not decent, and so not likely, that Moses should return alone without his Servant to attend him. As for Joshua's being here call'd a Young Man, when he was near sixty years old; it is observable that the Hebrews call'd all Men Young, till they began to decline.

12 Now

VII.
Moses obtains of
God to continue to
vouchsafe his Spe-
cial Presence unto
the Israelites, and
also to let himself
have the Sight of
his Glory, in a
greater degree than
afore.

12 Now Moles had laid unto the Lord, *during his Abode with him in the aforesaid Tabernacle v. 9, 11. and God by his speaking to him in so Familiar and Kind a manner as a Man speaks to his Friend, giving Mo- ses Encouragement to mention and ask what follows to the end of the Chapter: See, thou sayst unto me, (Chap. 32. 34. and 33. 1.) Bring up this People to the land of Canaan: and thou hast not let me know, (xx) Whom thou wilt send with me, i. e. whether thou wilt only send an Angel, and not let thy Special Presence (as v. 14.) still continue to go along with us, as it has hitherto, and without which I have no heart to proceed. Yet thou hast said, I know thee by Name, i. e. I have a special Love and Kindness for thee, and thou hast also had several Proofs thereof, in that thou hast more than once found Grace in my Sight, so far as that I have heard and granted thy prayers for this People.* 13 Now therefore, I pray thee, if I have found Grace in thy Sight, *i. e. still continue in thy Favour; be pleas'd to let thy Special Presence still go along with us, and shew me now, i. e. henceforward as well as hitherto thy way, i. e. the way I shall lead the People to Canaan, that I may know thee, i. e. that I may know that I still find Grace in thy Sight: and I beg this Favour not meerly on my own Account, but on such other Motives as will offer themselves unto thee, when thou shalt consider that this Nation is thy People, i. e. a People whom thou hast made other Nations to look on as thy People in a peculiar manner, by thy redeeming or bringing them out of Egypt.* 14 And he said, *To shew thee that thou still art in my Favour, my Special Pre- sence, as thou desirest, shall continue to go with thee, together with the aforesaid Angel, and I will not take my Presence from thee, till I give thee rest, i. e. bring this People to the land of Canaan.* 15 And he said unto him, *I acknowledge thy Favour in granting me also this my last Re- quest to be very Great: for if thou shouldst have seen fit that thy Presence go not with me, I should then have desir'd thee, rather to carry us up not hence, than to have stirr'd any further.* 16 For wherein shall it be known here *by the People round about us, that I and thy People have found Grace in thy Sight still, and that thou hast not abandon'd us? Is it not that thou goest with us, leading us in a Pillar of a Cloud by Day, and of Fire by Night? So, i. e. by means of this Pillar still going before us, we shall be separated or distinguish'd, I and thy People, from all the People that are upon the face of the Earth, no other People having such a Token of thy Presence with them.* 17 And the Lord said unto Moses,

A N N O T A T.

(xx) There is no good Reason in it self, nor any Ground in the Context, to understand as if here Moses desir'd to know what Angel it was God would send with him. It rather appears from comparing Chap. 23. 23. with Chap. 32. 34. that Moses knew that God would continue to send the same Angel as his Minister in Chief, which he had hitherto sent with them.

I will

P A R A P H R A S E.

I will do this thing also that thou hast spoken, *viz. continue my Special Presence with you, and the Pillar of Cloud and Fire as the Token thereof*: for thou hast found Grace in my Sight, and I know thee by Name, *i. e. thou art most acceptable unto me.* 18 And he having obtain'd so great Marks of God's special Favour to him, is thereby encourag'd to ask something beyond all this, but with all Humility, *viz. he said, I beseech thee, shew me thy Glory, i. e. glorious Presence, which thou hast been pleas'd to promise already, shall go along with us; Be pleas'd to let me see the same in its full Splendor and Majesty.* 19 And he said, I will make all my Goodness pass before thee, *i. e. so great a Degree of my Glory as is Good for thee to see, or as thou art able to see without being Destroy'd thereby; for which reason my Goodness to thee will not suffer thee to see more of my Glory: and when I shall thus make my Glory to pass before thee, that thou mayst have notice thereof, and observe it as much as possible, (a) * I will call to thee by Name, saying, The Lord passes before thee: and after I have given this notice, I will further add such an Account of my Nature or Attributes, as is most proper for the Occasion, the Substance whereof in short shall be this: I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy, i. e. I will dispense my Favours according to my Own good Pleasure, as I now vouchsafe to Thee such Favour, as I will not vouchsafe to Others.* 20 And he said, Thou canst not see my Face, *i. e. my Glory in its full Splendor*: for there shall or can no Man see me in the full Splendor of my Glory, (b) and live, *it being too dazzling and piercing for human Nature to bear.* 21 And the Lord said, Behold the Place where I will make my Glory to pass before thee, shall be where thou wast with me forty days and nights, and thou shalt stand upon a Rock on the top of Mount Sinai; 22 and it shall come to pass, while my Glory passes by, that I will put thee in a Cleft of the Rock, *i. e. will shew thee where thou shalt be, and will cover thee as it were with my hand, i. e. by my Power will cast (as is likely) a Cloud about thee, that thou mayst not be struck dead by the unconceivable Brightness and Force of those Rays, which come from the Face or full Splendor of my Divine Majesty, while I pass by.* 23 And as soon as the Face or full Splendor of my Majesty is pass'd by, I will take

A N N O T A T.

(a) This Rendering is not only preferable in it self, or as it agrees with the Context, but is made use of by the LXX, and (for ought appears) by the Syriac and Arabic Interpreters. Indeed the LXX Translation has at present *μὴ* after *ἐν ὀνόματι* according to the Vatican MS. and *Κυρίου* according to the Alex. MS. which doubtless has been added by some injudicious Hand.

(b) It is a reasonable Supposition, that from what is here said to Moses, even Holy Persons or Good Men in future times imagin'd Many of them, they should Dy immediately, when they saw only an Angel appear in such a high Glittering manner, that it amaz'd them.

R

away

P A R A P H R A S E.

away my hand, *i. e.* remove that Cloud which cover'd thee afore; and thou shalt see my Back-parts, *i. e.* the Hinder part of the Divine Glory that pass'd by thee, which shall shine in a Lower degree of Lustre than the Face or Fore-part thereof; not being so piercing as to put out the Eyes, or take away the Life of the Beholder: but my Face, *i. e.* my Glory in its full Lustre, and as it appear'd in the Fore-part thereof, shall not be seen, *i. e.* cannot be seen, being too bright for human Nature to bear, whence the Apostle calls it Inaccessible.

VIII.
God directs Mo-
ses to come up a-
gain unto him to
the Top of Mount
Sinai.

Chap. XXXIV. And the Lord said unto Moses further, and during his being with him in the Tabernacle aforesaid, Chap. 33. 9, 11. Hew thee two Tables of Stone like unto the First, which were of my own Workmanship: and, when thou hast brought them up unto me, I will write upon these Tables the Words that were in the first Tables, which thou brakest. 2 And be ready in the morning, and come up in the morning unto Mount Sinai with the two Tables of Stone that I have directed thee to hew, and present thy self there to me, in the top of the Mount, where thou wast with me afore forty days and nights. 3 And no Man shall come up with thee, neither let any Man be seen throughout all the Mount: neither let the Flocks nor Herds feed before that Mount, that so there may be the less danger of any Beasts touching the Mount according to Chap. 19. 13.

S E C T. XIII. N^o. 5.

Containing an Account of Moses going up to the Top of the Mountain a second time, and there staying again forty days and nights, and of what was transacted there between God and Him, till his Coming down again from the Top of the Mountain. Which Particulars take up Chap. XXXIV. 4—29.

I.
God gives Moses
a Sight of his Glo-
ry in a greater De-
gree than Afore.

4 And he, *i. e.* Moses hew'd two Tables of Stone, like unto the two first, which God gave him and he brake: and Moses rose up early in the morning, and went up unto the top of Mount Sinai, as the Lord (v. 2) had commanded him, and took in his hand the two Tables of Stone. 5 And the visible Glory of the Lord descended in the Cloud, wherein it was wont to appear, and had lately appear'd in the Tabernacle, Ch. 33. 9. whence it went up after the Lord had done talking there with Moses; and now again descended from Heaven, and stood with him there, *i. e.* the Cloud rested on the top of Mount Sinai, where Moses now was; and the Lord, according to Chap. 33. 19. * call'd to him by Name out of the Cloud, saying, The Lord passeth by. 6 Namely the Lord pass'd by before him, and as just before he pass'd by, he call'd to give Moses notice to observe, saying, The Lord passeth by: so while he was passing, the same Voice

P A R A P H R A S E.

Voice added this Description of the Divine Nature: The Lord that now passes by thee, is the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, 7 keeping Mercy for thousands, forgiving Iniquity and Transgression and Sin, i.e. all Offences upon Repentance, and on the other hand will by no means clear the Guilty without Repentance; visiting the Iniquity of the Fathers upon the Children, and upon the Children's Children, unto the third and to the fourth Generation. 8 And Moses, being transported with the satisfaction he had in the Sight vouchsaf'd him of the Divine Glory, in Acknowledgment of God's special Favour and Condescension herein, made haste, and bow'd his Head toward the Earth, and worshipped. 9 And he said, being encourag'd by God's Favours thus vouchsaf'd to him to renew his said Request, It is now I am assur'd that I have found Grace in thy Sight in a special manner, O Lord, let my Lord, I pray thee, continue to go among us henceforward as thou hast hitherto, (tho' it is a stiff-necked People, I desire thee to go among) and pardon our Iniquity and our Sin, i.e. the Sin of the People to which Moses belong'd, in making the Calf and worshipping it, and continue to take us for thy Inheritance or peculiar People, tho' thou shouldst be offended by any new Provocations of the People, whom thou hast order'd me to lead on toward the land of Canaan.*

10 And he, i.e. the Lord said in Answer to Moses Request: Behold, as a further Proof of my special Favour to thee, and also as an evident Proof of my being (as v. 6.) Merciful and Gracious, &c. I make a Covenant anew with the Israelites, who by breaking the Covenant made afore with them, have forfeited all the Blessings I thereby promis'd them: Namely I covenant anew, that notwithstanding their late sin of Idolatry in making and worshipping before the molten Calf, I will bring them into the land of Canaan: and in order hereto before all these thy People I will do Marvels, such as have not been done in all the Earth, nor in any Nation: and all the People among which thou art, shall see the marvellous Work of the Lord in subduing their Enemies: for terrible things are they that I will do for thee, i.e. enable thee to do to thy Enemies.

11 But in order hereto, as the Condition of this my Covenant, at least of doing All that I intend and covenant to do, if the Condition be perform'd by thy People; Observe thou that which I command thee this day, so as to let thy People fully understand, that what I promise in the following Covenant, they are to expect to be entirely fulfill'd, Only on condition that they perform what I also require in the following Covenant to be perform'd on their part: Behold on my part I promise that I will drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thy self, i.e. the Israelites thy People are to take care on their parts, lest thou, i.e. thy People make a Covenant with the Inhabitants of the Land, whither thou

II.
God renews his Covenant with the People, and upon their Observance thereof promises to vouchsafe them his Special Presence, and to bring them into the land of Canaan.

P A R A P H R A S E.

goest, lest it be for, *i. e.* prove a Snare in the midst of thee, *i. e.* a means to seduce the Israelites to the sins of the said Inhabitants, and so to provoke me: 13 but to prevent this, ye shall destroy their Altars, break their Images, and cut down their Groves, where they have their Images of their false God's, and Altars: 14 for thou shalt worship no other God but me: for the Lord, whose name is Jealous, *i. e.* as he has styl'd himself Chap. 20. 5. a Jealous God, so in reality or in Himself, he is a Jealous God, or such an One as will not admit any Other to share with him in your Religious Worship. 15 Take heed also, lest thou make a Covenant of Marriage with the Inhabitants of the Land, and so they, *i. e.* the Inhabitants thou marry with go a Whoring after their Gods, namely do Sacrifice unto their Gods, this being a Sin of the like Nature in the sight of God, as a Woman's playing the Whore with One that is not her Husband; and one call, *i. e.* invite thee to partake of a Sacrifice made by him to his false God, and thou comply and eat of his Sacrifice, and so become guilty of Idolatry, as professing thy self by such eating to be a Worshipper of the Idol-god, to whom the said Sacrifice was offer'd: 16 and lest marrying thy self to an Idolater, thou take also of their Daughters unto thy Sons, and their Daughters go a whoring after their Gods, and make thy Sons go a whoring after their Gods, *i. e.* seduce them not only to eat of the Sacrifices offer'd to their God's, but even to sacrifice themselves to the said Idol-gods. 17 Thou shalt also make thee no molten Gods like the Calf lately made, nor any other Images for to pay any Worship to or before them. 18 Neither shalt thou keep any of their Idolatrous Feasts or Rites, but in opposition thereto thou shalt observe only these Feasts following, together with these other Rites, *viz.* the Feast of Unleaven'd Bread shalt thou keep: Seven days shalt thou eat Unleaven'd Bread, as I commanded thee in the time of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that opens the Womb is mine: and every Firstling among thy Cattle, whether Ox or Sheep, that is male. 20 But the Firstling of an Ass thou shalt redeem with a Lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy Sons thou shalt redeem: and none shall appear before me empty. 21 Six days thou shalt work, but on the seventh day thou shalt rest: even in Seed-time and in Harvest, *i. e.* the most busy times of the Year thou shalt rest on the seventh day. 22 And thou shalt observe the Feast of Weeks, or as it may be otherwise call'd the Feast of the First-fruits of Wheat-harvest, which thou then art to offer; and the Feast of In-gathering at the year's end. 23 Thrice in the year shall all your Men-children appear before the Lord God, the God of Israel. 24 For I will cast out the Nations of Canaan, whose land I have promis'd to give thee for an Inheritance, before thee, and not only so but also enlarge thy Borders beyond the land of Canaan: neither shall any Man,

P A R A P H R A S E.

Man, *i. e.* Prince of the neighbouring Countries desire thy Land, so as to think to conquer it by invading it, when thou shalt, *i. e.* all the Men of thy People shall go up to appear before the Lord thy God, thrice in the Year: Therefore thy People are not to think, that the Fear of their Country being invaded in the mean while, will be any Excuse for their not appearing before the Lord at the Place he shall choose. 25 Thou shalt not offer the Blood of my Sacrifice more emphatically so call'd, *i. e.* of the Paschal Lamb with Leaven; neither shall any of the Sacrifice of the Feast of Passover be left unto the morning. 26 The First of the First-fruits of thy Land, *i. e.* of the Barly-harvest thou shalt bring unto the House of the Lord thy God at the said Feast of the Passover or Unleaven'd Bread. Thou shalt not boil a Kid or Lamb in his Mother's Milk. In short, thy People the Israelites are to perform all that was requir'd of them in the Former Covenant made with them, (Chap. 20 — Chap. 24.) of which these Particulars here mention'd are so mention'd as being the Principal part thereof. 27 And the Lord said unto Moses, Write thou these Words from v. 11. hitherto: for after the Tenor of these Words I have made now a Covenant with thee, and with the Children of Israel, *i. e.* As I expect and require that All that was commanded to be observ'd by you in the Former Covenant, shall be accordingly observ'd and perform'd; so I more especially require that all the Particulars here repeated (v. 11 — 26.) shall be punctually observ'd by them, as the Terms on their parts, or on their performance of which, they may be assur'd, notwithstanding their late Sin in making the golden Calf, I will make good All that I have here again promis'd and covenanted, (v. 10, 11.) 28 And he, *i. e.* Moses was there with the Lord forty days and forty nights, this second time as well as the first: He did neither eat Bread, nor drink Water, being supported without either in a Supernatural manner by God: and during Moses stay here, He, *i. e.* the Lord (as v. 1.) wrote upon the Tables, that Moses bew'd and brought up with him, the principal Words of the Former Covenant made Chap. 20 — 24. namely the Ten Commandments.

S E C T. XIII. N^o. 6.

Wherein an Account is given of Moses Coming down the Second time from the Top of Mount Sinai, and of his Acquainting the Israelites with what God had said to him in relation to them, during his Stay both the First and Second time on the Top of the Mount; and more especially as to the Instructions he had receiv'd concerning the Building of the Tabernacle, and the Service thereof. Which Particulars are contain'd Ch. XXXIV. 29 — XXXV. ult.

I.
Moses comes down
again from the
Mount, and his
Face shines.

29 And it came to pass when Moses came down from Mount Sinai, (with the two Tables of Testimony in Moses hand, when he came down from the Mount,) that Moses knew not that the Skin of his own Face shone, *i. e. was made to shine*, while he talked with him, *i. e. with God in the Mount*; namely, as seems probable, while he beheld more particularly that extraordinary Degree of the Divine Glory, which God vouchsaf'd unto him, according to Chap. 33. 19, 23. and which was so piercing or strong as to alter the very Skin of Moses Face and make it shine. 30 And when Aaron and all the Children of Israel saw Moses, behold, the Skin of his Face shone, and that so Bright and Dazling, as they were afraid to come nigh him; which was an illustrious Testimony and Demonstration that he had been with God, as he affirm'd, and consequently a great Means of establishing his Authority among them, and begetting in them a Reverence to the Laws and Instructions he brought for them. 31 And Moses, seeing them thus afraid to come nigh him, and thereupon understanding the Reason which he knew nothing of afore, (as v. 29.) call'd unto them to come nigh him without Fear of any hurt thereby: and accordingly Aaron and all the Rulers of the Congregation, who afore had started back from him, as being not able to look upon him, the shining of his Face being so strong and dazling as to hurt their Eyes, return'd and came near unto him, after he had put a Vail upon his Face (as v. 33.) and Moses talk'd with them, acquainting them with what he had in Charge to them from God. 32 And afterward all the Children of Israel came nigh: and he gave them in Commandment all that the Lord had spoken with him in Mount Sinai, as is more particularly related in the following Chapter. 33 And till Moses had done speaking with them, he put a Vail on his Face, it being so bright otherwise that they could not look toward Moses to hear the better what he said. And this shining of Moses Face continu'd for some time; how long, is altogether uncertain. 34 But as long as it did so, tho' he put a Vail on his Face when he spake to the People, yet when Moses went into the Tabernacle (whether that mention'd afore Chap. 33. 7 — 11. or that built afterwards) before the Glory of the Lord, which appear'd there to him on such Occasions, to speak with him, *i. e. to consult with God in any difficult Case*, he took the Vail off, until he came out of the Tabernacle from the Lord. And when he came out and spake unto the Children of Israel, that which he was commanded, then he put on the Vail again. 35 Namely the Children of Israel saw, *i. e. continu'd to see for some time* the Face of Moses, that the Skin of Moses Face shone, *i. e. did continue to shine so bright as that they could not look on it, unless the Vail was put upon it*; and even then the Brightness of his Face is thought not to have been quite obscur'd, tho' very much shaded by it, but to have appear'd thro' the Vail in such a Degree as they could bear to look upon: and therefore Moses always put the Vail upon his Face again,

when

P A R A P H R A S E.

when he came out of the Tabernacle aforesaid to speak to the People, and kept it on until he went again into the Tabernacle to speak with him, i. e. with God, when he took the Vail off again.

Chap. XXXV. Now Moses being come down from the Mount the Second time, and having first call'd for the Rulers of the Congregation, and deliver'd to them what he had to tell them, (as Chap. 34. 31.) he afterward had gather'd all the Congregation of the Children of Israel together, (as Chap. 34. 32.) and said unto them, These are the Words which the Lord hath commanded that ye should do them: and accordingly he proceeded to give them in Commandment or to tell them All (as Chap. 34. 32.) that the Lord had spoken with him in Mount Sinai, and which did relate to them All, and which is contain'd afore Chap. 25. 1 — Chap. 31. ult. and the principal Particulars whereof are repeated again Chap. 34. 12 — 26. All which Moses do's not stand to repeat here a third time, but only what he judg'd most requisite to be mention'd here again, viz. That altho' he was about to tell them that God had commanded them to make him another Tabernacle, different from and much better than that they themselves had afore made, and set apart for his special Service, and mention'd Chap. 33. 7. yet they were not to imagin that the Doing any of the Work thus commanded them to be done by God, would license them to break the Sabbath. No, they were to know on the contrary that they were still to keep the Sabbath as strictly as afore, and that therefore God had particularly charg'd him twice, (viz. First at the end of all the Directions about the new Tabernacle given him the first time he stay'd forty days and nights, as Chap. 31. 13—17. and then again during his like stay in the Mount the second time, as Chap. 34. 21. these two times God had expressly charg'd him) to let them know, that notwithstanding the Work of the new Tabernacle they were to keep the Sabbath as strictly as before, viz. 2 Six days shall or may Work be done, but on the Seventh day there shall be to you an Holy day, a Sabbath of rest to the Lord: whosoever doth work therein, tho' it be for the new Tabernacle, shall be put to Death. 3 And therefore as ye shall kindle no Fire throughout your Habitations on the Sabbath-day for to dress Meat, or any other common Work, according as was afore commanded Chap. 16. 23. so shall ye kindle no Fire to do any thing toward the Work of the new Tabernacle, not so much as to melt any of the Gold, or Silver, or Brass, that was to be us'd about it, tho' the said Melting requir'd no more than bare putting it into the Fire or the like.

4 And Moses having thus taken Care in the first place to secure the Observation of the Sabbath, as the great Preservative of Religion, and the special Sign of their being the peculiar People of God, proceeded to acquaint them what they were to do in order to the making of the new Tabernacle, viz. he spake unto all the Congregation of the Children of Israel, saying,

II.
Moses acquaints
the People with
God's strict charge
to keep the Sabbath.

III.
And then with
God's Directions
concerning making
a Tabernacle.

This

P A R A P H R A S E.

This is the thing which the Lord commanded, saying, 5 Bring ye from amongst you an Offering unto the Lord: Whosoever is of a willing heart, let him bring it, an Offering of the Lord; Gold, and Silver, and Brasse, 6 and Blue, and Purple, and Scarlet, and fine Linen, and Goats hair, 7 and red Rams skins, and Badgers skins, and Shittim-wood, 8 and Oil for the Light, and Spices for anointing Oil, and for the sweet Incense, 9 and Onyx-stones, and Stones to be set in the Ephod, and in the Breast-plate. 10 And every Wise-hearted, *i. e. skilful Artist* among you shall come and make all that the Lord hath commanded; 11 the Tabernacle, its Tent, *i. e. the Curtains of Goats hair which were laid over the Inner Curtains, (Chap. 26. 7, &c.)* and its Covering of Ramskins and Badger-skins which were thrown over the two other, (Chap. 26. 14.) his Clasps, and his Boards, his Bars, his Pillars, and his Sockets, 12 the Ark and the Staves thereof, with the Mercy-seat, and the Vail of the Covering, *i. e. which separated the Most Holy from the Holy place:* 13 the Table and his Staves, and all his Vessels, and particularly the *Dishes* for the Shew-bread; 14 the Candlestick also for the Light, and his Furniture, and his Lamps, with the Oil for the Light, 15 and the Incense-altar and its Staves; and the Anointing Oil, and the sweet Incense, and the Hanging for the Door at the entering in of the Tabernacle, 16 the Altar of Burnt-offering with his brazen Grate, his Staves, and all his Vessels, the Laver and his Foot, 17 the Hangings of the Court, his Pillars, and their Sockets, and the Hanging for the Door of the Court, 18 the Pins of the Tabernacle, and the Pins of the Court, and their Cords, 19 the Clothes of Service, to do service in the Holy place, the holy Garments for Aaron the Priest, and the Garments of his Sons, to minister in the Priests Office.

IV.
The Offerings of
the People for the
Making of the said
Tabernacle.

20 And all the Congregation of the Children of Israel departed from the presence of Moses, *as soon as he had reported to them the Orders he had receiv'd from God.* 21 And they came back again forthwith from their Tents whither they went, Every one whose heart stirr'd him up, namely every one whom his Spirit made willing to give or offer, and they brought the Lord's Offering, *i. e. an Offering to the Lord, (as v. 5.)* for the Work of the Tabernacle of the Congregation, and for all his Service, and for the holy Garments. 22 And they came both Men and Women, as many as were willing-hearted, and brought Bracelets, and Ear-rings, and Rings, and Tablets, all Jewels of Gold: namely every Man of the *Better sort and that had Gold*, offered an Offering of Gold unto the Lord. 23 And then came the *Common sort of People*, and offer'd such as they had, *viz. every Man with whom was found Blue, and Purple; and Scarlet Tarn or Tbread*, and fine Linen, and Goats hair, and red skins of Rams, and Badgers skins, brought them. 24 Likewise Every one that had an Offering of Silver or Brasse to offer, brought *an Offering thereof
unto

P A R A P H R A S E.

unto the Lord: and every Man with whom was found Shittim-wood for any Work of the Service, brought of it *an Offering unto the Lord.* 25 And all the Women that were wise-hearted, *i. e. skilful therein*, did spin with their Hands, and brought that which they had spun, both of Blue, and of Purple, and of Scarlet, and of fine Linen. 26 And all the Women whose Heart stirr'd them up in Wisdom, *i. e. who were skilful therein, tho' more difficult than spinning Wool or Flax*, spun Goats hair. 27 And the Rulers brought Onyx-stones, and Stones to be set in the Ephod, and in the Breast-plate: 28 and Spice, and Oil for the Light, and for the anointing Oil, and for the sweet Incense. 29 Thus the Children of Israel brought a willing Offering unto the Lord, every Man and Woman whose heart made them willing to bring, *so as they brought All that was necessary* for all manner of Work, which the Lord had commanded to be made, by the hand of Moses, *i. e. by Moses who was employ'd to deliver God's Directions to them for the Work of the Tabernacle.*

30 And Moses said unto the Children of Israel, See, *i. e. you need not be solicitous about Artists to make All that God has commanded, as knowing there are none among you bred to such Employments: for the Lord has call'd by Name, i. e. made Choice of a Person who shall principally undertake and perform this Work, viz. Bezaleel the son of Uri, the son of Hur, of the Tribe of Judah:* 31 and he hath fill'd him with the Spirit of God, in Wisdom, in Understanding, and in Knowledge, and in all manner of Workmanship; 32 and to devise curious Works, to work in Gold, and in Silver, and in Brass, 33 and in the cutting of Stones to set them, and in *cutting of Wood, to make any manner of curious Work. 34 And he has put in his heart, *i. e. inspir'd him with so great Skill in all matters requisite, that he may or is able to teach or direct others that are to work under him and to assist him in this Work: God has thus miraculously inspir'd not only him, but also Aholiab to assist him therein as another Chief Director or joint Supervisor of the Work (it being too much for One only to supervise,) so that both he, i. e. Bezaleel and Aholiab the Son of Ahisamach of the Tribe of Dan are fully qualify'd to be the two Supervisors or Directors in Chief of all the Work belonging to the Tabernacle.* 35 Them, I say again, has he, *i. e. God fill'd with Wisdom of heart, to work all manner of Work, of the Engraver, and of the Cunning Workman, and of the Embroiderer, in Blue, and in Purple, in Scarlet, and in fine Linen, and of the Weaver, even of them that do any Work, and of those that devise cunning Work: Which is so often repeated, that the rest of the Israelites might the less doubt of their being fully Qualify'd for what they were to undertake, and that therefore they might without any Scruple be intrusted with the Offerings made for the Work of the Tabernacle, as they accordingly were v. 3. of the next Chapter.*

v.
Moses tells the People that God had qualify'd Persons for the Performance of the Work.

S E C T. XIII. N^o. 8.

Wherein is given an Account of Making the Tabernacle, and All that belong'd to it. Which Particulars take up Chap. XXXVI. 1 — XXXIX. ult.

I.
The work of the
Tabernacle is set
about.

Chap. XXXVI. Then wrought Bezaleel and Aholiab as Supervisors, and every other wise-hearted Man, in whom the Lord put Wisdom and Understanding, to know how to work all manner of Work for the Service of the Sanctuary, *namely according to the Directions given them by Bezaleel and Aholiab, to whom All the rest were Under-workmen, that so All might be done exactly according to all that the Lord had commanded.* 2 *Namely Moses in the first place call'd Bezaleel and Aholiab, and every wise-hearted Man, in whose heart the Lord had put Wisdom, the Under-workmen being supernaturally dispos'd to learn what was taught them by the two Master-workmen or Supervisors by God's giving them a Quickness of Apprehension and Sagacity beyond what was Natural to them, even Every one whose heart stirr'd him up to come unto the Work to do it, i. e. every one who had also a Natural Genius which inclin'd and prompted him to such a particular Employment, God only quickning and improving their Natural Genius beyond what it could attain to by Natural means at least in so short a time.* 3 And they receiv'd of Moses, *being come unto him,* all the Offering which the Children of Israel had brought, for the Work of the Service of the Sanctuary, to make it withal.

II.
The Freeness of
the People to offer
toward the said
Work.

And they brought, *i. e. the Children of Israel continued to bring yet unto him, i. e. Moses Free-offerings every morning after the first time they began to bring, (Chap. 35. 20, 21, &c.)* 4 And after they had done so for some time all the Wise-men, *i. e. Artists,* that wrought all the Work of the Sanctuary or Tabernacle, came every Man from his Work which they made. 5 And they spake unto Moses, saying, The People bring much more than enough for the Service of the Work which the Lord hath commanded to make. 6 And Moses gave commandment, and they caus'd it to be proclaim'd throughout the Camp, saying, Let neither Man nor Woman make, *namely by way of Preparation,* any more Work for the Offering of the Sanctuary, as spinning Tarn or Hair, or planing Boards, or the like, which any Common Artist could do. So the People were restrain'd from bringing any more Offerings. 7 For the Stuff they, *i. e. the Artists employ'd in the Work of the Tabernacle, had receiv'd already by the Offerings of the People,* was sufficient for all the Work to make it, and too much.

P A R A P H R A S E.

8 And every wise-hearted Man among them that wrought the Work of the Tabernacle, *i. e. every One who was skill'd particularly that way,* made, *i. e. was employ'd in making* the (c) ten Curtains of fine twin'd Linen, and Blue, and Purple, and Scarlet: with Cherubims of curious Work made he them. 9 The length of one Curtain was twenty and eight Cubits, and the Breadth of one Curtain four Cubits: the Curtains were all of one Size. 10 And he few'd five Curtains one unto another: and the other five Curtains he few'd one unto another. 11 And he made loops of Blue on the edge of one Curtain, from the Selvedge in the Coupling: likewise he made in the uttermost side of the other Curtain, in the Coupling of the second. 12 Fifty loops made he in one Curtain, and fifty loops made he in the edge of the other Curtain, namely in the edge which was in the Coupling of the second: the loops held one Curtain to another. 13 And he made fifty clasps of Gold, and coupled the Curtains one unto another with the clasps. So it became one Tabernacle. 14 And he made Curtains of Goats hair (d) for the Tent or second inner Covering over the Tabernacle: eleven Curtains he made them. 15 The length of one Curtain was thirty Cubits, and four Cubits was the breadth of one Curtain: the eleven Curtains were of one Size. 16 And he few'd five Curtains by themselves, and six Curtains by themselves. 17 And he made fifty loops upon the uttermost edge of the Curtain in the Coupling, and fifty loops made he upon the edge of the Curtain, which coupleth the second. 18 And he made fifty clasps of Brass to couple the Tent together, that it might be one. 19 And he made a Covering (e) for the Tent or Goats hair Curtains of red Rams skins, and a Covering of Badgers skins above that. 20 And he made Boards for the Tabernacle of Shittim-wood standing up. 21 The length of a Board was ten Cubits, and the breadth of a Board one Cubit and a half. 22 One board had two tenons, equally distant one from another: thus did he make for all the Boards of the Tabernacle. 23 And he made boards for the Tabernacle: twenty boards for the South-side south-ward. 24 And forty sockets of Silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 25 And for the other side of the Tabernacle which is toward the North-corner, he made twenty boards, 26 and their forty sockets of Silver: two sockets under one board, and two sockets under another board. 27 And for the sides of the Tabernacle west-ward, he made six boards. 28 And two boards made he for the corners of the Tabernacle in the two sides. 29 And

III.
The Tabernacle
it self is made

A N N O T A T.

(c) See Chap. 26. 1 — 6. (d) Chap. 26. 7 — 14. and Chap. 35. 11.

(e) See Chap. 26. 14. and 35. 11. And it is to be noted that all that follows in this Chapter, is explain'd afore Chap. 26.

P A R A P H R A S E.

they were coupled at the bottom, and coupled together at the head thereof to one ring: thus he did to both of them in both the Corners. 30 And there were eight boards, and their sockets were sixteen sockets of Silver, under every board two sockets. 31 And he made bars of Shittim-wood: five for the boards of the one side of the Tabernacle, 32 and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the Corners west-ward. 33 And he made the middle bar to shoot through the boards from the one end to the other. 34 And he overlaid the boards with Gold, and made their rings of Gold to be places for the bars, and overlaid the bars with Gold. 35 And he made a vail of blue, and purple, and scarlet, and fine twin'd linen: with Cherubims made he it of cunning Work. 36 And he made thereunto four pillars of Shittim-wood, and overlaid them with Gold: their hooks were of Gold, and he cast for them four pedestals of Silver. 37 And he made an hanging for the Tabernacle-door, of blue, and purple, and scarlet, and fine twin'd linen, needle-work, 38 and the five pillars of it with their Hooks: and he overlaid their chapiters, and their fillets with Gold: but their five pedestals were of Brasses.

IV.
The Ark is
made.

Chap. XXXVII. And Bezaleel and the rest of the Artists under him, having made in the first place the Tabernacle it self, as is related in the foregoing Chapter, they made in the next place the several things that were to be put in the Tabernacle, viz. the (f) Ark of Shittim-wood: two Cubits and a half was the length of it, and a Cubit and a half the breadth of it, and a Cubit and a half the height of it. 2 And he overlaid it with pure Gold within and without, and made a Crown of Gold to it round about. 3 And he cast for it four Rings of Gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it. 4 And he made staves of Shittim-wood, and overlaid them with Gold. 5 And he put the staves into the rings, by the sides of the Ark, to bear the Ark.

V.
The Mercy-seat
is made.

6 And he made the Mercy-seat of pure Gold: two Cubits and an half was the length thereof, and one Cubit and an half the breadth thereof. 7 And he made two Cherubims of Gold, beaten out of one piece made he them, on the two ends of the Mercy-seat: 8 one Cherub on the end on this side, and another Cherub on the other end on that side: out of the Mercy-seat made he the Cherubims on the two ends thereof. 9 And the Cherubims spread out their wings on high, and cover'd with their wings over the Mercy-seat, with their faces one to another; even to the Mercy-seat-ward were the faces of the Cherubims.

VI.
And the Table
for the Shew-
bread, &c.

10 And he made the Table of Shittim-wood: two Cubits was the length thereof, and a Cubit the breadth thereof, and a Cubit and an half

(f) All contain'd in this Chapter to the end of v. 24. is already explain'd in Chap. 25. and what is contain'd in this Chap. after v. 24. is explain'd in Ch. 30. the

P A R A P H R A S E.

the height thereof. 11 And he overlaid it with pure Gold, and made thereunto a crown of Gold round about. 12 Also he made thereunto a border of an hand breadth round about: and made a crown of Gold for the border thereof round about. 13 And he cast for it four rings of Gold, and put the rings upon the four corners, that were in the four feet thereof. 14 At an equal distance from the border were the rings, the places for the staves, to bear the table. 15 And he made the staves of Shittim-wood, and overlaid them with Gold, to bear the table. 16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers, to pour out withall, of pure Gold.

17 And he made the candlestick of pure Gold: of beaten Work made he the candlestick, his shaft and his branch, his bowls, his knops, and his flowers were of the same. 18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof. 19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick. 20 And in the candlestick were four bowls made like almonds, his knops and his flowers. 21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. 22 Their knops and their branches were of the same: all of it was one beaten work of pure Gold. 23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure Gold. 24 Of a talent of pure Gold made he it, and all the vessels thereof.

25 And he made the Incense-altar of Shittim-wood: the length of it was a cubit, and the breadth of it a cubit, (it was four-square) and two cubits was the height of it; the horns thereof were of the same. 26 And he overlaid it with pure Gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to carry it withal. 28 And he made the staves of Shittim-wood, and overlaid them with gold. 29 And he made the holy anointing Oil, and the pure Incense of sweet Spices, according to the work of the Apothecary.

Chap. XXXVIII. And having thus, as is related in the foregoing Chapter, made All the things that were to be put within the Tabernacle it self or Cover'd House, he made next what was to be without the Tabernacle, in the Court belonging to it, viz. the Altar (g) of Burnt-offering, of

(g) All contain'd in this Chapter to v. 21. is explain'd Chap. 25. except the two Particulars in the two following Notes.

VII.
And the golden
Candlestick.

VIII.
And the Altar
of Incense.

IX.
And the Altar
of Burnt-offering,
and the Laver.

Shittim-

P A R A P H R A S E.

Shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof, (it was four-square) and three cubits the height thereof. 2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass. 3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass. 4 And he made for the altar a brasen grate of net-work, within the compass thereof, beneath unto the midst of it. 5 And he cast four rings for the four ends of the grate of brass, to be places for the staves. 6 And he made the Staves of Shittim-wood, and overlaid them with brass. 7 And he put the staves into rings on the sides of the altar, to carry it withall; he made the altar hollow with boards. 8 And he made the Laver of brass, and the foot of it of brass, even of polish'd brass used for looking-glasses by the Women that assembled, *namely which assembled at the door of the old Tabernacle of Meeting out of the greater Piety they had than others, there to spend much time in their Devotion, where God's Special Presence was: and who accordingly out of their more than ordinary Piety had made a Freewill-offering of such their Mirrors, which were then us'd for Looking-glasses.*

X.
And the Court of
the Tabernacle.

9 And he made the Court: on the South-side south-ward, the hangings of the Court were of fine twin'd linen; an hundred cubits. 10 Their pillars were twenty, and their brasen pedestals twenty: the hooks of the pillars, and their fillets were of Silver. 11 And for the North-side, the hangings were an hundred cubits, their pillars were twenty, and their pedestals of brass twenty: the hooks of the pillars, and their fillets, of Silver. 12 And for the west-side were hangings of fifty cubits, their pillars ten, and their pedestals ten: the hooks of the pillars, and their fillets, of silver. 13 And for the East-side east-ward fifty Cubits. 14 The hangings of the one side of the gate were fifteen cubits, their pillars three, and their pedestals three. 15 And for the other side of the Court-gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their pedestals three. 16 All the hangings of the Court round about, were of fine twin'd linen. 17 And the (b) Chapiters for the pillars were of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their Chapiters (or Heads of the pillars, out of which arose the Hooks mention'd Chap. 27. 10, 17.) of silver; and all the pillars of the Court were filleted with silver. 18 And the Hanging for the gate of the Court was needle-work, of blue, and purple, and scarlet, and fine twin'd linen: and twenty cubits was the length, and

A N N O T A T.

(b) There is no mention made of Chapiters or Heads of the Pillars in Ch. 27. but only of Hooks v. 10, and 17. But this Verse shews that the Hooks were in the Chapiters, out of which Chapiters the said Hooks arose, as an Ornament to them.
the

P A R A P H R A S E.

the (i) height in the breadth, *i. e. the height of the said Hanging for the gate when hung up, which was just its breadth*, was five cubits, answerable to the hangings of the Court. 19 And their pillars were four, and their pedestals of brass four, their hooks of silver, and the overlaying of their Chapiters or Heads, and their fillets, of silver. 20 And all the pins of the Tabernacle, and of the Court round about, were of brass.

21 This which follows v. 24, &c. is the Sum of the Gold, Silver, and Brass, that was employ'd in the Work of the Tabernacle, even of the Tabernacle of Testimony, *i. e. the New Tabernacle, not the Old one which was afore made use of*, as it was counted or summ'd up, * by the Ministry of the Levites, especially by the hand of Ithamar, the youngest Son to Aaron who was afterward made the Priest in Chief or High-priest, the said Ithamar being appointed to supervise the other Levites in taking the said Sum or Account: 22 After that Bezaleel the son of Uri, the son of Hur, of the Tribe of Judah, had made all that the Lord commanded Moses. 23 And with him Aholiab, son of Ahisamach, of the Tribe of Dan, he being inspir'd by God to be an ingenious and Extraordinary Engraver, and a curious Workman, and an Embroiderer in blue, and in purple, and in scarlet, and fine linen; and consequently set more especially to make or overlook the making of all such things belonging to the Tabernacle, as were to be made of these. 24 All the Gold that was employ'd for the Work, even the Gold of the Offering, *i. e. that was offer'd by the People for this purpose*, was twenty and nine Talents, and seven hundred and thirty Shekels, after the Shekel of the Sanctuary, *i. e. the Gold in all amounted to somewhat more than an hundred forty seven thousand one hundred and eighty pounds of our Money*. 25 And the Silver of them that were number'd of the Congregation, was an hundred Talents, and a thousand seven hundred and threescore and fifteen Shekels, after the Shekel of the Sanctuary, *i. e. the Silver in all amounted to an hundred Talents of Silver, besides 1775 odd Shekels more. And each Talent of Silver being equivalent to three hundred fifty three Pounds eleven Shillings Sterling, the Sum is reckon'd to arise in all to 35300 Pounds of our Money, besides an eleven odd Shillings and the odd Shekels, which make almost a Talent more*. 26 Namely a Bekah was to be given as an Offering for every Man, that is, half a Shekel, which was near fifteen pence of our Money, after the Shekel of the Sanctuary, was to be offer'd for every one that went to be numbred, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty Men. 27 And of the hundred Talents of Silver were cast the Pedestals of the Sanctuary, and the Pedestals of the Vail; namely an hundred Pe-

XI.
The Sum of the
Gold and Silver,
&c. employ'd in
the Work of the
Tabernacle.

A N N O T A T.

(i) This is an Hebrew way of Speaking, signifying the Height of the Hanging it self, whose Breadth when it lay along, was call'd its Height when it was hung up.

destals

P A R A P H R A S E.

pedestals were made of the hundred Talents; and so a Talent went for the making of a Pedestal. 28 And of the thousand seven hundred seventy and five Shekels of Silver, which were over and above the hundred Talents (as v. 25.) he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29 And the Bras of the Offering, i. e. that was offer'd was seventy Talents, and two thousand and four hundred Shekels. 30 And therewith he made the pedestals to the door of the Tabernacle of Meeting, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, 31 and the pedestals of the Court round about, and the sockets of the court-gate, and all the pins of the Tabernacle, and all the pins of the Court round about.

XII.
The Ephod
is made.

Chap. XXXIX. And of the blue, and purple, and scarlet Yarn, they, i. e. Bezaleel and Aboliab with the Under-artists made cloaths of Service, namely to be put on by the Priests, when they came to do Service in the Holy place; and accordingly they made the holy Garments for Aaron the Highpriest, as the Lord commanded Moses. 2 Namely he made the Ephod of gold, blue, and purple, and scarlet, and fine twin'd Linen. 3 And they did beat the gold into thin plates, and cut it into wires; to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with curious Work. 4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together. 5 And the curious girdle of his ephod that was upon it was of the same, according to the Work thereof; of gold, blue, and purple, and scarlet, and fine twin'd linen; as the Lord commanded Moses. 6 And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the Children of Israel. 7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the Children of Israel; as the Lord commanded Moses.

XIII.
And the Breast-
plate.

8 And he made the breast-plate of curious work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twin'd linen. 9 It was four-square, they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled. 10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. 11 And the second row, an emerald, a sapphire, and a diamond. 12 And the third row a ligure, an agate, and an amethyst. 13 And the fourth row a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. 14 And the stones were according to the names of the Children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve Tribes. 15 And they made upon the breast-plate chains, at the ends, of wreathen work of pure gold. 16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the Breast-plate. 17 And they

P A R A P H R A S E.

they put the two wreathen chains of gold in the two rings on the ends of the breast-plate. 18 And the two ends of the two wreathen chains they fastned in the two ouches, and put them on the shoulder-pieces of the ephod, before it. 19 And they made two rings of Gold, and put them on the two ends of the breast-plate upon the border of it, which was on the side of the ephod inward. 20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. 21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the Lord commanded Moses.

22 And he made the Robe of the Ephod of woven work, all of blue, 23 And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rent. 24 And they made upon the hems of the robe, pomegranates, of blue, and purple, and scarlet, and twin'd linen. 25 And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates. 26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

XIV.
And the Robe.

27 And they made Coats of fine linen, *all of woven work, so as not to need any sewing or to have any seam*, for Aaron and for his Sons, 28 and a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twin'd linen, 29 and a girdle of fine twin'd linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses. 30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. 31 And they ty'd unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

XV.
And the Coat.

32 Thus was finish'd all the Work of the Tabernacle *or Dwelling-place of God, which was made after the manner of a Tent to be taken up and down, and was the place where God promis'd to meet with his People in a special manner, whence it has the name of the Tent of Meeting*: and the Children of Israel did (1) according to all that the Lord commanded Moses in relation to the Making of it, so did they. 33 And when they had made all, they brought the said Tabernacle unto Moses, namely the said Tent and all its Furniture, his clasps, his boards, his bars, and his

XVI.
All is brought
to Moses by the
Workmen.

A N N O T A T.

(1) It is reasonably suppos'd, that Moses is thus *Exact* and *Particular* in relating Chap. 36, 37, 38, 39. *how* the Tabernacle and its several Particulars were made; that it might thence *more fully and clearly appear*, that they were made according to God's Directions, Chap. 25, 26, &c.

T

pillars,

P A R A P H R A S E.

pillars, and his sockets, 34 and the covering of red Rams skins, and the covering of Badgers skins, and the vail of the covering, 35 the ark of the Testimony, and the staves thereof, and the mercy-seat, 36 the table, and all the vessels thereof, and the shew-bread, 37 the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, 38 and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door, 39 the brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 40 the hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his boards, and his pins, and all the vessels of the service of the tabernacle, for the tent of the Congregation, 41 the clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his Sons garments to minister in the priests office. 42 According to all that the Lord commanded Moses, so the Children of Israel made all the work. 43 And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: And Moses blessed them, *viz. both the Workmen who had done their work faithfully, and the rest of the Children of Israel who had so freely contributed the Materials afore, and now came with the Workmen to present the Whole to Moses.*

S E C T. XIII. N^o. 8.

Wherein an Account is given of Setting up the Tabernacle, of Sanctifying Aaron and his Sons to be Priests, and of the Cloud's covering the Tabernacle when set up. Which Particulars take up Chap. XL.

²
God directs Mo-
ses When and How
the Tabernacle &c.
should be erected.

Chap. XL. And the Work of the Tabernacle being finish'd and survey'd by Moses, (as is related in the foregoing Chapter,) probably about the latter end of the last Month of the Year now expiring, in which they came out of Egypt, and which was the first Year of the New Account, or Way of Reckoning according to the change of the Years beginning (Chap. 12. 2.) the Lord spake unto Moses, saying, 2 On the first day of the first Month of the second Year according to the aforesaid new Account, and which wanted but fourteen days of being a full Year from their Coming out of Egypt, whence it may be call'd the second Year also after their Coming out of Egypt, shalt thou set up the Tabernacle of the Tent of Meeting: 3 And thou shalt put therein the Ark of the Testimony, with the Mercy-seat belonging thereto; and cover the Ark with the Vail, i. e. hang the Vail made for that purpose before it, so as to separate the Most Holy part of the Tabernacle, wherein the said Ark is to stand, from the Holy

P A R A P H R A S E.

Holy and Outer part of the Tabernacle, and so to cover or hide the Ark from being seen by any that come only into the Holy or Outer part of the Tabernacle, and consequently from the Priests themselves. 4 And when thou hast thus separated the most Holy and Inner part of the Tabernacle from the Holy and Outer by Hanging up the Vail for that purpose; then thou shalt bring in, namely into the Holy place or Outer part of the Tabernacle, the Table made for that purpose, and set in order the things that are to be set in order upon it, viz. the Dishes and Spoons &c. belonging thereto according to Chap. 25. 29. and thou shalt bring in the Candlestick, and light the Lamps thereof. 5 And thou shalt set the Altar of Gold for the Incense before the Ark of the Testimony, and put the Hanging of the Door to the Tabernacle: the Particulars aforementioned v. 3, 4, 5. being All that were to be put in the Tabernacle it self, viz. the Ark with the Mercy-seat in the most Holy place or Inner part of the Tabernacle; and the Table, Candlestick, and Altar of Incense with their Appurtenances in the Holy place, or Outer part of the Tabernacle. 6 And then thou shalt set the Altar of Burnt-offering, before the door of the Tabernacle of the Tent of Meeting, but within the Court of the Tabernacle afterwards (v. 8.) to be set up: 7 And within the same Court thou shalt set the Laver, between the Tent of Meeting and the Altar of Burnt-offering, and shalt put Water therein. 8 And then thou shalt set up the Court, i. e. the Boards which are to make the Sides of the said Court round about the Tabernacle, and hang up the Hanging at the Court-gate. 9 And when All this is done, thou shalt take the anointing Oil, and anoint the Tabernacle and all that is therein, and shalt hallow it, and all the Vessels thereof: and it shall be holy. 10 And thou shalt anoint the Altar of the Burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. 11 And thou shalt anoint the Laver and his foot, and sanctify it. 12 And then thou shalt bring Aaron and his Sons unto the door of the Tabernacle of Meeting, and wash them with Water. 13 And thou shalt put upon Aaron the holy Garments, and anoint him, and sanctify him; that he may minister unto me in the High-priest's Office. 14 And thou shalt then bring his Sons, and cloath them with Coats: 15 and thou shalt anoint them, as thou didst their Father, that they may minister unto me in the Priests Office: and this their anointing shall be for an everlasting Priesthood, i. e. shall not only consecrate them to the Priesthood for their own Persons, and as long as they live, but shall also consecrate their Posterity to the said Priesthood, so as their said Posterity shall need no other Consecrating, but shall become Priests by virtue of this Anointing, throughout their several Generations as long as the said Priesthood shall last.

16 And Moses did according to all that the Lord commanded him from v. 1. to the end of the foregoing verse: so did he exactly. 17 Namely

II.

Moses accordingly erects the Tabernacle &c.

P A R A P H R A S E.

it came to pass, in the first Month in the second Year *after their Coming out of Egypt*, on the first day of the Month, that the Tabernacle was rear'd up. 18 Even Moses caus'd to be rear'd up the Tabernacle, and fasten'd its pedestals, and set up the boards thereof, and put in the bars thereof, and rear'd up his pillars. 19 And he spread abroad *the Covering of Goats hair, which is more peculiarly call'd the Tent over the Inner and Finer Curtains or Coverings, which is here more peculiarly call'd the Tabernacle or rather Dwelling-place of God*; and put the Rams skins and Badgers skins for the Covering of the Tent or Curtains of Goats hair above upon it, *i.e. upon the Goats hair Curtains*, as the Lord commanded Moses. 20 And he took and put the Testimony, *i.e. the two Tables of Stone* into the Ark, and set the Staves on the Ark, and put the Mercy-seat above upon the Ark. 21 And he brought the Ark into the Tabernacle, and set up the Vail of the Covering, *(m)* and *therewith* cover'd the Ark of the Testimony; as the Lord commanded Moses. 22 And he put the Table in the Tent or Tabernacle of Meeting, upon the side of the Tabernacle North-ward, without the Vail *mention'd v. 21. namely in the Holy place*. 23 And he set the Shew-bread in order upon it before the Lord; as the Lord had commanded Moses. 24 And he put the Candlestick in the Tent of Meeting, over against the table, on the side of the Tabernacle south-ward. 25 And he lighted the Lamps before the Lord, as the Lord commanded Moses. 26 And he put the golden Altar in the Tent of Meeting, before the Vail. 27 And he burnt sweet Incense thereon, as the Lord commanded Moses. 28 And he set up the Hanging at the door of the Tabernacle. 29 And he put the Altar of Burnt-offering by the door of the Tabernacle of the Tent of Meeting, and offer'd upon it the Burnt-offering, and the Meat-offering; as the Lord commanded Moses. 30 And he set the Laver between the Tent of Meeting and the Altar, and put water there to wash withal. 31 And Moses, and Aaron and his sons, washed their hands and their feet thereat. 32 When they went into the Tent of Meeting *this first time*, and *so did Aaron and his sons always hereafter*, when they came near unto the Altar to officiate, they washed; as the Lord commanded Moses. 33 And he rear'd up the Court round about the Tabernacle and the Altar of Burnt-offering *which stood in the said Court*, and set up the Hanging of the Court-gate. So Moses finish'd the Work *which God order'd him to do v. 1 — 15*.

III.
God testifies his
Approbation of all
that had been
done, by his Special
Presence in the
said Tabernacle.

34 Then the Cloud *wherein was the Special Presence, and which afore cover'd sometime the Top of Mount Sinai, and sometime the old Tabernacle, now cover'd the newly erected Tent of Meeting on the Outside, and the Glory of the Lord, which was wont to be within the Cloud, accordingly fill'd the Tabernacle on the Inside thereof*. 35 And Moses was

(m) See the Paraphrase of v: 3.

P A R A P H R A S E.

not able to enter into the Tent of Meeting, because the Cloud abode thereon, and the Glory of the Lord fill'd the Tabernacle *with a Brightness greater than usual, to denote God's being entirely pleas'd therewith, and making choice of it thenceforward to be his House or Dwelling-place, wherein his Special Presence (as v. 38.) should reside or dwell.* 36 And accordingly God is said to have led and conducted the Israelites thro' the Wilderness, and they to have journey'd at his Command, because, when the Cloud was taken up from over the Tabernacle, and remov'd onward, God did thereby direct them to go Onward and which Way they were so to do, and accordingly the Children of Israel went onward in all their Journeys afterward. 37 But if the Cloud were not taken up, then they journey'd not, but continued in the place they were till the day that it was taken up. 38 For the Special Presence of God continued to dwell in the said Tabernacle all along their Journies, and to shew it self in a visible manner both by day and night; viz. it manifested it self by the Cloud, wherein was the Special Presence of the Lord, and which Cloud was seen upon the Tabernacle by day; and by the Fire or Light like Fire, which was within the, aforesaid Cloud, and at night when the Cloud could not be seen, appear'd and was seen on it by night, in the sight of all the House of Israel, throughout all their Journies.

THE
Third BOOK of MOSES,
CALL'D

(a) LEVITICUS,

As containing the Laws about Religion, which consisted principally in Sacrifices: the Charge whereof was committed to the Levitical Priesthood, that is, to Aaron and his Sons, who were of the Tribe of Levi, and who Alone of that Tribe had the Office of the Priesthood.

PARAPHRASE.

SECT. XIII. N^o. 9.

Wherein is contain'd an Account of the Sacrifices and Offerings, and their several Rites, which (beside the Daily stated Sacrifices) chiefly constituted the Outward Service of the Jewish Religion; and which take up the first seven Chapters of this Book.

Chap. I. The New Tabernacle being set up, as is related in the last Chapter of Exodus, God proceeds to appoint the Service that should be perform'd therein, and which consisted chiefly in such Sacrifices as are prescrib'd in this Section. And to this end the Cloud, wherein was the Special Presence of God, having cover'd the Tabernacle without, and the Glory of the

I.
What Sorts of
Cattle were to
be Sacrific'd.

ANNOTAT.

(a) This Name was not given to this Book, as treating of the Ministry of the Levites properly so call'd, who were only Assistants to or Attendants on the Priests; their Ministry or several Offices being given an Account of much more Fully in the Book of Numbers (Chap. 1. 47, &c. Ch. 3, and 4.) than in this. The Hebrews distinguish this Book by the Title of *Sepher Vajikra*, i. e. the Book which begins with the word *Vajikra*, which signifies, *And he call'd*.

Lord

Lord or his Special Presence it self having fill'd the Tabernacle within, (as Exod. 40. 34.) the Lord call'd unto Moses, who was not now able to enter into the Tabernacle (as Exod. 40. 35.) by reason of the extraordinary Brightness, wherein the Glory of God now appear'd within the Tabernacle, and the Lord did not see fit to order him to enter into the Tabernacle as yet, but having call'd to him (as is probable) to draw nearer than he afore was, namely to come to the door of the Tabernacle, spake unto him out of the Tabernacle of Meeting, saying; 2 I need not give any new Command for Sacrifices to be offer'd, the People from their Forefathers having been bred up in the said Rites of Worship in general: What is requisite to be further done, is this, namely to give them proper Directions for offering their Sacrifices in such a manner, as shall render them Acceptable to me, as being suitable both to my own Divine Nature and also to their Human Nature; whereas many of the Rites, used by other Nations in their Sacrifices and Religious Service, are unsuitable to the Human as well as Divine Nature. Wherefore speak unto the Children of Israel, and say unto them; If, i. e. as often as of his own Free-will or good Disposition any Man of you bring an (b) Offering unto the Lord, ye shall bring if able your Offering of the Cattle, even of the Herd, as *Bullocks* or the like, and of the Flock, i. e. of *Sheep* or *Goats*.

II.
Of *Holocausts* or
Whole Burnt-Sa-
crifices of the
Herd.

3 If his Offering be for a whole Burnt-sacrifice, and taken out of the Herd, let him offer a Male, as being accounted better than the Female, and that too One without Blemish, i. e. without any Defect in any part, and any Decay by age: and further he shall offer it for (c) to find Acceptance by me, no where else but upon the Altar of Burnt-offering, which is placed at the door of the Tabernacle of Meeting, before the Lord, i. e. with his Face toward the Tabernacle where Gods dwells or his Special Presence resides. 4 And he shall put his hand on the head of the Beast thus design'd for a Burnt-offering, denoting (as is probable) that he did thereby devote it wholly to God's Service: and when things are thus duly perform'd, it shall be accepted for him by me, so as to make Atonement for him, i. e. to declare him to be in a State of Reconciliation with God, and to recommend him also for the future to the Favour of God, to whom he was suppos'd to give up or devote himself wholly, as he did the Beast. 5 And he, viz. the Man that brought it, himself shall kill the

A N N O T A T.

(b) Concerning the Difference between an Offering and Sacrifice; and also concerning the several sorts of Sacrifices here spoken of &c. See the Discourse concerning Sacrifices &c. before Genesis.

(c) Thus the LXX. and all other Ancient Interpreters understand and render the Original. And tis but reasonable it should be so understood; forasmuch as the Man's doing it of his own Will is suppos'd or imply'd before v. 2. by its being there said, If any Man of you, namely of his own Will, bring an Offering &c.

Bullock

P A R A P H R A S E.

Bullock before the Lord; and the Priests Aaron's sons shall *then begin what belongs to their Office, viz.* bring the Blood, and sprinkle the Blood round about upon the Altar of *Burnt-offering*, that is by the door of the Tabernacle of Meeting. 6 And he, *i. e. the Man who brought it* shall slay or take off the Skin of the Beast design'd for the Burnt-offering, and (d) cut it, *viz. the sacrificed Beast* into his pieces accordingly as should be done. 7 And the Sons of Aaron the High-priest shall put Fire upon the Altar at first, and then keep it (e) continually Burning; and to this end they shall every Morning and Evening, at the time of the Morning and Evening Sacrifice, and also when any such other Burnt-offering is brought, bring more Wood, and lay the Wood in such order upon the Fire, as may make it the better burn the parts of the Sacrifice laid thereon. 8 And the Priests Aaron's sons shall lay the Parts, and the Head, and the Fat, (f) in such order upon the Wood that is on the Fire which is upon the Altar, as shall make them burn best, the Fat being design'd to feed the Flame, and make it burn more fiercely, and so consume the other parts the sooner or better; to which end the said Fat was to be dispos'd with some Skill, or as there should be Occasion. 9 But his Inwards and his Legs shall he, *i. e. the Man that brought the Sacrifice, or some Servant of his for him*, wash in water and cleanse well from all Filibiness, before they shall be laid on the Altar to be burnt. And the Priest shall burn all, when it is put on the Altar, it being design'd to be a Burnt-sacrifice, or which is the same, an Offering made by being consum'd in the Fire. And when the said Sacrifice shall be thus duly perform'd in all respects, it shall be a Sacrifice of a sweet Savour unto the Lord, *i. e. it shall be acceptable unto the Lord, like as Meat that has a good Scent and Taste is acceptable or grateful unto Men that eat it: Thus acceptable shall it be, not merely on account of the Sacrifice it self, but as the due Offering of the said Sacrifice according to the Rules prescrib'd here by God, will denote the sincere Piety of the Offerer.*

10 And if, the Man being not able to go to the Charge of a Bullock, ^{III. Of Holocausts of the Flock.} his Offering be of the Flocks, namely of the Sheep, or of the Goats, for a Burnt-sacrifice; he shall bring it a Male without blemish. 11 And

A N N O T A T.

(d) As Homer observes in his First Iliad, that the Cattle sacrificed were *τὶ λεία* without Blemish, so also he observes, that they were cut up (after they were slay'd) with great Accuracy, *ἀσπερδύς* and *ἰσχυρῶς*. And hence it is thought that St Paul borrow'd the word *ἁγιωμένη*, to express the Care the Ministers of the Gospel should have, in dividing Rightly the Word of Truth, 2 Tim. 2. 15.

(e) See Chap. 6. 13.

(f) It is to be observ'd, that by the Fat here and all along in the like Cases mention'd, is not to be understood the Fat that belong'd to each Joint, when cut up; but that Fat which is usually separated from all the rest of the Flesh, as what we call Suet, and what is melted for Tallow, or the like.

he shall kill it on the side (g) of the Altar North-ward before the Lord: and the Priests Aaron's sons shall sprinkle his Blood round about upon the Altar. 12 And he shall cut it into his Pieces, with his Head and his Fat: and the Priest shall lay them in order on the Wood that is on the Fire which is upon the Altar. 13 But he shall wash the Inwards and the Legs with water: and the Priest shall bring it all, and burn it upon the Altar: it is a Burnt-sacrifice, an Offering made by Fire, of a sweet Savour unto the Lord, *as well as the Burnt-offering of a Bullock, God accepting according to what a Man has or is able to do, so there be but a willing and sincere Mind.*

IV.
Of Holocausts of
Fowls.

14 And therefore if, the Man being not able to offer a Sheep or Goat, the Burnt-sacrifice for his Offering to the Lord be of Fowls, then he shall bring his Offering of Turtle-doves or young Pigeons; *of which there was great Plenty in the land of Canaan, so that they were very Cheap, and the Poorer sort might bring them for an Offering without being put to any great Charge. And Pigeons being best when young, and Turtles when full grown, therefore it is requir'd that they should bring them when they were best in their Kinds.* 15 And the Priest shall bring it unto the Altar, and wring off or pinch off with his nails his Head, and burn it on the Altar: and the Blood thereof shall be wrung out at the side of the Altar. 16 And he shall pluck away his Crop, and Guts, *as is likely, as having Filthiness in them,* with his Feathers, and cast it with the Feathers and Guts, beside the Altar on the East part, *namely as far as might be from the most Holy place which was in the West, by the place of the Althes, i. e. where the Ashes are to be thrown when they are taken from under the Altar.* 17 And he shall cleave it, with the Wings thereof joining on to the Body, but shall cleave it so as not to divide it asunder: and the Priest shall burn it upon the Altar, upon the Wood that is upon the Fire: it is a Burnt-sacrifice, an Offering made by Fire, of a sweet Savour or acceptable unto the Lord, *as well and as much as the Sacrifices of greater Value aforementioned v. 3, 10.*

V.
Of the Bread-
offering.

Chap. II. And when Any one, *being so poor as not to be able to go to the price even of a Turtle-dove or Pigeon, nevertheless out of Piety will or is willing to offer a* (b) Bread-offering unto the Lord, his Offering shall be of fine Wheat-flour: and he shall pour Oil upon it, *to give it a grateful Relish to the Priests who were to eat part of it (as v. 3.) and put Frankincense thereon to make a sweet smell in the Court of the Tabernacle, which otherwise would have been Offensive by reason of the Flesh that was*

A N N O T A T.

(g) The like is to be understood of killing a Bullock or the like.

(b) Use having in these our days restrain'd the word *Meat*, so as to signify generally *Flesh*; hence this sort of Offering may better be now render'd a Bread-offering.

burnt

P A R A P H R A S E.

burnt there daily. 2 And he shall bring it to one of Aaron's sons the Priests that officiates that day at the Altar: and he shall take thereout his handful of the Flour thereof, and of the Oil thereof, with all the Frankincense thereof, none of the Frankincense being to be reserv'd for the Priest's use, but all burnt on the Altar: and the Priest shall burn all that he is order'd in the foregoing words to take out of the said Offering as the Memorial of it, i. e. as that part of the Offering whereby they remember or acknowledge God's supream Dominion over them and Goodness to them, and also beg of God to be mindful of or Gracious to them: For which reason the said part of the Offering is to be burnt on the Altar, or which is the same, to be an Offering made by Fire, which shall be when duly perform'd, of a sweet Savour unto the Lord, i. e. no less acceptable to him, tho' of less Value than any of the Whole Burnt-offerings aforemention'd. 3 And the Remainder of the said Bread-offering, i. e. what remains thereof, after the Priest has taken his handful of the Flour and of the Oil, with all the Frankincense, (as v. 2.) shall be Aaron's and his Sons for to eat, wherein the Bread-offering differ'd from a Whole Burnt-offering, that being All of it to be burnt, and No part eaten by the Priests; whereas the Bread-offering was to be partly burnt, (for which reason they are here mention'd Chap. 2. immediately after the Whole Burnt-offerings mention'd Chap. 1.) and partly eaten. It is a thing to be esteem'd the most Holy (i) of the Offerings of the Lord made by Fire; as for other reasons, so forasmuch as the Bread-offering did not only prefigure the Christian Sacrifice or Sacrament of the Lord's Supper, but was also to be (k) continu'd as to the main Substance or Material of it, viz. fine Wheaten-flour as a Part of the Lord's Supper; Bread, which is made of such Flour, being instituted by our Lord himself to be One part of the Christian Sacrifice or Sacrament. 4 And forasmuch as this Bread-offering might be made several ways, therefore Rules were next given relating to the said several ways: namely, if thou bring an Oblation of a Bread-offering, which is to be baken in the Oven that was in the Court of the Tabernacle for that purpose, it shall be unleaven'd Cakes of fine Flour mingled with Oil before the Flour was kneaded or made into Cakes; or else unleaven'd Wafers or thin Cakes made only of fine Flour first, and then anointed or spread over with Oil, either Before they were put into the Oven or After they were taken out, or perhaps Both, as was seen good. 5 And if thy Oblation be a Bread-offering to be baken in a Pan, or on a flat Plate without any Rim or on a Slice, it shall be made likewise of fine Flour unleaven'd

A N N O T A T.

(i) As to the Distinction of things into most Holy and less Holy, see the Discourse of Sacrifices aforemention'd.

(k) This was prophesied of Malach. 1. 11. where the Pure Offering mention'd is the Mincha or Bread-Offering.

and mingled with Oil, as the first sort, before it is bak'd. 6 And after it is bak'd thou shalt part it in Pieces, some of which are to be given as it were to God by being burnt on the Altar, and the rest to the Priests for to eat, and pour Oil thereon also, as on the second sort, to make it the more savory. It is a Bread-offering, and therefore Oil is to be put into or upon it according to the general Rule given (v. 1.) in relation to Bread-offerings. 7 And if thy Oblation be a Bread-offering to be fry'd in the Frying-pan, it shall be made of fine Flour with Oil, the Flour and Oil not being kneaded first together, but both put loose into the Pan, (which therefore was deep as a Frying-pan to keep in the Oil and Flour) so as only to be mix'd together there, and shaken and mov'd up and down as is usual in Frying, till it came to its due consistency or was fry'd enough. 8 And thou shalt bring the Bread-offering that is to be made of these things, whatsoever sort it be of aforemention'd; and when it, i. e. the Materials, viz. Flour and Oil of which it is to be made, is presented unto the Priest first, and afterwards prepar'd as is afore directed, he shall bring it unto the Altar. 9 And the Priest (according to v. 2.) shall take from the Bread-offering a (1) Memorial thereof, and shall burn it upon the Altar: it is an offering made by Fire of a sweet Savour unto the Lord. 10 And that which is left of the Bread-offering, shall be Aarons and his sons: it is a thing most holy, of the Offerings of the Lord made by Fire.

VI.
No Leaven or
Hony to be us'd
in Burnt-offer-
ings.

11 No Bread-offering, which ye shall bring unto the Lord, i. e. part of which shall be offer'd or burnt upon the Altar, shall be made with Leaven, partly to keep them in mind of their great Deliverance out of Egypt, and partly to denote that Sincerity and Truth, i. e. sincere true Piety of Heart wherewith God ought to be worship'd: for ye shall burn no Leaven, nor any Hony, as being not only a sort of Leaven, but also used by the Heathen in their Religious Rites; as was likewise leaven'd Bread, this and not unleaven'd Bread being offer'd to the Heathen Gods: on which account therefore probably among the others God forbid Leaven or Hony to be burnt in any Offering of the Lord made by Fire.

VII.
Salt to be us'd
in all Offerings:
and of the Offer-
ing of First-fruits.

12 As for the Oblation of the First-fruits, namely of Corn unground and only dry'd by the Fire, (as v. 14.) ye shall offer them unto the Lord: but they shall not be burnt on the Altar for a sweet Savour, being to be given to the Priests. 13 And every Oblation of thy Bread-offering shalt thou season with Salt; neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Bread-offering: with all thy other Offerings, as well as Bread-offerings, thou shalt offer Salt: not only in Opposition to the Heathen, who in those Ages are said to use no Salt in their Sacrifices; but also because Salt gives things a grateful Relish, and preserves them likewise from Corruption; and so was a proper Emblem of that Inward true Piety which was to accompany all Sacrifices in order to

(1) See v. 2.

render

P A R A P H R A S E.

render them acceptable to God, and thereby a means of preserving Men from perishing Eternally. Further yet, As the way of making Covenants or denoting Persons to be in Covenant or Friendship, was anciently by Feasting together, and Salt is a constant Concomitant of all Feasts, as requisite to give the Meat a good Relish: So all Offerings or Sacrifices being design'd as Feasts or Tokens, either of being already in Covenant or Friendship, or else of making or renewing Covenant or Friendship; hence God appointed Salt to attend all his Offerings or Sacrifices, as One thing always us'd in those days in making Covenants between Man and Man. Whence as Salt was counted commonly by the Ancients the Symbol of Friendship, and proverbially used among the Greeks to express it; so the Holy Spirit here gives it emphatically the name of the Salt of the Covenant, as being us'd in all Covenants. 14 And if thou offer not barely the First-fruits, (as v. 12.) but a Bread-offering made of thy First-fruits unto the Lord; thou shalt offer for the said Bread-offering of thy First-fruits, Green Ears of Corn dry'd by the Fire, even Corn beaten out of full, i. e. the best and largest Ears, either without so much as bruising or grinding the said Corn, or else without sifting it from the Bran after it is bruised or ground. 15 And thou shalt put Oil upon it, and lay Frankincense thereon: it is a Bread-offering. 16 And the Priest shall burn the Memorial thereof, even part of the beaten Corn thereof, and part of the Oil thereof, with all the Frankincense thereof: it is an Offering made by Fire unto the Lord: *What was left of this Bread-offering was to belong to the Priests, according to v. 3, 10.*

Chap. III. And if his Oblation be for a Sacrifice of Peace-offering, VIII.
Of the Peace-offering of the Herd. so call'd as being Tokens of Friendship between God and the Priests and the Offerer, All feasting as it were thereon, or having a share of it; if he offer it of the Herd, whether it be Male or Female; he shall offer it without Blemish before the Lord. 2 And he shall (m) lay his hand on the head of his Offering, and kill it at the door of the Tabernacle of Meeting: and Aaron's sons the Priests shall sprinkle the Blood upon the Altar round about. 3 And he, i. e. one of the Priests shall offer the Sacrifice of the Peace offering, after it is skinn'd and cut up, (as is directed Chap. 1. 6.) for an Offering made by Fire unto the Lord: namely the

A N N O T A T.

(m) As Chap. 1. 4. And tho' the Offerer as well as God and his Priests had a Share in these Peace-offerings, yet this hinders not, but the Laying on of the hands might denote the same as in the former Case, viz. the Offerers wholly devoting the Sacrifice to God, whereby it became God's by a special Propriety. For tho' the said Sacrifice was thus wholly devoted to God so as to be wholly his, yet this hinders not but God might by way of Friendship entertain as it were the Offerer with some part of what he had so devoted to him: such an entire Devoting of the Sacrifice to God, and the Offerers eating part thereof notwithstanding, being not at all inconsistent One with the Other.

Fat

P A R A P H R A S E.

Fat that covers the Inwards, *call'd by the Latins particularly Omentum*, and all the *other* Fat that is upon the Inwards; 4 and the two Kidneys, and the Fat that is on them, which is by the Flanks or *Loins*, and the Caul above the Liver, *i. e. the Midriff as some think, as others the greatest Lobe of the Liver*, with the Kidneys, it shall he take away from the rest of the Flesh to be offer'd or burnt on the Altar. 5 And Aaron's sons shall burn it on the Altar upon the Burnt-sacrifice, which is *Daily to be offer'd in the Morning* upon the Wood, that is *daily to be laid on the Remainder of the Fire left of the Wood laid on the day before*: it is an Offering made by Fire of a sweet Savour unto the Lord.

IX.
Of the Peace-offering of a Sheep or Lamb.

6 And if *the Person be not able to go to the Charge of offering a Peace-offering of the Herd*, and therefore his Offering for a Sacrifice of Peace-offering unto the Lord, be of the Flock Male or Female; he shall offer it without Blemish. 7 If he offer a *Sheep or Lamb* for his Offering, then shall he offer it before the Lord: 8 and he shall lay his hand upon the head of his Offering, and kill it before the Tabernacle of Meeting: and Aaron's sons shall sprinkle the Blood thereof round about upon the Altar. 9 And he shall offer of the Sacrifice of the Peace-offering, an Offering made by Fire unto the Lord: the Fat thereof and the whole Rump, (*which was to be offer'd to God or burnt on the Altar, of a Sheep tho' not of a Beef or Goat, because there was more Fat in the Rump of a Sheep than of the other, the Tails of Sheep in those Countries being so vastly big, as that the least weigh'd ten or twelve Pound, and some exceed forty; and consequently they were very Fat in proportion to their Bigness: On which account it is here order'd that as for the whole Rump of a Sheep or Lamb,*) it shall he take off hard by the Back-bone, or *Os sacrum as it is call'd by Anatomists, from the rest of the Flesh*; and the Fat that covereth the Inwards, and all the Fat that is upon the Inwards: 10 And the two Kidneys, and the Fat that is upon them, which is by the Flanks, and the Caul above the Liver, with the Kidneys, it shall he take away. 11 And the Priest shall burn it on the Altar: it is the Food of the Offering made by Fire unto the Lord, *i. e. that part of the Peace-offering, which is consum'd by Fire on the Altar, is to be esteem'd as God's Meats or Share of the Food of the said Offering, as the Altar is to be accounted, and accordingly is call'd his Table: the Rest belong'd partly to the Priests and partly to the Offerer.*

X.
Of the Peace-offering of a Goat.

12 And if his Offering be a (*n*) Goat, *which was cheaper than a Sheep, and so might be offer'd by One that was not able to go to the Charge of a*

A N N O T A T.

(*n*) The reason why a *Kid* is not mention'd here was this, viz. because a *Kid* was counted some of the most delicious Food, and therefore was prefer'd to *Lamb* for eating; and consequently was *dearer* than *Lamb* or *Sheep*, tho' *Goat* was not. See v. 32. of this Chapter, and my Paraphrase Gen. 38. 17, &c.

Sheep,

P A R A P H R A S E.

Sheep, then he shall offer it before the Lord. 13 And he shall lay his hand upon the head of it, and kill it before the Tabernacle of Meeting: and the Sons of Aaron shall sprinkle the Blood thereof upon the Altar round about. 14 And he shall offer thereof his Offering, even an Offering made by Fire unto the Lord; the Fat that covereth the Inwards, and all the Fat that is upon the Inwards. 15 And the two Kidneys, and the Fat that is upon them, which is by the Flanks, and the Caul above the Liver, with the Kidneys, it shall he take away. 16 And the Priest shall burn them upon the Altar: it is the Food of the Offering made by Fire, for a sweet Savour. *And this is to be look'd on as a general Rule in all Sacrifices of Flesh or of the Herd and Flock, that All the* (o) *Fat is the Lord's, i. e. is to be burnt on the Altar:* 17 It shall be a perpetual Statute, to remain in Force as long as the Laws about these Sacrifices shall be in Force, for your Generations throughout all your Dwellings, viz. that ye shall eat neither the Fat nor Blood of any Beast, not only of such Beasts as are offer'd for Sacrifices, but also of such as are kill'd for Common Use.

Chap. IV. And the Lord, having in the three foregoing Chapters given Directions about Whole Burnt-offerings (Chap. 1.) and Bread-offerings (Chap. 2.) and Peace-offerings (Chap. 3.) which All suppos'd Men to be in a state of Favour with God, proceeds next to give Directions about the Expiation of their Sins, when they had offended him by doing Contrary to his Commands. In order whereto the Lord spake unto Moses, saying, 2 Speak unto the Children of Israel, saying, If a Soul, i. e. any Person shall sin thro' Ignorance, and that against any negative Commandment, i. e. Any of the Commandments of the Lord, concerning things which ought not to be done; and that lastly not barely in Thought or Word but in Fact, so as that he actually shall do any thing against any of them, i. e. of the negative Commandments; then shall he offer the Sacrifices hereafter prescrib'd according to his Rank or Quality, in order to expiate or make an Atonement for his Sin.

XI.
Of Sin-offerings
of Ignorance.

3 Namely in the first place, if the High-priest, that Only of all the Priests is to be anointed thro' all succeeding Generations at his entring on his Office, do sin in the three respects aforementioned (v. 2.) viz. Ignorantly and against a negative Command and that in Fact, to the Guilt of the People, i. e. so as to make the People guilty of Sin in respect to the said negative Command, by misinforming them or drawing them into an Error by his Example: then let him bring for his Sin which he hath sinn'd, a young Bullock without blemish, unto the Lord for a Sin-offering. 4 And he shall bring or cause to be brought the Bullock unto the door of the Tabernacle of Meeting before the Lord; and shall lay his hand upon the Bullock's head, by way of Confessing his Sin unto the Lord, and begging

XII.
And that first for
the Highpriest.

(o) See Note (f) going afore.

Forgiveness

Forgiveness of it; and he shall kill or cause to be kill'd the Bullock before the Lord. 5 And the said Priest that is anointed, i. e. the Highpriest for whose Sin this Sin-offering is made, shall himself take of the Bullock's Blood in a Basin, and bring it to the Tabernacle of Meeting. 6 And the said Priest shall dip his finger in the Blood, and sprinkle of the Blood seven times, to signify probably that such a Sin in the Highpriest was of a greater Degree, as it had a greater Influence upon Others in misleading them, before the Lord, namely before the Mercy-seat within the Vail of the Sanctuary, which separated it from the most Holy. 7 And the Priest shall put some of the Blood upon the horns of the Altar of sweet Incense before the Lord, which is in the Tabernacle of Meeting; and shall pour all the rest of the blood of the Bullock at the bottom of the Altar of the Burnt-offering, which is at the door of the Tabernacle of Meeting. 8 And he shall take off from it all the Fat of the Bullock for the Sin-offering; the fat that covereth the Inwards, and all the fat that is upon the Inwards. 9 And the two Kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 10 As it was taken off from the Bullock of the Sacrifice of Peace-offerings: and the Priest shall burn them upon the Altar of the Burnt-offering. 11 And the Skin of the Bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12 even the whole Bullock, i. e. without being cut into any pieces, no part of it being to be eaten by Any one, shall he carry forth, i. e. caus'd to be carried forth without the Camp, to denote probably that the People should not suffer for being misled only by the Error of the Priest, unto a clean place without the Camp, where the Ashes that come from under the Altar are carried and pour'd out; and burn him on the Wood with Fire not on any Altar, but on the Ground, to shew (as it seems) further the Greatness of such a Sin in the respect aforementioned: In some clean place without the Camp, where the Ashes are pour'd out, shall he be burnt, and no where else.

XIII.
Judly, for the
vegetation.

13 And if the whole Congregation of Israel sin thro' Ignorance, and the thing be hid from the eyes of the Assembly, i. e. they are not sensible of their Mistake for the present; and they have done somewhat against any of the Commandments of the Lord, concerning things which should not be done, and are therefore guilty of Sin tho' they know it not at first: 14 when the Sin which they have sinn'd against it, is known, then the Congregation shall offer a young Bullock without blemish for to expiate the Sin, and bring him before the Tabernacle of Meeting. 15 And the Elders of the Congregation, as the Representatives of the People who could not all come to do it together, shall lay their hands upon the head of the Bullock before the Lord: and the Bullock shall be kill'd before the Lord. 16 And the Priest that is anointed, shall bring of the Bullocks blood to the Tabernacle of Meeting. 17 And the Priest shall dip

P A R A P H R A S E.

dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the Vail. 18 And he shall put some of the Blood upon the horns of the Altar, which is before the Lord, that is in the Tabernacle of Meeting, and shall pour out all the rest of the blood at the bottom of the Altar of the Burnt-offering, which is at the door of the Tabernacle of Meeting. 19 And he shall take all his fat from him, and burn it upon the Altar. 20 And he shall do with the Bullock as he did with the first Bullock for a Sin-offering, so shall he do with this: and the Priest shall make an Atonement for them, and it shall be forgiven them. 21 And he shall carry forth the Bullock without the Camp, and burn him as he burned the first Bullock: it is a Sin-offering for the Congregation.

22 When a Ruler (p) has sinn'd, and done somewhat thro' Ignorance against any of the Commandments of the Lord his God, concerning things which should not be done, and is guilty: 23 And if his Sin, wherein he hath sinn'd, come to his knowledge: he shall bring his Offering, a Kid of the Goats, a Male without blemish. 24 And he shall lay his hand upon the head of the Goat, and kill it in the place where they kill the Burnt-offering before the Lord: it is a Sin-offering. 25 And the Priest shall take of the blood of the Sin-offering with his finger *by dipping it into the blood*, and put it upon the horns of the Altar of Burnt-offering, and shall pour out his blood at the bottom of the Altar of Burnt-offering. 26 And he shall burn all his fat upon the Altar, as the fat of the Sacrifice of Peace-offerings: and the Priest shall make an Atonement for him as concerning *this* his Sin, and it shall be forgiven him.

XIV.
Thirdly, for
a Ruler.

27 And if any one of the Common People sin thro' ignorance, by doing somewhat against any of the Commandments of the Lord, concerning things which ought not to be done, and be guilty: 28 And if his Sin, which he hath sinn'd, come to his knowledge: then he shall bring his Offering, a Kid of the Goats, a Female without blemish, for his Sin which he hath sinn'd. 29 And he shall lay his hand upon the head of the Sin-offering, and slay the Sin-offering in the place of the Burnt-offering. 30 And the Priest shall take of the blood thereof with his finger, and put it upon the horns of the Altar of Burnt-offering, and shall pour out all the blood thereof at the bottom of the Altar. 31 And he shall take away all the fat thereof, as the fat is taken away from off the Sacrifice of Peace-offerings; and the Priest shall burn it upon the Altar,

XV.
Lastly, for a
Common Person.

A N N O T A T.

(p) The word *Nasi*, here render'd *Ruler*, signifies the *Head of a Tribe*, Numb. 1. 14, 16. and 7. 2. But the Jews commonly understand it peculiarly of the *Head* or *Prince of the Great Sanhedrim*, who was the King himself, while they were under Kingly Government. But it seems most reasonable to understand it here of all great Officers or Magistrates.

P A R A P H R A S E.

for a sweet savour unto the Lord: and the Priest shall make an Atonement for him, and it shall be forgiven him. 32 And if he, *being not able to bring a Kid*, bring a Lamb for a Sin-offering, he shall bring it a Female without blemish. 33 And he shall lay his hand upon the head of the Sin-offering, and slay it for a Sin-offering, in the place where they kill the Burnt-offering. 34 And the Priest shall take of the blood of the Sin-offering with his finger, and put it upon the horns of the Altar of Burnt-offering, and shall pour out all the blood thereof at the bottom of the Altar. 35 And he shall take away all the fat thereof, as the fat of the Lamb is taken away from the Sacrifice of the Peace-offerings: and the Priest shall burn them upon the Altar, upon or after the Offerings made by fire unto the Lord: and the Priest shall make an Atonement for his Sin that he hath committed, and it shall be forgiven him.

XVI.

Of some other Sin-offerings, which in some sort partake of the Nature of a Trespass-offering; and are therefore here mention'd, between Sin-offerings and Trespass-offerings, more properly so call'd.

Chap. V. And if a Soul sin, * namely be put to his Oath, and is a Witness, *i.e. being summon'd to be a Witness in a Cause*, whether he has seen or known of it, *i.e. whether he can give any Evidence as to the said Cause, either from his own Knowledge or from the Information of credible Persons*: if he do not utter it, *i.e. declare all he knows*, then he shall bear his Iniquity, *i.e. shall sin in so suppressing the Truth, and for such a Sin shall offer the Sacrifice prescrib'd v. 6. which belongs also to the other three following Cases, viz.* 2 Or if a Soul touch any unclean thing, whether it be a Carcass of an unclean Beast, or a Carcass of unclean Cattle, or the Carcass of unclean Creeping things, and if it be hidden from him, *i.e. if he do's not know that he has touch'd any such thing at first, and so neglects to do what is prescrib'd in such a Case for his Cleansing; and do's what he ought not to do in such a Case if known to him, as come into the Tabernacle or eat of any Holy thing; when he comes to know of it afterward, he also shall look on himself to be unclean, as well as if he had knowingly touch'd the Unclean thing, and guilty or oblig'd to offer the Sin-offering mention'd in the sixth Verse.* 3 Or if he touch the uncleanness of Man, whatsoever uncleanness it be that a Man shall be defil'd withal, and it be hid from him; when he knoweth of it, then he shall be guilty. 4 Or if a Person swear *inconsiderately or without just cause*, pronouncing with his lips to do Evil or to do Good, *i.e. to do any thing or that he has done any thing*; whatsoever it be that a Man shall pronounce with such an Oath, and it be hid from him, *i.e. he did not observe himself that he did so swear vainly*; when he knows of it, then he shall be guilty: In any one of these Cases *aforemention'd v. 1 — 4. shall a Man be guilty, as afore said*: 5 And it shall be when he shall be guilty in any one of these things, that he shall confess, *probably when he laid his hand on the head of his Sacrifice*, that he hath sinn'd in that thing. 6 And he shall bring his Trespass-offering unto the Lord for his Sin which he hath sinn'd, a Female from the Flock, a Lamb or a Kid of the Goats, for a Sin-offering:

P A R A P H R A S E.

fering: and the Priest shall make an Atonement for him concerning his Sin, (*as is directed Chap. 4. 34, 35.*) 7 And if he be not able to bring a Lamb, then he shall bring for his Trespas which he hath committed, two Turtle-doves, or two young Pigeons, unto the Lord; one for a Sin-offering, and the other for a Burnt-offering. 8 And he shall bring them unto the Priest, who shall offer that which is for the Sin-offering first, *it being necessary for the Sinner to have his Peace made with God by the said Sin-offering, in order to have his Burnt-offering or Gift accepted by God; and the Priest shall wring off his head from his neck, but shall not divide it asunder.* 9 And he shall sprinkle of the blood of the Sin-offering upon the side of the Altar; and the rest of the blood shall be wrung out at the bottom of the Altar: it is a Sin-offering, *for which reason the rest of the Blood was to be wrung out at the bottom of the Altar, whereas in Burnt-offerings of Birds the Blood was sprinkled only on the side of the Altar.* 10 And he shall offer the second for a Burnt-offering, according to the manner *prescrib'd Chap. 1. 15.* and the Priest shall *thus* make an Atonement for him, for his sin which he hath sinn'd, and it shall be forgiven him. 11 But if he be not able to bring two Turtle-doves, or two young Pigeons; then he that sinn'd, shall bring for his Offering, the tenth part of an Ephah *only* of fine flour for a Sin-offering: he shall put no Oil upon it, neither shall he put any Frankincense thereon, *not only to save him that Charge being mean, but also for that it is a Sin-offering, and so occasion'd by what was offensive to God, not pleasing to him, which is wont to be represented by the sweet Odour and grateful Taste of the Sacrifice.* 12 Then shall he bring it to the Priest, and the Priest shall take his handful of it, even a Memorial thereof, *i.e. as an Acknowledgment of his Fault and a Caution to him hereafter,* and burn it on the Altar according to the Offerings made by fire unto the Lord: it is a Sin-offering. 13 And the Priest shall make an Atonement for him, as touching his Sin that he hath sinn'd in one of these *four Cases above mention'd v. 1—4.* and it shall be forgiven him: and the Remnant shall be the Priests, *as is prescrib'd Chap. 2. 3.* in a Bread-offering.

14 And the Lord spake unto Moses, saying, 15 If a Person commit a Trespas, and sin thereby only thro' Ignorance in respect of any of the Holy things of the Lord, *as by not paying his full Tyths, or applying to his Own use the First-fruits or First-born of any of his Cattle, or by meddling with or eating any part of the Sacrifice that belong'd to the Priests alone;* then he shall bring for his Trespas unto the Lord, a Ram without blemish out of the Flocks, together with *so much Money as shall make satisfaction for the Damage done the Priest, according to thy estimation by Shekels of Silver, after the Shekel of the Sanctuary,* for a Trespas-offering. 16 And so he shall make amends for the Damage that he hath

XVII.
Of Trespas-offerings for Trespases committed thro' Ignorance.

done in the Holy thing, and shall *withall* add the fifth part *more of the Value according to the estimation made of the Damage* thereto, and give it unto the Priest: and the Priest shall make an Atonement for him with the Ram of the Trespas-offering, and it shall be forgiven him. 17 And if a Person sin, and commit any of these things which are forbidden to be done by the Commandment of the Lord, *in regard of the said Holy things of the Lord*; tho' he knew it not *certainly to be forbidden when he did it*, yet, *if he doubts of it or is not sure of the contrary*, is he guilty, and shall bear the Punishment here prescrib'd for such his Iniquity: 18 and, *i. e. namely* he shall bring a Ram without blemish out of the Flock, with thy estimation, for a Trespas-offering unto the Priest: and the Priest shall make an Atonement for him, concerning his Ignorance wherein he err'd, and knew it not, *i. e. concerning the Sin he thus becomes guilty of by doing what he is not certain he may lawfully do, but doubts whether it be not unlawful for him to do*; and it shall be forgiven him. 19 It, *i. e. the Sacrifice thus brought* is to be esteem'd a Trespas-offering: for he has certainly trespassed against the Lord *by thus doing a thing, of whose lawfulness he doubted*.

XVIII.
Of Trespas-offer-
ings for Trespas-
committed know-
ingly.

Chap. VI. And the Lord spake unto Moses, saying: 2 If a Person sin, and commit a Trespas against the Lord *himself, as well as his Neighbour, by the following Sins*, namely ly unto his Neighbour in relation to that which was deliver'd him to keep *in Trust*, or in relation to Copartnership or Trading, or in relation to a thing taken away by Violence, *i. e. Robbery or Stealth*, or has deceiv'd or wrong'd by any false Accusation his Neighbour; 3 or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a Man doth, sinning therein: 4 Then it shall be, when he has *so* sinn'd, and * acknowledges his guilt of his own accord, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was deliver'd him to keep, or the lost thing which he found, 5 or all that about which he hath sworn falsely; he shall even restore it in the Principal, *i. e. the same Numerical thing which he took away, or else the full Price of it*; and shall add the fifth part more thereto, and give it unto him to whom it appertaineth in the day that he acknowledges his Guilt. 6 And *after that* he shall bring his Trespas-offering unto the Lord, a Ram without blemish out of the Flock, with thy estimation for a Trespas-offering, unto the Priest. 7 And the Priest shall make an Atonement for him before the Lord: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

XIX.
What was to be
done by the Priests
in relation to the
Daily Burnt-offer-
ing.

8 And the Lord, *having from the beginning of this Book hitherto chiefly instructed Moses, What Offerings the People should bring, and What was to be done by him that brought the Offering, proceeds now to give Instructions more fully than afore, How the Priests should order themselves,*
and

P A R A P H R A S E.

and manage the said Offerings when brought: Accordingly he spake unto Moses, saying: 9 Command Aaron and his Sons, saying, This is the Law or Rule to be observ'd by you, besides what has been afore directed, in respect of the Burnt-offering: It, i. e. the Daily Burnt-offering which was the Principal and here chiefly meant, is call'd the Burnt-offering, because of the Burning thereof on the Altar, from the Evening when the Jews began their Day or Nucthemeron, all Night unto the Morning, to which end the Priests in their turns watch'd all Night; namely the Fire of the Altar shall be kept burning in it or by it all Night. 10 And the Priest shall put on his linen Garment or Coat, and his linen Breeches shall he put upon his Flesh, and take up the Ashes when the Fire hath consum'd the Burnt-offering on the Altar, and he shall put them besides the Altar. 11 And he shall put off his holy Garments, and put on his other, viz. common Garments, and carry forth the Ashes without the Camp, unto a clean place. 12 And the Priest shall take care in removing the Ashes, that the Fire upon the Altar shall be kept burning on it, that it shall not be put out: and to the same end the Priest shall lay to burn new Wood on it every Morning, and then lay the Morning Burnt-offering in order upon it; and he shall burn thereon, i. e. on the Morning Burnt-offering the Fat of the Peace-offerings that shall be brought that day. 13 And the Fire shall ever, viz. as before v. 10. all night from the daily Evening Burnt-offering to the Morning, so likewise all day from the daily Morning Burnt-offering to the Evening, be kept burning upon the Altar: and so it shall never go out day or Night, and consequently the Fire sent (g) at first from Heaven be all along continu'd to consume their Sacrifices.

14 And this which follows is the Law of the Bread-offering, not that which was to accompany the Daily Burnt-offering, but that which was offer'd alone and as a Free-will Offering, and instead of a voluntary Burnt-offering of a greater Value, and which is describ'd Chap. 2. The Sons of Aaron shall offer it before the Lord, before the Altar, i. e. shall bring it unto the Altar, and there present it to the Lord before the Altar. 15 And he shall take of it his handful, of the flour of the Meat-offering, and of the Oil thereof, and all the Frankincense which is upon the Meat-offering, and shall burn it upon the Altar, for a sweet Savour, even the Memorial of it unto the Lord. 16 And the remainder thereof shall

XX.

And in relation
to any Voluntary
Bread-offering.

A N N O T A T.

(g) See Chap. 9. ult. And it is observable that there was kept up among the Heathens some Memorial of this Heavenly Fire, which was thus continually kept in afterwards. Forasmuch as they also not only had their Sacred Fire, but also took great Care to keep it in continually. And it is not to be doubted, but the Greek *Esia*, and so Roman *Vesta*, was originally deriv'd from the Hebrew word *Esh*, or Chaldee *Esha*, which signifies Fire.

Aaron

Aaron and his sons eat, namely Unleaven'd shall it be eaten *by them* in the Holy place, *namely not in the Outer part of the Tabernacle it self, which is more properly call'd the Holy place; but in the Court of the Tabernacle of Meeting (which in a larger sense is call'd the Holy place) they shall eat it.* 17 It shall not *any of it* be baken with Leaven, and consequently that which was to be eaten by Aaron's sons, as well as that which was burnt on the Altar, was to be unleaven'd: I have given it unto them for their Portion of *these my Bread-offerings made by Fire.* It is most Holy, as is the Sin-offering, and as the Trespass-offering. 18 All the Males, *tho' not of Age to be Priests or officiate as such,* among the Children of Israel shall eat of it, and no other or no Females even of Aaron's Children. It shall be a Statute for ever in your Generations concerning the said Bread-offerings of the Lord made by Fire. Every one even of the Males of Aaron's Children that touches or eats them, shall be holy, *i. e. free from any Legal defilement when he eats thereof.*

XXI.
And particularly
in relation to the
Bread offering of I-
nitiation or Con-
secration of the
Highpriest.

19 And the Lord spake unto Moses, saying, 20 This is the Offering of Aaron, and of his sons *which succeed him in the Highpriesthood,* which *he and they* shall offer unto the Lord, in the day when he *(and they successively)* is anointed to Office of the Highpriest: And this Offering, as it is not mention'd afore, so tis here mention'd as being one sort of Bread-offering, but having peculiar Rites from the other, as well as being peculiar to the Initiation of the Highpriest, whence the Jews call it the *Mincab* or Bread-offering of Initiation; and it was this, viz. the tenth part of an Ephah of fine Flour for a Bread-offering perpetual, *i. e. perpetually to be offer'd on the day of Initiation or appointing a new High-priest to his Office:* half of it in the Morning, and half thereof at Night. 21 In a Pan it shall be made with Oil, and when it is baken, thou shalt bring it unto the Altar; and the baken pieces of the said Bread-offering shalt thou offer for a sweet Savour unto the Lord. 22 And the Priest of his Sons that is anointed in his stead, shall offer it: It is a Statute for ever unto the Lord, it shall be wholly burnt. 23 For every such Bread-offering for the Highpriest on the day of his Initiation or Consecration shall be wholly burnt; it shall not be eaten *any part of it by the Priests, as is done in all other Bread-offerings, from which this therefore differs in this particular.*

XXII.
Rules to be ob-
serv'd by the
Priests in relation
to Sin-offerings.

24 And the Lord spake unto Moses, saying, 25 Speak unto Aaron and to his sons, saying, This is the Law of the Sin-offering, *namely for such as were not Priests; That for the Priests themselves having another Law or Rule:* In the place where the Burnt-offering is kill'd, shall the Sin-offering be kill'd before the Lord: it is most Holy. 26 And therefore, As the Priest that offers it for a Sin-offering, shall eat it; so also no where but in the Holy place shall it be eaten, namely in the Court of the Tabernacle of Meeting. 27 Whosoever shall touch the Flesh there-
of

P A R A P H R A S E.

of shall be holy: and when there is sprinkled of the Blood thereof upon any Garment, thou shalt wash that whereon it was sprinkled, in the holy place, *i. e. in the Court of the Tabernacle: namely for these reasons as is probable, viz. that the Garments of the Priests that were sprinkled thereby, might not appear less venerable and decent by being so spotted; and on the other hand in Reverence to the Blood, if it chanced to fall on the Garments of him that brought the Offering, or any other common Person that attended him, viz. that the Blood being holy might not remain on a common Garment.* 28 But the earthen Vessel wherein it is sodden, shall be broken, *being but of small Value in it self; and withal so Porous as that it might imbibe or receive so deeply a Tincture or some Particles of the Sacrifice, as that it could not be wash'd out; and therefore was to be broken, rather than any thing that was Holy, remaining in it, should be profan'd by using the said earthen Vessel to any common use or the like:* And if it be sodden in a brazen Pot, it shall be sufficient to have it both scour'd and rins'd in water, *forasmuch as nothing of the Sacrifice could sink into so solid Metal, and whatsoever stuck to it would be rubb'd off and brought away by scouring and washing.* 29 All the Males among the Priests shall eat thereof: it is most holy. 30 But no Sin-offering whereof any of the Blood is brought into the Tabernacle of Meeting to reconcile or make an Atonement withal in the Holy place, *(such as was the Sin-offering for the Highpriest, and That for the whole Congregation, and also That on the day of General Atonement)* shall be eaten: but it shall be burnt *All of it* in the Fire.

Chap VII. Likewise this is the Law of the Trespas-offering: It is most Holy. 2 In the place where they kill the Burnt-offering, shall they kill the Trespas-offering: and the Blood thereof shall he sprinkle round about upon the Altar. 3 And he, *i. e. the Priest* shall offer of it All the Fat thereof; namely the Rump, and the Fat that covereth the Inwards, 4 and the two Kidneys, and the Fat that is on them, which is by the Flanks, and the Caul that is above the Liver, with the Kidneys, it shall he take away. 5 And the Priest shall burn them upon the Altar, for an Offering made by fire unto the Lord: it is a Trespas-offering. 6 Every Male among the Priests shall eat thereof: it shall be eaten in the Holy place: it is most holy. 7 As the Sin-offering is *to be done to*, so is the Trespas-offering: there is one *or the same* Law for them both, *as to the Particulars last mention'd v. 3 — 6.* The Priest that maketh Atonement therewith, shall have it. 8 And the Priest that offereth any Man's Burnt-offering, even the Priest shall have to himself the Skin of the Burnt-offering which he has offer'd. 9 And *likewise all sorts of* the Bread-offering *foremention'd Chap. 2, 4, 5, 7 viz. that which* is baken in the Oven, and all that is dress'd in the Frying-pan, and in the Pan, shall be the Priests that offers it, *excepting that part of it which is call'd the Memorial,*

XXIII.
Rules to be observ'd by the Priests in relation to Trespas-offerings.

morial, and is to be burnt on the Altar. 10 But every Bread-offering not baken or fry'd, but only mingled with Oil, and dry as having no Oil put to it, shall all the Sons of Aaron have *who attend or officiate in the Sanctuary that day*, one as much as another.

XXIV.
In relation to
Peace-offerings by
way of Thank-
giving.

11 And this is the Law of the Sacrifice of Peace-offerings, which he shall offer unto the Lord. 12 If he offer it for a Thanksgiving *for some Benefit or Mercy vouchsaf'd to a private Person*, then he shall offer with the Sacrifice of Thanksgiving unleaven'd Cakes mingled with Oil, and unleaven'd Wafers anointed with Oil, and Cakes mingled with Oil, of fine Flour, fry'd. 13 Besides the Cakes *foremention'd*, he shall offer for his Offering *also some leaven'd Bread, (viz. not to be offer'd or burnt any part of it on the Altar, that being (r) absolutely forbid, but to be given to the Priest who waited at the Altar,)* with the Sacrifice of Thanksgiving of his Peace-offerings. 14 And of it he shall offer One *unleaven'd Cake* of the *said* whole Oblation for an Heave-offering unto the Lord, and the rest shall be the Priest's that sprinkleth the Blood of the Peace-offerings. 15 And the Flesh of the Sacrifice of his Peace-offerings for Thanksgiving, shall be eaten the same day that it is offer'd: he shall not leave any of it until the Morning.

XXV:
Or by way of
paying a Vow.

16 But if the Sacrifice of his Peace-offering be a Vow, *i. e. offer'd in order to perform a Vow any one has made formerly of such a Sacrifice, if God would bestow such a Benefit or Blessing upon them, which they have since receiv'd; or if it be a Voluntary-offering freely made Before-hand in hope God will bestow the Benefit desir'd thereby; then it shall be begun to be eaten likewise the same day that he offers his Sacrifice, and if it can't be conveniently eaten all the same day, or they have a mind to lay up some of it till the next day, they may do so, viz. on the morrow also the Remainder of it shall or may be eaten:* 17 But if *all that remain'd be not eaten the said second day, then the remainder of the Flesh of the Sacrifice on the third day, shall be burnt with fire.* 18 And if any of the Flesh of the Sacrifice of his Peace-offerings be eaten at all on the third day, it, *viz. the said Offering shall not be accepted by me, neither shall it be imputed to him that offers it, i. e. look'd upon by God as a Peace-offering offer'd by him; but it shall be esteem'd an Abomination, and the Person that eats of it, shall bear his Iniquity, i. e. become guilty of a great Sin.* 19 And the Flesh of any Peace-offering that touches any Unclean thing, *as it might happen to do in carrying it from the Altar to the place where they intended to eat or feast upon it, forasmuch as they were not oblig'd to eat these Offerings within the Court of the Tabernacle; if the Flesh happen thus to touch any Unclean thing, it shall not be eaten, but it shall be burnt with fire: And as for the Flesh that touches no Unclean thing, all Persons that be clean, other Persons as well as Priests, shall*

(r) Chap. 2. 11.

P A R A P H R A S E.

or may eat thereof. 20 But the Person that eateth of the Flesh of the Sacrifice of Peace-offerings, that pertain unto the Lord *the Whole of it, so that it is to be attributed to God's Bounty, that he gives the greatest part of it to be eaten by Others: He that shall eat of that which God thus of his Bounty vouchsafes to give to be eaten by Others,* having his Uncleanness, *i. e. any legal Uncleanness* upon him, even that Person shall be cut off from his People. 21 Moreover the Person that shall have no legal Uncleanness on himself afore, but shall become so only by the Touch of any Unclean thing, as the Uncleanness of Man, or any unclean Beast, or any abominable unclean thing, and eat of the flesh of the Sacrifice of Peace-offerings, which pertain unto the Lord, even that Person shall be cut off from his People.

22 And the Lord spake unto Moses, saying, 23 *It being of great Importance to have the following Precepts observ'd which have been afore given, therefore repeat them again, and speak unto the Children of Israel,* saying, Ye shall eat no manner of Fat of such Cattle as are offer'd to me in Sacrifice; as of Ox, or of Sheep, or of Goat; *the said Fat being what I have reserv'd to my self, namely to be burnt on my Altar.* 24 Nevertheless the Fat of the Beast, *even of any of the three sorts afore-mention'd,* that dies of it self, and the Fat of that which is torn with Beasts, may be us'd in any other Use, *when separated from the Body or Flesh;* but ye shall in no wise eat of it. 25 For whosoever eats the Fat of the Beast of any of the three sorts aforemention'd, of which Men offer an Offering made by fire unto the Lord, *not only if it be actually offer'd, but also if it dy or is torn or kill'd by any other Beast;* even the Person that eats it, shall be cut off from his People. 26 Moreover, ye shall eat no manner of Blood, whether it be of Fowl or of Beast, in any of your Dwellings. 27 *Likewise* whatsoever Person it be that eats any manner of Blood, even that Person shall be cut off from his People.

XXVI.
They are strictly
forbid to eat the
Fat or Blood of
any Beast.

28 And the Lord spake unto Moses, saying, 29 Speak unto the Children of Israel, saying, He that offereth the Sacrifice of his Peace-offerings unto the Lord, shall bring also with the Beast for the Sacrifice his Bread-offering unto the Lord, *as being a necessary Appurtenance of the Sacrifice of his Peace-offerings, the said Flesh or Sacrifice being not well to be eaten, much less feasted on, without Bread and Wine to eat and drink with it, which made up the Bread-offering here requir'd.* 30 The Beast being slain and divided, the Priest shall put, what more peculiarly belongs unto the Lord as his part, into the Man's hands that brings the Offering: and the said Man in his own hands shall bring the *aforesaid* part of the Offerings of the Lord made by fire, *viz. the Fat with the Breast and Shoulder: It shall he-bring, that he may present it unto the Lord with his own hands, viz. that the Breast may be wav'd, the Man lifting it up over his head and waving it to and fro, for a Wave-offering* before

XXVII.
The Priests Por-
tion or Share in
the Peace-offerings.

P A R A P H R A S E.

before the Lord, *the Man's hands being supported the mean while and guided by the Priests.* 31 And the Priest shall burn the Fat upon the Altar: but the Breast shall be Aaron's and his sons. 32 And *likewise* the right Shoulder shall ye give unto the Priest for an Heave-offering, of the Sacrifices of your Peace-offerings. 33 He among the Sons of Aaron that offereth the Blood of the Peace-offerings, and the Fat, shall have the right Shoulder for his part. 34 For the Wave-breast, and the Heave-shoulder, *i. e. the Breast that is to be waved, (as v. 30.) and the Shoulder that is to be heav'd,* have I taken of the Children of Israel, from off the Sacrifices of their Peace-offerings, and have given them unto Aaron the Priest, and unto his Sons, *viz. to such of them as shall officiate or offer the Blood of the Peace-offering &c. (as v. 33.)* by a Statute for ever, from among the Children of Israel. 35 This is the Portion of the anointing of Aaron, and of the anointing of his Sons, *i. e. which I have given them on account of their being my Priests,* out of the Offerings of the Lord made by fire, in the day when he, *viz. Moses* presented them to minister unto the Lord in the Priest's Office. 36 *This I say is the Portion,* which the Lord commanded to be given them of the Children of Israel, in the day that he anointed them, by a Statute for ever, *i. e. that the said Portion should be given them ever after,* throughout their Generations.

XXVIII.
A Recapitulation
of what is con-
tain'd in this Di-
vision.

37 This, *which is afore prescrib'd from Chap. I. I. hitherto,* is the Law, *or Rules to be observ'd both by Priests and People, as to the Rites or Method of Offering &c.* of the Burnt-offering, of the Bread-offering, and of the Sin-offering, and of the Trespass-offering, and of the Consecration-offering, and of the Sacrifice of the Peace-offerings: 38 which the Lord commanded Moses near Mount Sinai, *namely in the day that he spake unto Moses out of the newly erected Tabernacle, (as Chap. I. I.) and by Moses* commanded the Children of Israel to offer their Oblations, *i. e. the several Offerings and Sacrifices aforementioned and requir'd of them* unto the Lord, *which was done during their Encampment in the Wilderness of Sinai.*

S E C T. XIII. N^o. 10.

Containing an Account of Moses Consecrating Aaron and his Sons to the Priesthood, which takes up Chap. VIII.

Chap. VIII. And the Lord, *having in the seven foregoing Chapters of this Book deliver'd the Laws or Rules to be observ'd in their Sacrifices,* proceeds now to consecrate the Priests that were to offer them. *To which end he spake unto Moses, saying:* 2 Take Aaron and his Sons with him, and the Garments, and the anointing Oil, and a Bullock for a Sin-offering, and two Rams, and a basket of unleaven'd Bread. 3 And ga-
ther

P A R A P H R A S E.

ther thou (s) all the Congregation together unto the door of the Tabernacle of Meeting, *that they might see and so be satisfy'd that Aaron and his Sons did not take upon themselves the Office of Priests, but were solemnly call'd and consecrated thereto by Moses at God's Appointment.* 4 And Moses did as the Lord commanded him, and the Assembly was gather'd together unto the door of the Tabernacle of Meeting. 5 And Moses said unto the Congregation, This is the thing which the Lord commanded to be done. 6 And Moses brought Aaron and his Sons to the door of the Tabernacle, and according to the several Directions he had afore receiv'd from God, he perform'd the several following Rites of their Consecration: Namely he wash'd them with Water: 7 and he put on him, *i.e.* Aaron the Coat, and girded him with the Girdle, and clothed him with the Robe, and put the Ephod upon him, and he girded him with the curious Girdle of the Ephod, and bound it unto him therewith. 8 And he put the Breast-plate upon him: also he put in the Breast-plate the Urim and Thummim, *(t) i.e. the four Rows of precious Stones.* 9 And he put the Mitre upon his head; also upon the Mitre, even upon his Forefront did he put the golden Plate, the holy Crown; as the Lord commanded Moses. 10 And Moses took the anointing Oil, and anointed the Tabernacle and all that was therein, and sanctify'd them, *i.e. set them apart by thus Anointing them for the Holy use for which they were design'd.* 11 And he sprinkled thereof upon the Altar of Burnt-offering seven times, and so anointed the said Altar, and all his Vessels; as also both the Laver and its Foot, to sanctify them. 12 And he pour'd of the anointing Oil upon Aaron's head, and so anointed him as the Rite to sanctify him, *i.e. set him apart to the Office of the High-priest.* 13 And Moses brought Aaron's sons, and put Coats upon them, and girded them with Girdles, and put Bonnets upon them; as the Lord commanded Moses. 14 And he brought the Bullock for the Sin-offering: and Aaron and his Sons laid their hands upon the head of the Bullock for the Sin-offering. 15 And he slew it, and Moses took the Blood, and put it upon the horns of the Altar round about with his finger, and thereby purify'd the Altar from any Defilement it might have receiv'd, since it was purify'd afore; and pour'd the rest of the Blood at the bottom of the Altar; and thus by the Blood as well as sprinkling the Oil upon it, he sanctify'd or purify'd it for to make Reconciliation or Atonement

A N N O T A T.

(s) It is observable, that by the Hebrew words which we here render *All the Congregation*, is frequently understood, not *All the Body of the People*, but only *all the Elders* with the great Officers over Thousands and Hundreds. And that it is thus to be understood here, is confirm'd from Chap. 9. 1. where the Elders are mention'd instead of the *Whole Congregation* here.

(t) See Paraphrase and Note on Exod. 28. 30.

upon it *at this time for the sins of Aaron and his Sons, by the Sacrifice burnt upon it.* 16 And he took all the Fat that was upon the Inwards, and the Caul above the Liver, and the two Kidneys, and their Fat, and Moses burnt it upon the Altar. 17 But the rest of the Bullock, namely his Hide, his Flesh, and his Dung, he burnt with fire without the Camp; as the Lord commanded Moses. 18 And he brought the Ram for the Burnt-offering: and Aaron and his Sons laid their hands upon the head of the Ram. 19 And he killed it, and Moses sprinkled the Blood upon the Altar round about. 20 And he cut the Ram into pieces, and Moses burnt the head, and the pieces, and the fat. 21 And he washed the inwards and the legs in water; and Moses burnt the whole Ram upon the Altar: it was a Burnt-sacrifice for a sweet Savour, and an Offering made by fire unto the Lord; as the Lord commanded Moses. 22 And he brought the other Ram, the Ram of Consecration: and Aaron and his sons laid their hands upon the head of the Ram. 23 And he slew it, and Moses took of the Blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24 And he brought Aaron's sons, and Moses put of the Blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the Blood upon the Altar round about. 25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder. 26 And out of the basket of unleaven'd Bread, that was before the Lord, he took one unleaven'd cake, and a cake of oiled Bread, and one wafer, and put them on the fat, and upon the right shoulder. 27 And he put all upon Aaron's hands, and upon his Sons hands, and waved them for a Wave-offering before the Lord. 28 And Moses took them from off their hands, and burnt them on the Altar, upon the Burnt-offering: they were Consecrations, *i. e. thus offer'd for to consecrate Aaron and his Sons, and being rightly perform'd as God had prescrib'd, were for a sweet Savour, i. e. were accepted by Him to the end they were appointed and used.* It is an Offering made by fire unto the Lord. 29 And Moses took the Breast, and waved it for a Wave-offering before the Lord: for of the Ram of Consecration it was Moses part; as the Lord commanded Moses. 30 And Moses took of the anointing Oil, and of the blood of the Ram of Consecration which was upon the Altar, and sprinkled it upon Aaron, and upon his Garments, and upon his Sons, and upon his Sons Garments with him: and sanctify'd Aaron and his Garments, and his Sons, and his Sons Garments with him. 31 And Moses said unto Aaron, and to his Sons, *Boyl the rest of the flesh of the Ram of Consecration (viz. what was left besides the Rump &c. mention'd v. 28. which was God's part; and the Breast, which was Mo-*
ses

P A R A P H R A S E.

ses part v. 29. the rest boy!) at the door of the Tabernacle of Meeting: and there eat it with the Bread that is in the basket of Consecrations, as I commanded, saying, Aaron and his Sons shall eat it. 32 And that which remaineth of the flesh and of the bread, shall ye burn with fire. 33 And ye shall not go out of the door of the Tabernacle of Meeting in seven days, until the days of your Consecration be at an end: for seven days shall he, *i.e. Moses take compleatly to consecrate you.* 34 *Namely as he has done this day, so the Lord has commanded to do for seven days together, viz. every day of the seven is to be repeated the Sin-offering, and Burnt-offering, and Peace-offering aforemention'd in this Chapter; and also the Garments of Aaron and his Sons are to be sprinkled with Blood and the anointing Oil: all which is to be done in order to your compleat Consecration, that thereby you may be made the more sensible of the great Weight as well as Dignity of your Office; and particularly the Sin-offering is to be first offer'd every day of the seven, for to make an Atonement for you, i.e. for your Sins.* 35 Therefore shall ye abide at the door of the Tabernacle of Meeting day and night, seven days, and keep the Charge of the Lord, *i.e. do all that God has charg'd you to do, that ye dy not, as a Punishment of not doing what ye are so charg'd to do: for so I am commanded to tell you.* 36 So Aaron and his Sons did all things which the Lord commanded by the hand of Moses.

S E C T. XIII. N^o. II.

Wherein an Account is given of Aaron's first Executing his Office, with the Assistance of his Sons; and how God testify'd his Acceptance of the Offerings offer'd by Aaron, in sending Fire to consume the Burnt-offering, tho' He punish'd with Death Nadab and Abihu Aaron's two eldest Sons for Not acting as they Ought. Which Particulars take up Chap. IX, X.

Chap. IX. And it came to pass, *the seven days appointed for the compleat Consecration of Aaron and his Sons being ended, on the eight or next day after the said seven, that Moses call'd Aaron and his Sons to enter on the Execution of their Office by offering Sacrifice themselves, as being now made Priests; and he call'd also the Elders of Israel, and probably All the rest that could conveniently come, to behold Aaron and his Sons Executing their Office this First time, and what should fall out extraordinary (as v. 5, 24.) thereupon.* 2 And he said unto Aaron, Take thee a young Calf for a Sin-offering for thy self, *(as v. 8.) viz. for his Sins in general, and a Ram for a Burnt-offering, without blemish, and offer them before the Lord.* 3 And unto the Elders, *as the Representatives of all the Children of Israel, Thou, as being now God's Highpriest, shalt speak*

I.
The First Offer-
ings of Aaron,
viz.

or

or give order, saying: Take ye a Kid of the Goats for a Sin-offering; and a Calf, and a Lamb, both of the first year, without blemish, for a Burnt-offering; -4 also a Bullock and a Ram for Peace-offerings, to sacrifice before the Lord; and a Bread-offering mingled with Oil: For to day the Lord will appear unto you, giving you an illustrious Token, (as v. 24.) not only of his Presence, but also of his having instituted Aaron and his Sons to be Priests; and likewise the several Sacrifices and Rites which Moses had deliver'd to them. 5 And they brought that which Moses commanded before the Tabernacle of Meeting: and all the Congregation drew near and stood before the Lord, i. e. before the Holy place and looking towards it. 6 And Moses said, This is the thing which the Lord commanded that ye should do: and the Glory of the Lord shall appear unto you, to assure you that the Lord has commanded you to do so as I say. 7 And Moses said unto Aaron, Go unto the Altar, and offer thy Sin-offering, and thy Burnt-offering, and make an Atonement for thy self and for the People: namely after thou hast offer'd thy own Sin-offering and Burnt-offering, then thou shalt offer the like Offerings of the People (v. 3) and also their other Offerings (v. 4) and make an Atonement for them, viz. by their Sin-offering, as the Lord commanded.

II.
First for Himself.

8 Aaron therefore went unto the Altar of Burnt-offering, and this was the First time of his so doing in order to sacrifice as Highpriest, and slew or order'd to be slain the Calf of the Sin-offering, which was for himself. 9 And the Sons of Aaron brought the Blood catch'd in Basins unto him; and he dipt his finger in the Blood, and put it upon the horns of the Altar, and poured out the Blood at the bottom of the Altar, 10 But the Fat and the Kidneys, and the Caul above the Liver of the Sin-offering he burnt, i. e. laid in order upon the Altar to be burnt afterward by the Fire, which should come (as v. 24.) from before the Lord to burn it and the People's Offering together; as the Lord commanded Moses. 11 And the Flesh and the Hide he burnt with fire without the Camp. 12 Then he slew or caus'd to be slain the Ram which was to be sacrificed (v. 2) for a Burnt-offering for himself: and Aaron's Sons presented unto him the Blood, which he sprinkled round about upon the Altar. 13 And they presented the Burnt-offering unto him, with the Pieces thereof, and the Head: and he burnt them upon the Altar. 14 And he did wash the Inwards and the Legs, and burnt them upon the Burnt-offering on the Altar.

III.
And then for the People.

15 Then, being qualify'd by the foremention'd Offerings for himself to make Supplication for the People, he brought, i. e. caus'd to be brought the People's Offering, i. e. their Sin-offering in the First place: namely he took the Goat, (v. 3.) which was the Sin-offering for the People, and slew it, and offer'd it for Sin, viz. the Sins in general of the People, as the first, i. e. in the same manner as he offer'd (v. 8 — 11.) the Calf for a Sin-offering

P A R A P H R A S E.

offering for himself: 16 Then he brought *the Calf and the Lamb (v. 3.) which were to be sacrificed for the Burnt-offering of the People*, and offer'd it according to the manner prescrib'd. 17 Then he brought the Bread-offering, (v. 4.) and took an Handful thereof, and burnt it, *i. e. laid it upon the Altar to be burnt with the Rest aforemention'd by the Fire that should come from God*, beside the Daily Burnt-sacrifice of the Morning, *with which Aaron begun his Priestly Function, as appears from hence; This being, not only not to be omitted for the sake of any other Sacrifice, but also being to be offer'd every Day First, or Before any other Sacrifice whatever.* 18 Then he slew the Bullock and the Ram mention'd v. 4. for a Sacrifice of Peace-offerings which was for the People: and Aaron's Sons presented unto him the Blood, (which he sprinkled upon the Altar round about,) 19 and the Fat of the Bullock, and of the Ram the Rump, and that which covereth the Inwards, and the Kidneys, and the Caul above the Liver. 20 And they put the Fat upon the Breasts of the Bullock and Ram, *that together with the said Breasts the Fat might be elevated and wav'd, and so presented unto the Lord*, and then he burnt the Fat upon the Altar. 21 But the Breasts mention'd v. 20. and the right Shoulder of each, *viz. Bullock and Ram* Aaron only wav'd for a Wave-offering, *thereby solemnly presenting them before and so unto the Lord, but he did not lay them to be burnt upon the Altar, they being the Portion of Peace-offerings to be given to his Priests, as the Lord by Moses commanded.*

22 Then Aaron lift up his hand towards the People, and blessed them *in the name of God and as his Highpriest; and he came down from offering of the foremention'd Sin offering, and the Burnt-offering both for himself and the People, and also the Peace offerings for the People, upon the Altar of Burnt offering, which (tho' there were no Steps to go up to it according to Exod. 20. 26. yet) stood upon raised Ground, that the People might the better see what was done there. And it is well to be observ'd, that Aaron is here said to come down Only from offering the aforesaid Offerings, They being probably not yet burnt by Fire, but afterwards, (v. 24.)* 23 And whereas the People went to their Tents after they were so dismiss'd with a Blessing, Moses and Aaron went into the Tabernacle of Meeting, and came out again *probably at the time of offering the Evening Sacrifice, when the People came again to the Tabernacle; and then Aaron offer'd the Evening Sacrifice, laying it on the Altar in order to be burnt; and he blessed the People again, dismissing them thereby to go to their own Tents, after that the Glory of the Lord, according to v. 6. had appear'd unto all the People;* 24 and after that there had come a Fire (11)

IV.
Fire comes from the Lord, and consumes the Sacrifices; & the People are dismiss'd with a Blessing.

A N N O T A T.

(11) That the Fire from the Lord came not till the Evening-offering seems probable, not only by God's thereby Approving of All that had been done that day, but

P A R A P H R A S E.

out from before the Lord, *i. e.* out from the Glory of the Lord which then appear'd to them, and had consum'd upon the Altar the (11) Evening Burnt-offering, and the Fat; God hereby giving them a special Token of his Acceptance of all that had been done that day, in offering to him all the several extraordinary Sacrifices aforementioned, as well as the ordinary or daily Morning and Evening Sacrifice: Which miraculous Token of God's Approving and Acceptance of what had been done, when all the People saw, they shouted for Joy, and fell on their Faces, in this most humble manner thanking God for thus testifying unto them his Acceptance of all that had been done that day, and consequently of all that should be done in like manner for the future, according to the Rules given by him: And then the People being blessed by Aaron went to their Tents.

V.
Nadab and Abihu
are slain for of-
fering Incense
with strange Fire.

Chap. X. Now probably the very next day after that was done, which is related in the foregoing Chapter, Nadab and Abihu, the two eldest Sons of Aaron, having probably drank too freely of the Wine or Strong Drink, (which had been offer'd the day before with the Bread-offering, as seems from the Precept hereupon given v. 8—11.) and thereby made themselves forgetful or inconsiderate of their Duty, and likewise presumptuous on God's Favour, (u) took each of them his Censer, and put Fire therein, *i. e.* in the Censer, and put Incense thereon, *i. e.* on the Fire, and offer'd strange Fire, the Fire that they had put in their Censers, being (as is thought) brought from some place without the Sanctuary, and not from the Altar of Burnt-offering, where God had (Chap. 9. 24.) miraculously kindled a Fire, which was therefore to be esteem'd as a Celestial and holy Fire, and to be continually preserv'd, that from it the Fire might be made or taken, wherewith the Incense was for the future to be offer'd, as well as the Burnt-offerings to be burnt: Thus they presum'd to offer Incense before the Lord, *i. e.* on the Altar of Incense which was before the most Holy place or Mercy-seat, where God was present in a special manner, even with strange Fire, being namely such which He, *i. e.* God had expressly commanded them not to make use of in such Cases. 2 And there went out Fire from the most Holy place, where the special Presence of the Lord

A N N O T A T.

but also from 2 Sam. 24. 15. compar'd with 1 Chron. 21. 26. and 22. 1. and 2 Chron. 7. 1—3. and 1 Kings 18. 38, 39. and Psal. 141. 2.

(u) Some imagin Nadab's and Abihu's Offence to have been aggravated by several other Circumstances, besides offering strange Fire; and that therefore they were so severely punish'd. But it will be sufficient to observe in general, that there are no good Grounds for such Circumstances as are suppos'd; and that the offering strange Fire was cause enough for so signal a Punishment the first time, if we consider but the Case of Uzzah, 2 Sam. 6. 7. It being usual for the Divine Wisdom to punish the first Commission of a Fault in a more Severe and exemplary manner, that it may be a better means for deterring Others from committing the like Fault ever After.

was,

P A R A P H R A S E.

was, and devour'd them, i. e. scorch'd their Inward and Vital parts, as Lightning sometimes do's without consuming the Outward parts; and so they dy'd, i. e. fell down dead immediately before the Lord, i. e. as they stood at the Altar of Incense, which stood before the most Holy place: It seeming good to the Wisdom of God thus severely to punish this their Offence, to keep (as v. 3.) all other Priests for the future from presuming too much or without good reason on God's Favour, and to preserve in all other Priests a due or most profound Reverential Awe of the Divine Majesty, notwithstanding he had took them nearer than others to him; and that such his special Favour to them might not lessen, but rather increase their Reverence of the Divine Majesty. 3 Then, as soon as it was done and known what had befalln them, Moses said unto Aaron, to satisfy him in the Justice and Wisdom of this severe Punishment of his two Sons: This is it that the Lord spake to me afore, and which I have acquainted thee and thy Sons with afore, saying, I will be sanctify'd, i. e. revered in all respects, as by others, so especially by them that I have of my Favour chosen to come nigh me, i. e. nearer to me than others, namely by my Priests; and before all the People I will be glorify'd by my Priests in a special manner or with a special Reverence; or else I will glorify my self by vindicating my Honour, in punishing the Priests that shall so offend signally and openly before all the People. And Aaron held his Peace, as acknowledging the Justice of God, and being satisfy'd with what Moses had said as to the reason of such a severe Punishment befalling his Sons. 4 And Moses call'd, i. e. sent to call Mishael and Elzaphan, the Sons of Uzziel the Uncle of Aaron, and said unto them, Come near, carry your Brethren, i. e. Kinsmen from before the Sanctuary and out of the Camp into some adjacent place, and bury them: Which was done by their two Cousins, it being not to be done by their two Brothers properly so call'd and yet living, as being Priests as well as on other Accounts; nor had it been lawful for these their two Cousins to have come into the Holy place to have taken the dead Bodies out, without this special Order of Moses (no doubt) from God. 5 So they went near, and carried them in their Coats, i. e. Linen Garments wherein they minister'd, these being no longer fit to be used in the Divine Service, having touch'd their dead Bodies: Wherefore they carried them in their Linen Garments out of the Sanctuary and also Camp, as Moses had said. 6 And Moses further said unto Aaron, and unto Eleazar and unto Ithamar his sons that were left alive: It is the Will of God, that you uncover not your Heads by putting off your Bonnets while you stay in the Sanctuary, neither rent your Cloaths, in token of Mourning for them that are Dead, lest you dy also for not observing what God commands you; and that because it is to be look'd on as Unbecoming for you to appear in the Presence or House of the Divine Majesty in a Mourning Habit, since it is commonly not allow'd in these

P A R A P H R A S E.

Countries for Mourners to come into the Presence of a Common King: and so lest Wrath come upon all the People also, for want of Priests to make Atonement for them, when they have offended: but let not only your Brethren or Kindred, but also the whole House of Israel, bewail the Death of Nadab and Abihu by the Burning which the Lord hath kindled, in the usual manner of Mourning, that so they may be the more sensible of their Loss, and of the Sin which was the Cause of it. 7 And ye shall not so much as go out from the door of the Tabernacle of Meeting, to attend on the Corps of the Dead to their Burying-place, lest you dy: for the Anointing of the Lord is upon you, i. e. ye are devoted by a solemn Unction to the Service of God, which is not to be omitted out of respect to any Person whatsoever: Whereas should you stir from your Duty or Officiating, till the Divine Service you are about is over or fully compleated, it would be no other than shewing greater Affection and Respect to a Dead Friend than to the Living God. And they did according to the word of Moses, Staying in the Tabernacle till they had compleated the Divine Service they were about, and that without shewing or using any of the usual Tokens of Mourning.

VI.
The Priests are
forbid wine, when
they officiate.

8 And this eminent piece of Obedience to God, in thus suppressing those natural Affections which are very hard to be kept in Subjection, was so pleasing to God, that probably as a Mark of his being so pleas'd, and of his still retaining his Favour to Aaron, and so as a means somewhat to comfort him, the Lord himself now spake unto Aaron, saying: 9 Do not drink Wine nor strong Drink, thou, nor thy sons with thee, when ye go into the Tabernacle of Meeting to officiate there: Which Prohibition I see necessary now to give you, lest ye should any of you fall into the same or like Miscarriage with Nadab and Abihu, and so dy for it as they have dy'd. Wherefore it shall be a Statute for ever throughout your Generations. 10 Namely that ye may be prevented by not drinking Wine or Strong Drink from having your Reason or Understanding so disorder'd or clouded, as not to be able to put Difference between Holy and Unholy, (which was one Fault of Nadab and Abihu,) and between Clean and Unclean: 11 and that hereby ye may be always Able or in a Capacity to teach the Children of Israel all the Statutes or Rites of God's Worship, which the Lord hath spoken unto them by the hand of Moses.

VII.
Moses enquires
into what had
been done with
the Holy things.

12 And Moses, fearing as it seems, lest their Grief should make them neglect or mistake some part of their Duty or of the Service they were about, spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, repeating some of the Laws or Rules about Sacrifices, which had been lately deliver'd them: Take the Bread-offering that remains of the Offerings of the Lord made by Fire, and eat it without Leaven beside the Altar: for it is most Holy. 13 And ye shall eat it in the Holy place,

P A R A P H R A S E.

place, because, *As it is thy due, and thy sons due of the Sacrifices of the Lord made by Fire; So it is to be eaten no where else but in the Holy place:* for so I am or have been commanded. 14 And the Wave-breast and Heave-shoulder ye shall or may indeed eat in any clean place without the Tabernacle; thou, and thy sons, and even thy daughters with thee: for they be thy due, and thy sons due, which are given out of the Sacrifices of Peace-offerings of the Children of Israel. 15 But the *aforsaid* Heave-shoulder and the Wave-breast shall they always first bring, with the Offerings made by fire of the Fat, to wave it for a Wave-offering before the Lord, and thereby to present them unto the Lord as his: and then it shall be thine, and thy sons with thee, by a Statute for ever; as the Lord hath commanded, viz. *this being the Portion the Lord allows you Priests as his domestick Servants, as it were from his Table or out of his Meat and Provision.*

16 Now, that which made Moses suspect or fear, lest some Mistake should be committed by them thro' their present Grief, was this, viz. *Whereas there had been offer'd the day before a Goat for a Sin-offering for the People, (Chap. 9. 15.) as well as a Calf for a Sin-offering for Aaron, (Chap. 9. 8.) between which two Sin-offerings there was this Difference to be observ'd, namely that altho' the Sin-offering for Aaron or the High-priest was wholly to be burnt, and none of it to be eaten by the Priests, (according to Chap. 4. 12.) and accordingly was so wholly burnt, (Chap. 9. 11.) yet part of the Goat, or Sin-offering for the People aforemention'd, was to be eaten by the Priests, (according to Chap. 6. 26, 29.) On account of this Difference between the said two Sin-offerings, which might be easily forgot at first, to see if no such Forgetfulness or Mistake had hapned, Moses had diligently sought for that part of the Goat of the Sin-offering for the People, which ought to have been eaten by the Priests, and not burnt; and behold, it was burnt as well as the rest: and, altho' Moses took no notice of it himself to Aaron, as being loth to add to his Grief for the loss of his two other Sons; or else because it was properly the Business (not of the Highpriest, but) of the Priests his sons to see that this Rite was duly perform'd, yet he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 17 Wherefore have ye not eaten the Part of the Sin-offering, which ye ought to have eaten, in the Holy place, seeing it is most Holy, and God has given it you, as your Recompence for your Ministry in order to (un)bear or take away the Iniquity of the Congregation, namely to make Atonement for them before the Lord? 18 Behold, i. e. observe well what I say to you, the*

VIII.
Aaron's, Excuse
for not exactly ob-
serving the Rules
relating thereto.

A N N O T A T.

(un) Hence the Sacrifice of Christ may be explain'd, who is likewise said to bear our Sins, forasmuch as he made an Atonement for them by the Sacrifice of himself.

P A R A P H R A S E.

Blood of it was not brought in, within the Holy place: *and therefore it was none of those Sacrifices, which I commanded you to burn entirely, but which I commanded you to eat of, (Chap. 6. 26, 30.) Wherefore ye should indeed have eaten the proper part of it in the Holy place, as I commanded you.* 19 And Aaron, being acquainted by his Sons or hearing himself what Moses had said unto them, said unto Moses: Behold, this day, *i. e. at this time, viz. probably the day next before* have they, *i. e. the People* offer'd a Goat for their Sin-offering, and a Calf and a Lamb for their Burnt-offering before the Lord, besides a Bullock and a Ram for their Peace-offerings; so that it was impossible for me and my sons to eat all the Portions of the said several Sacrifices, which were to be eaten by us, yesterday or on the same day they were offer'd: Wherefore we left that part of the Goat, which was offer'd for a Sin-offering for the People, and should have been eaten by us, till to day; and such most afflicting things as the Death of my two eldest Sons, have befalln me to day, as that I could not eat of the said Sin-offering but in Grief, nor yet my other two Sons that are living: and if I and they had eaten our parts of the said Sin-offering to day in such Grief, should it have been accepted in the sight of the Lord? *i. e. I thought it would not be pleasing to God to eat it with such sorrowful Hearts, but it would rather have been look'd upon by God as polluting the said Offering.* And on these Considerations I judg'd it more advisable to have that also burnt, which we otherwise should have eaten. 20 And when Moses heard that, he was content, either as being satisfy'd with the Reason he gave as a sufficient one, or else as not willing to urge him in his present Condition of Grief with a Fault, for which there was at least a plausible Excuse.

S E C T. XIII. N^o 12.

Wherein is given an Account of the several Sorts of Uncleanneſs, or of the several ways whereby Persons might become Unclean, according to the Law of Moses; Which takes up Chap. XI. 1 — XV. ult.

*I.
What Beasts may
or may not be
eaten.*

Chap. XI. There being often mention made of several sorts of Uncleanneſs, whereby both Priests and People might be render'd unfit to attend the publick Divine Service at the Tabernacle, Moses now proceeds to give an Account of such Uncleanneſſes. And accordingly informs us that the Lord spake unto Moses, and unto Aaron, this Last being now compleatly made Highpriest, and being highly or chiefly concern'd to teach the People the several ways they might become Unclean, saying unto them, 2 Speak unto the Children of Israel, saying, These are the only Beasts which ye shall eat among all the Beasts that are on the Earth. 3 Namely what-
soever

P A R A P H R A S E.

soever parts the Hoof, and *that so as that it is Cloven-footed, i. e. the Hoof thereof is divided only into two parts and that quite thro',* and chews the Cud among the Beasts, as Oxen, Sheep, Goats, Deer, &c. that shall or may ye eat. 4 *Whatsoever wants any One of the foremention'd Marks, tho' it has the rest, ye shall not eat thereof.* Wherefore nevertheless *what is said v. 3.* ye shall not eat of them that chew the Cud only, or of them that divide the Hoof only: as the Camel, because he cheweth the Cud, but divideth not the Hoof; he is unclean unto you. 5 And the Rabbet, or rather *as some think the Mountain Mouse as it is call'd,* because he cheweth the Cud, but divideth not the Hoof; he is unclean unto you. 6 And the Hare, because he cheweth the Cud, but divideth not the Hoof; he is unclean unto you. 7 And the Swine, tho' he divide the Hoof, and be Cloven-footed, yet he cheweth not the Cud; he is unclean to you. 8 Of their Flesh shall ye not eat, and their Carcass shall ye not touch; they are unclean to you.

9 These may ye eat, of all *the Fish* that are in the Waters: whatsoever has Fins and Scales, *whether it be a Fish that lives in the Waters, distinguish'd by the names of Lakes or Ponds, or in the Seas, or in the Rivers, them may ye eat.* 10 And all that have not Fins nor Scales in the Seas, or in the Rivers, of all that move in the Waters, and of any living thing, which is in the Waters; they shall be an Abomination unto you. 11 They shall be even an Abomination unto you: namely ye shall not eat of their Flesh, but you shall have their Carcasses in Abomination *so as not to touch them.* 12 *I need not stand to mention any particular unclean Fish, the Marks that I have given you, whereby to distinguish them, being easy to be observ'd, and without exception, viz. whatsoever has no Fins nor Scales in the Waters, that shall be an Abomination unto you.*

13 And these are they which ye shall have in Abomination among the Fowls, they shall not be eaten, they shall be an Abomination: *I need not stand to give you Marks how to distinguish them from such as you may eat, (nor can it so well be done for you to observe,) there being only these Kinds forbidden you, which I shall expressly name, viz. the Eagle, and the Ossifrage, and the Ospray,* 14 and the Vulture, and the Kite after his kind: 15 every Raven after his kind: 16 and the Owl, and the Night-hawk, and the Cuckow, and the Hawk after his kind: 17 and the little Owl, and the Cormorant, and the great Owl, 18 and the swan, and the Pelican, and the Gier-eagle, 19 and the Stork, the Heron after his kind: and the Lapwing, and the Bat.

20 All * Flying things that creep *also when they go, going upon all Four, as Flies, Wasps, Bees, &c.* shall be an Abomination unto you. 21 Yet these may ye eat of every Flying creeping thing that goeth upon all Four, and which have *also* Legs above their Feet, to leap-withal upon the

II.
What Fish may
or may not be
eaten.

III.
What Fowls.

IV.
What other Flying
things.

P A R A P H R A S E.

the Earth: 22 even these of them ye may eat: the Locust, (w) properly so call'd after his kind, *i. e. any of that Species or Kind of Locust*; and the Bald-locust after his kind, and the Locust call'd Chargol after his kind, and the Locust call'd Chagab after his kind. 23 But all other Flying creeping things, which have four Feet, (*even the five other sorts of Locust, of the nine sorts mention'd in the Scriptures.*) shall be an Abomination unto you. 24 And for these Fowls and other Flying things forbidden, ye shall be unclean, *not only if you eat any of them; but likewise* whosoever touches the Carcass of them *when dead*, shall be unclean until the Evening. 25 And whosoever carries any of the Carcass of them, shall wash his Clothes, and be made unclean until the Evening. 26 *Namely you are well to observe that tho' the Carcasses of these Fowls and Flies are much less than, and as it were nothing (some of them) in proportion to the Carcasses of some unclean Beasts; yet you are not to think therefore the Uncleaness contracted by the Carcass of a Fly or the like to be less likewise in proportion, and so as it were nothing, or not to be regarded, or so carefully avoided: On the contrary you are to know, that their Carcasses, as well and as much as the Carcass of every Beast which divides the Hoof, and is not Cloven-footed, nor chews the Cud, shall be unclean unto you; namely every one that touches them, shall be unclean no less than if he had touch'd the Carcass of the largest unclean Beast.*

V.
Other Unclean
Beasts.

27 And whatsoever go's upon his Paws, *i. e. Feet which have Claws like the Fingers of an Hand, as Apes, Dogs, Cats, &c.* among all manner of Beasts, that go on all Four, those are unclean unto you *so as not to be eaten*: and whoso toucheth their Carcass, shall be unclean until the Evening. 28 And he that carries the Carcass of them, *tho' it be only to remove them out of the Way, or to dispose of them so as they may not infect the Air*, shall wash his Clothes, and be unclean until the Even: they are unclean unto you.

VI.
Creeping things
Unclean.

29 These also shall be unclean unto you among the Creeping things that creep upon the Earth: the Weasel, and the Mouse, and the Tortoise after his kind, 30 and the Ferret, and the Chameleon, and the Lizard, and the Snail, and the Mole. 31 These are unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the Even.

VII.
Of Vessels &c.
that became Un-
clean.

32 And upon whatsoever any of them, *i. e. of the things aforementioned to be unclean*, when they are dead, do's fall, it shall be unclean,

A N N O T A T.

(w) It being reasonably thought that what is here allow'd to be eaten, were several sorts of Locusts, I have therefore judg'd it best to distinguish them by their Hebrew names. It is not reasonably to be suppos'd, that Beetles were ever Food or Eaten by any.

i. e.

P A R A P H R A S E.

i. e. not us'd till it be cleans'd: whether it be any Vessel of Wood, or Raiment, or Skin, or Sack, whatsoever Vessel it be, wherein any Work is done, it must be put into Water, and it shall be unclean until the Even; so it shall be cleansed. 33 And every earthen Vessel whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it *as being but of little value.* 34 Of all Meat which may be eaten *otherwise*, that on which comes such Water *as is mention'd v. 32. viz. wherein an unclean Vessel has been put*, shall thereby be made unclean, or such as shall not be eaten: and all Drink that may be drunk *otherwise*, in every such Vessel *as is render'd unclean according to v. 32, 33. if it be put therein*, shall also be unclean, *i. e. not be drunk.* 35 And every thing, whereon *tho' not the whole*, yet if any part of their Carcass falls, shall be unclean *or unfit for use*: whether it be Oven, or Ranges for Pots, they shall be broken down: for they are unclean, and shall be unclean unto you. 36 Nevertheless (x) a Fountain or Pit, wherein there is plenty of Water, shall be clean *so as to be lawfully used by you, tho' a Carcass has falln into it*: but that Man or Instrument which touches their Carcass *to pull it out*, shall be unclean, *viz. the Man till Evening, and the Instrument so as to be used no more.* 37 And if any part of their Carcass fall upon any sowing Seed, which is to be sown; it shall be clean, *i. e. used in sowing notwithstanding: but if the Seed is not to be sown, then it shall become unclean, and to be wash'd before it shall be used.* 38 But if any Water be put upon the Seed, and any part of their Carcass fall thereon; it shall be unclean unto you, *i. e. not be used till it has been washed in clean Water.*

39 And if any Beast, of which ye may eat *otherwise*, dy, ye shall not then eat any of it: nay, he that but touches the Carcass thereof, shall be unclean until the Even. 40 And he that eats *ignorantly* of the Carcass of it, shall also wash his Clothes, and be unclean until the Even: he also that carries the Carcass of it, shall wash his Clothes, and be unclean until the Even.

41 And every Creeping thing that creeps upon the Earth, *except those allow'd of v. 21, 22.* shall be an Abomination: it shall not be eaten. 42 Namely whatsoever go's upon the Belly; both whatsoever go's upon four Feet only, and whatsoever hath more Feet, *if their Feet be so very short, that notwithstanding them they seem to go upon their Belly; whatsoever there is of these Sorts* among all Creeping things that creep upon

VIII.
Any Dead Beast
was to be Unclean.

IX.
Other Unclean
Creeping things.

A N N O T A T.

(x) This Exception seems, as Bp Patrick observes, to have been a merciful Provision for their speedy Cleansing from such Pollutions, as they frequently contracted. For without this Provision it might have been very Difficult, if not Impossible, to have cleans'd themselves after their Defilements, so soon as was prescrib'd, considering how few Rivers were in that Country.

the

P A R A P H R A S E.

the Earth; them ye shall not eat, for they are an Abomination. 43 Ye shall not make your selves abominable with *eating* any Creeping thing that creeps, *and is afore forbidden to be eat*: neither shall ye make your selves unclean with *touching* them, that ye should be defil'd thereby, or *render'd unfit to attend Divine Service or for the Conversation of your Brethren, the rest of the Israelites.*

X.
Motives to observe the Laws concerning Clean and Unclean things aforementioned.

44 For I am the same Lord your God, *who command you to avoid eating or touching unclean Creeping or Lesser things, as well as unclean Beasts or Greater things*: ye shall therefore sanctify your selves, *i. e. distinguish your selves from the Rest of the World by observing the Difference prescrib'd as to your Diet, and the other Rules aforementioned as to what is Clean and Unclean*: and thus ye shall be Holy by abstaining from *All things which ye ought to abstain from, and so the Chief of all People in my esteem*: for I am Holy, *both as thereby is meant separated from all Evil or Defilement, and also the most eminent in all Perfections*: neither shall ye defile your selves with *eating or touching any manner of those things that I have forbidden you to eat or touch, whether of Beasts, Fish, Fowl, Flying or even Creeping thing that creeps upon the Earth.* 45 For I am the Lord (*as I said v. 44.*) your God in a special manner, *viz. as He that has brought you up out of the land of Egypt, to be acknowledg'd by you on that account in a peculiar manner your God*: ye shall therefore be Holy, *as in other respects, so in this of observing the Difference I have prescrib'd between Clean and Unclean things and the Rites belonging thereto*; for I am Holy. 46 *And this aforementioned in this Chapter is the Law or Rule you are to observe, in respect of the Beasts, and of the Fowl, and of every living Creature that moveth in the Waters, and of every Creature that creepeth upon the Earth*: 47 *namely the Law or Rule to direct you how to make a Difference between the Unclean and the Clean of them, that is, between the Beast, Fish, Fowl, &c. that may be eaten, and the Beast &c. that may not be eaten.*

XI.
Of Uncleaness in Women after Child-birth, and the manner of their Cleansing.

Chap. XII. And the Lord spake unto Moses, saying: 2 Speak unto the Children of Israel, saying, If a Woman have conceiv'd Seed, and born a Man-child, *whether alive or dead, come before or to its full time*, then shall she be unclean seven days *next after the Birth of the Child, so as not to partake of any Holy thing, nor to have common Conversation with others*: according to the days of the Separation from *Holy things and common Conversation*, for her Infirmary or *Menstruousness* shall she be unclean. 3 And in the eighth day, *when his Mother's days of Uncleaness are over, the Flesh of his, i. e. the Man-child's (v. 2.) Foreskin shall be circumcised.* 4 And she shall then continue in the Blood of her Purifying, *i. e. the Purification of her Blood three and thirty days: namely she shall touch no Hallow'd thing, and consequently eat none of a Peace-offering, or of the Paschal Lamb, or (if she be the Wife of a Priest) of the Tytbes,*

P A R A P H R A S E.

Tythes, and other lesser Holy things, that the Females of the Priests Families might eat of, nor come into the Sanctuary, until the days of her Purifying be fulfill'd. 5 But if she bear a Maid-child, then she shall be unclean two Weeks, as in her Separation: and she shall continue in the Blood of her Purifying threescore and six days. 6 And when the days of her Purifying are fulfill'd, viz. forty for a Son, or eighty for a Daughter, she shall bring a Lamb of the first year for a Burnt-offering, by way of returning Thanks to God for bestowing a Child upon her, and her safe Deliverance of it, and raising her up to her former Strength, and bringing her again to the Sanctuary; and a young Pigeon or a Turtle-dove for a Sin-offering, i. e. to compleat her Purification from her Uncleaness, and also (as seems very probable) to continue the Expiation of that Great and First Sin which was committed by the First Woman, who thereby brought Sin and Sorrow into the World; unto the door of the Tabernacle of Meeting, unto the Priest. 7 Who shall offer it before the Lord, and make an Atonement for her, and she shall thereupon be cleans'd from the Issue of her Blood, so as no longer to be Unclean or separated from partaking of any Holy thing. This is the Law for, i. e. which is to be observ'd by her that has born a Male or a Female Child, both as to her Uncleaness and the manner of taking it away or its Ceasing. 8 And if she be not able to bring a Lamb, then she shall bring two Turtles, or two young Pigeons; the one for the Burnt-offering, and the other for a Sin-offering: and the Priest shall make an Atonement for her, and she shall be clean.

Chap. XIII. And the Lord spake unto Moses and Aaron, saying,
 2 When a Man shall have in the Skin of his Flesh (*for in the Skin Leprosy lay and shew'd it self*) a Swelling, a Scab, or bright Spot, in one of which three Forms the Leprosy appear'd; and it be in the Skin of his Flesh, like the Plague of Leprosy, (*for there were Swellings, and Scabs, and Spots, which were not the Leprosy, but only like it;*) then he shall be brought unto Aaron the Priest, or unto one of his Sons the Priests.
 3 And the Priest shall look on the Plague in the Skin of the Flesh: and when the hair in the spot where the Plague of Leprosy is suspected to be, is turn'd white, and the spot in which the said Plague is suspected to be, is not merely superficial or on the outside of the Skin, but in light be deeper than the Skin of the Flesh; then it is to be judg'd by the Priest a real Plague of Leprosy; and the Priest shall look on him as has been said, and having thus found it to be a real Leprosy, shall pronounce him unclean, commanding him therefore to be separated from the rest of the People, and shut up by himself. 4 If only the bright Spot be white in the Skin of his Flesh, and in light be not deeper than the Skin, and the hair thereof, i. e. which is within the bright Spot, be not turn'd white; then it is not yet certain whether it be the Leprosy or will prove so or not,

XII.
 Uncleaness by Leprosy; and first that which shews it self by a Bright Spot.

and therefore the Priest shall only as yet shut him up that has the said Plague of the bright Spot, seven days: 5 and the Priest shall look on him the seventh day: and behold, if the Plague in his sight be at a stay so as not to appear deeper under the Skin than it was afore, and likewise the Plague spread not any broader in the surface of the Skin; then the Priest shall shut him up seven days more, no certain Judgment being yet to be made. 6 And the Priest shall look on him again the seventh day: and behold, if the Plague be somewhat dark, and the Plague spread not in the Skin; the Priest shall pronounce him clean from the Leprosy, and therefore shall keep him shut up no longer, but let him have his Liberty to go about and converse with others: It is but a Scab short of the Impurity of the Leprosy, and therefore he shall wash his Cloaths only, and be clean from the Impurity of the said Scab. 7 But if the Scab spread much abroad in the Skin, after that he hath been seen of the Priest for his Cleansing, i. e. after the Priest upon the second Inspection (v. 6.) had pronounc'd him clean, and set him at Liberty, he shall come to be seen of the Priest again. 8 And if the Priest see, that behold, the Scab spreads in the Skin; then the Priest shall pronounce him unclean: It is now turn'd to a real Leprosy.

XIII.
Of a Swelling
Leprosy.

9 When there is any Swelling about a Man, that makes it suspected that the Plague of Leprosy is in a Man, then he shall be brought unto the Priest. 10 And the Priest shall see him: and behold, if the Swelling be white in the Skin, and it have turn'd the hair white, and there be quick raw Flesh in the Swelling, i. e. if the Skin be broken thro' so that the quick raw Flesh appears, and there be white Spots in it; 11 It is then not only the Leprosy, but an old Leprosy, i. e. one which has been long breeding, and got not only in the Skin of his Flesh, but into the very Flesh it self; and therefore without any more ado the Priest shall pronounce him unclean, and shall not need to shut him up for further proof: for it is certain from the Tokens that already appear, that it is the Leprosy, and therefore that he is unclean.

XIV.
Of a Leprosy that
appears by the
Raws of the
Flesh.

12 But if a seeming Leprosy break out abroad in the Skin, and the Leprosy cover all the Skin of him that hath the Plague, from his head even to his foot, wheresoever the Priest looketh; 13 then the Priest shall consider: and behold, if the Leprosy have cover'd all his Flesh, he shall pronounce him clean from a real Leprosy, that has the said Plague like a Leprosy; namely if it be all turn'd white, he is to be pronounc'd clean. 14 But when raw Flesh appears in him, only speckled with white Spots, it is a certain Sign of a real Leprosy, and therefore he shall be unclean: 15 namely the Priest shall first himself see the raw Flesh, and then pronounce him to be unclean: for the raw Flesh is a certain Sign of his being unclean, namely that it, i. e. the Plague he has upon him is a Leprosy. 16 But if afterwards the raw Flesh turn again, and be changed

P A R A P H R A S E.

changed unto white; he shall come *again* unto the Priest; 17 and the Priest shall look on him *again*: and behold, if the Plague be turn'd into white, *i. e. if his Flesh look like others Flesh, with a white Skin all over it*, then the Priest shall pronounce him clean that had the Plague: he is clean.

18 * As to Flesh, in which, and in the Skin thereof, was a Bile, and is heal'd, 19 and in the place of the Bile, *i. e. where the Bile was*, there be a white Swelling, or a bright Spot, white and * very shining, and it be shew'd to the Priest; 20 and if when the Priest seeth it, behold, it be in sight lower than the Skin, and the hair thereof be turn'd white; the Priest shall pronounce him unclean: it is a Plague of Leprosy broken out of the Bile. 21 But if the Priest look on it, and behold, there be no white hairs therein, and if it be not lower than the Skin, but be somewhat dark; then the Priest shall shut him up seven days. 22 And if it spread much abroad in the Skin, then the Priest shall pronounce him unclean; it is a Plague of Leprosy. 23 But if the bright Spot stay in his place, and spread not, it is *only* a Bile breaking out *again like the former*; and the Priest shall pronounce him clean.

XV.
Of the Leprosy
that appear'd with
a Bile or Ulcer.

24 Or if there be any Flesh, the Skin whereof has been burnt, and *thereupon* the quick Flesh that is burnt, have a white bright Spot, very shining or white; 25 then the Priest shall look upon it: and behold, if the hair in the bright Spot be turned white, and it be in sight deeper than the Skin; it is a Leprosy broken out of the Burning: wherefore the Priest shall pronounce him unclean: it is the Plague of Leprosy. 26 But if the Priest look on it, and behold, there be no white hair on the bright Spot, and it be no lower than the other Skin, but be somewhat dark; then the Priest shall shut him up seven days. 27 And the Priest shall look upon him the seventh day: and if it be spread much abroad in the Skin, then the Priest shall pronounce him unclean: it is the Plague of Leprosy. 28 But if the bright Spot stay in his place, and spread not in the Skin, but it be somewhat dark; it is *only* a Swelling of the Burning, *i. e. occasion'd by the Burn*, and the Priest shall pronounce him clean: for it is *only* an Inflammation or Swelling of the Burning.

XVI.
Of Ulcers caus'd
by a Burn.

29 If a Man or Woman hath a Plague upon the head or the beard; 30 then the Priest shall see the Plague: and behold, if it be in sight deeper than the Skin, and there be in it a yellow thin hair; then the Priest shall pronounce him unclean: it is a dry Scall, even a Leprosy upon the head or beard. 31 And if the Priest look on the Plague of the Scall, and behold, it be not in sight deeper than the Skin, and that there is no black hair in it; then the Priest shall shut up him that hath the Plague of the Scall, seven days. 32 And in the seventh day the Priest shall look on the Plague: and behold, if the Scall spread not, and there be in it no yellow hair, and the Scall be not in sight deeper than

XVII.
Of Leprosy in
the Head.

P A R A P H R A S E.

the Skin; 33 He shall be shaven *his head and beard, that the Priest might the better discern whether the Scall spread or not*; but the Scall shall he not shave, *because the Priest was to observe, what Colour the hair in it was of*; and the Priest shall shut up him that hath the Scall, seven days more. 34 And in the seventh day the Priest shall look on the Scall: and behold, if the Scall be not spread in the Skin, nor be in sight deeper than the Skin; then the Priest shall pronounce him clean, and he shall wash his Clothes, and be clean. 35 But if the Scall spread much in the Skin after his Cleansing, *mention'd in the foregoing verse*; 36 then the Priest shall look on him again; and behold, if the Scall be spread in the Skin, the Priest shall not trouble himself to seek for yellow hair; *the spreading of the Scall is a certain sign that it is the Leprosy, and therefore that he is to be pronounced unclean*. 37 But if the Scall be in his sight at a stay, and that there is black hair grown up therein; the Scall is healed, he is clean: and the Priest shall pronounce him clean.

XVIII.
Further of Leprosy with bright Spots.

38 If a Man also, or a Woman have in the Skin of their Flesh *no other signs of Leprosy but only bright Spots, even white bright Spots*: 39 then the Priest shall look: and behold, if the bright Spots in the Skin of their Flesh be darkish white; it is *only a freckled Spot that grows in the Skin, and not the Leprosy, and therefore he is to be pronounced clean: but if there be no darkishness or cloudiness in the Spots, but they were perfectly bright and white, then it is the Leprosy, and he is to be pronounced unclean*.

XIX.
Of Leprosy with respect to Baldness.

40 As for the Man, whose hair is *only fallen off from the hinder part of his Head, if he is bald only, he is clean*. 41 And *likewise he that has his hair fallen off from the part of his Head toward his face, and he is only forehead bald, he is clean, i. e. Baldness alone in neither case was to be taken for a sign of the Leprosy*. 42 But if there be in the bald *hinder part of his Head or bald Forehead, a white Sore, very shining; it is a Leprosy sprung up in his bald Head, or his bald Forehead*. 43 Then the Priest shall look upon it: and behold, if the rising of the Sore be white and very shining in his bald Head, or in his bald Forehead, as the Leprosy appeareth in the Skin of the Flesh; 44 he is a leprous Man, he is unclean: the Priest shall pronounce him utterly unclean, *i. e. as unclean as one that has any of the formention'd sorts of Leprosy*: his Plague of Leprosy is in his Head.

XX.
What any Leper is to say, and how to go in dress, &c.

45 As for the Leper in whom the Plague is, *i. e. any of the foremention'd sorts of Leprosy*, his Cloaths shall be rent, and his Head bare, *after the manner of Mourners, that so he might sensibly declare his Affliction*: and he shall put a Covering upon his upper Lip, *covering it either with his Hand or the skirt of his Garment thrown over his head, as Mourners also are wont to do*; and he shall cry out, *I am Unclean, Unclean, when any*

P A R A P H R A S E.

any one comes toward him, so as that they may know his Condition, and not come so near him as to be defiled thereby. 46 All the days wherein the Plague shall be in him, he shall be defiled; he shall be unclean: and therefore he shall dwell alone, without the Camp shall his Habitation be.

47 As for the (y) Garment that the Plague of Leprosy is thought to be in, whether it be a woollen Garment, or a linen Garment, 48 whether it be in the warp or woof, of linen or of woollen, whether in a skin, or in any thing made of skin: 49 namely if the Plague *that appears in it*, be very green or very red in the Garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is likely a Plague of Leprosy, and therefore shall be shew'd unto the Priest. 50 And the Priest shall look upon the Plague, and, *if it be very green or very red*, shut up it that hath the Plague, seven days. 51 And he shall look on the Plague on the seventh day: if the Plague be spread in the Garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the Plague is a fretting Leprosy; and therefore it, *i. e. the Garment, the said Leprosy is in*, is unclean. 52 He shall therefore burn that Garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the Plague is: for it is a fretting Leprosy, *i. e. such as never can be got out, but will continue to eat or fret the Garment till it has consum'd it: wherefore it, i. e. the Garment shall be burnt in the fire.* 53 But if, *after the Garment had been shut up seven days, (as v. 50.)* the Priest shall look, and behold, the Plague be not spread in the Garment, either in the warp, or in the woof, or in any thing of skin; 54 then the Priest shall command that they wash the thing wherein the Plague is, and he shall shut it up seven days more. 55 And the Priest shall look on the Plague after that it is washed: and behold, if the Plague have not changed his Colour, *but continues still very green or very red*, tho' the Plague be not spread; it is unclean, thou shalt burn it in the fire: it, *viz. the Garment is fret inwards in the thickness thereof, tho' not in the breadth*, whether it was bare afore on the Inside or Outside. 56 And if the Priest look, and behold, the Plague has

XXI.
Of Leprosy in
Garments or
Cloaths.

A N N O T A T.

(y) This Leprosy in Garments is what we have no Understanding of now adays, there being no Instances of it as we know. And the like may be said as to the Leprosy in Houses mention'd Chap. 14. 34. For as to the *Infection* which adheres now to Houses and Cloaths, after some infectious Distempers, it is of a quite different nature. It is not improbably thought, that the said Kinds of Leprosy was a Punishment made use of by God peculiarly in the *Holy Land*, because it was the Land that God bestow'd on the Israelites, and where he dwelt in a special manner, and therefore punish'd great Offences against his Divine Majesty, with this sore Disease, as in other respects, so in respect to Cloaths and Houses. And this is confirm'd by Chap. 14. 34. where God is said to put the Plague of Leprosy in an House.

chang'd

P A R A P H R A S E.

chang'd its Colour, and be somewhat dark after the washing of it; then he shall rend that piece of the Garment wherein it, i. e. the Plague or Spot is, out of the Garment, or out of the skin, or out of the warp, or out of the woof. 57 And if, after the Spot was cut out, it, i. e. the Plague appear still, viz. by a new Spot in the Garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading Plague, such as can't be stopt till it has infected the whole Garment or the like: therefore thou shalt burn that wherein the Plague is in such a manner, with fire. 58 But the Garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, if the Plague be departed from them, so that there appear no new Spots aforemention'd; then it shall be wash'd the second time, and shall be clean or fit for common use. 59 This is the Law or Rule, whereby the Priest is to judge of Leprosy in a Garment, of woollen or linen, either in the warp or woof, or any thing of skins; and accordingly to pronounce it clean, or to pronounce it unclean.

XXII.
The Rites and
Sacrifices in clean-
sing a Leper.

Chap. XIV. And the Lord spake unto Moses, saying, 2 This shall be the Law of the Leper in the day of his Cleansing, *i. e. this is the manner and means ordain'd by God for cleansing a Leper, or qualifying him to be pronounced clean, or restor'd to the Communion of God's People.* He shall be brought unto such a place without the Camp as the Priest shall appoint. 3 And when the Priest has notice that he is come thither, the Priest shall go forth out of the Camp to the place whither he order'd him to be brought: and the Priest shall look, and behold, if the Plague of Leprosy be heal'd in the Leper; 4 then shall the Priest command to take or provide for him that is to be cleansed, two Birds alive and clean, and Cedar-wood, and Scarlet, and hyssop. 5 And the Priest shall command that one of the Birds be kill'd in an earthen Vessel, and over Spring-water put into the Vessel. 6 As for the living Bird, he shall take it, and the Cedar-wood, and the Scarlet, and the hyssop, and shall dip them and the living Bird in the blood of the Bird that was kill'd over the Spring-water. 7 And he shall sprinkle upon him that is to be cleansed from the Leprosy, seven times, and shall pronounce him clean so far, as to be admitted (after he had done also what is prescrib'd v. 8) into the Camp, from whence he had been excluded, (Chap. 13. 46.) and shall let the living Bird loose into the open Field, as a Token that he, who had been leprous, was now restor'd to a free Conversation with all his Neighbours, as the Bird that was let loose was with the rest of its Kind. 8 After that he that is to be cleans'd, shall have wash'd his Cloaths, and shav'd off all his hair, and wash'd himself in water, that he may be clean: and after that he shall come into the Camp, but shall tarry abroad out of his Tent here in the Wilderness seven days, for fear of infecting his Wife and Children by any undiscern'd remainder of the Leprosy. 9 And it shall be

P A R A P H R A S E.

be on the seventh day, that he shall shave all his hair off his Head, and his Beard, and his Eye-brows, even all his hair, *which grows in any other part of his Body*, he shall shave off a second time, (*viz. after that mention'd v. 8.*) and he shall wash his Cloaths, also he shall wash his Flesh or whole Body in water a second time, and he shall be clean then, *so far as to be admitted again, not only into his own Tent, but also to go to the Tabernacle.* 10 And accordingly on the eighth day, *i. e. the very next day after the seven mention'd v. 8.* he shall take two He-lambs without blemish, and one Ew-lamb of the first year without blemish, and three tenth-deals of fine Flour for a Bread-offering, mingled with Oil, and one log, *i. e. about half a pint of Oil, besides that mingled with the Bread-offering, and for another purpose mention'd v. 15, 16.* 11 And the Priest that makes him clean, *i. e. that performs those Rites which are to be perform'd by the Priest in order to the making him clean,* shall present the Man that is to be made clean, and those things before the Lord, at the door of the Tabernacle of Meeting. 12 And the Priest shall take one He-lamb, and offer him, *i. e. present him to the Lord* for a Trespass-offering, and the log of Oil, and wave them for a Wave-offering before the Lord. 13 And he shall slay the Lamb in the place where he shall kill the Sin-offering, and the Burnt-offering, in the Holy place: for as the Sin-offering is the Priest's, so is the Trespass-offering: it is most Holy. 14 And the Priest shall take some of the blood of the Trespass-offering, and the Priest shall put it upon the tip of the right Ear of him that is to be cleansed, and upon the thumb of his right Hand, and upon the great toe of his right Foot. 15 And the Priest shall take some of the log of Oil, and put it into the palm of his own left Hand. 16 And the Priest shall dip his right Finger, *i. e. the Fore-finger of his right Hand* in the Oil that is in his left Hand, and shall sprinkle of the Oil with his finger, seven times before the Lord, *i. e. toward the most Holy place.* 17 And of the rest of the Oil that is in his hand, shall the Priest put upon the tip of the right Ear of him that is to be cleansed, and upon the thumb of his right Hand, and upon the great toe of his right Foot, upon the blood of the Trespass-offering. 18 And the remnant of the Oil that is in the Priest's hand, he shall pour upon the Head of him that is to be cleansed: and the Priest shall make an Atonement for him before the Lord, *so as that he may be restor'd to partake of the Holy things offer'd at the Altar.* 19 And the Priest shall offer the other He-lamb mention'd v. 10. for a Sin-offering, *viz. for such Offences as the Leper knew himself to have committed,* and make an Atonement for him that is to be cleansed from his Uncleanness, and afterward he shall kill the Burnt-offering. 20 And the Priest shall offer the Burnt-offering, and the Bread-offering upon the Altar: and the Priest shall make an Atonement for him, and he shall be clean perfectly, *so as to be admitted to partake of the Peace-offerings when sacrificed.*

21 But

XXIII.

Some favourable
Allowances to such
Lepers as were
Poor or Mean in
Circumstances.

21 But if he be poor, and can't get so much *as is prescrib'd v. 10.* then he shall *be requir'd only* to take one Lamb for a Trespass-offering, to be waved, to make an Atonement for him, and one tenth-deal of fine Flour mingled with Oil, for a Bread-offering, and a log of Oil: 22 and two Turtle-doves, or two young Pigeons, such as he is able to get; and the one shall be a Sin-offering, and the other a Burnt-offering. 23 And he shall bring them on the eighth day, (*namely after he had done all that is prescrib'd v. 4 — 9. as well as the Richer*) for his Cleansing, unto the Priest, unto the door of the Tabernacle of Meeting, before the Lord. 24 And the Priest shall take the Lamb of the Trespass-offering, and the log of Oil, and the Priest shall wave them for a Wave-offering before the Lord. 25 And he shall kill the Lamb of the Trespass-offering, and the Priest shall take some of the Blood of the Trespass-offering, and put it upon the tip of the right Ear of him that is to be cleans'd, and upon the thumb of his right Hand, and upon the great toe of his right Foot. 26 And the Priest shall pour off the Oil into the palm of his own left Hand. 27 And the Priest shall sprinkle with his right finger, some of the Oil that is in his left Hand, seven times before the Lord. 28 And the Priest shall put of the Oil that is in his Hand, upon the tip of the right Ear of him that is to be cleans'd, and upon the thumb of his right Hand, and upon the great toe of his right Foot; upon the place of the blood of the Trespass-offering. 29 And the rest of the Oil that is in the Priest's hand, he shall put upon the Head of him that is to be cleans'd, to make an Atonement for him before the Lord. 30 And he shall offer the one of the Turtle-doves, or of the young Pigeons, such as he can get. 31 *He shall offer, I say, even such as he is able to get, which seems to be here repeated that the Man might not be troubled, if he was not able to procure better, forasmuch as it would be nevertheless accepted by God in this case, viz. the one Turtle or Pigeon for a Sin-offering, and the other for a Burnt-offering, with the Bread-offering. And the Priest shall made an Atonement for him that is to be cleansed, before the Lord. 32 This from v. 21. hitherto is the Law for to be observ'd peculiarly by him, in whom is the Plague of Leprosy, and whose hand is not able to go to the Charge to get that which pertains unto his Cleansing, i. e. that which Otherwise he was to have procur'd according to v. 10. for Offerings in order to his Cleansing.*

XXIV.
Of Leprosy in
an House.

33 And the Lord spake unto Moses, and unto Aaron, saying, 34 When ye be come into the land of Canaan, which I give to you for a Possession, and (y) I put the Plague of Leprosy in a house of the land of your Possession; 35 and he that owneth the house shall come and tell the Priest, saying, It seemeth to me there is as it were a Plague in the house. 36 Then the Priest shall command that they empty the house of all the Household-stuff, and also that the Inhabitants should go out
of

P A R A P H R A S E.

of it, before the Priest go into it to see *what the Man suspects to be the Plague*, that all that is in the House be not made unclean, *by being in the House when the Priest pronounces it to be the Leprosy in the House*: and afterward the Priest shall go in to see the House. 37 And he shall look on the Plague, and behold, if the Plague be in the Walls of the House, with hollow Strakes very green or very red, which in sight are lower than the Wall: 38 then the Priest shall go out of the House to the door of the House, and shut up the House seven days. 39 And the Priest shall come again the seventh day, and shall look: and behold, if the Plague be spread in the Walls of the House; 40 then the Priest shall command that they take away the Stones, in which the Plague is, *i. e. take away as much of the Wall as the Plague is spread in*; and they shall cast them into an unclean place, *viz. where they threw their Dung and other Filth*, without the City. 41 And he shall cause *all the rest of the Walls of the House, where no Spots or Strakes appears*, to be scrap'd within round about, *that if any of the Infection stuck to them it might be taken away*, and they shall pour out the Dust that they scrape off, without the City into an unclean place. 42 And they shall take other Stones, *which were not afore in the House*, and put them in the place of those Stones *took away*, (v. 40.) and he shall take other, *i. e. new* Mortar, and shall plaister the House. 43 And if the Plague come again, and break out in the House, after that he hath taken away the Stones, and after he hath scrap'd the House, and after it is plaister'd; 44 then the Priest shall come and look, and behold, if the Plague be spread in the House, it is a fretting Leprosy in the House: It is unclean. 45 And he shall *give order to break down the House, the Stones of it, and the Timber thereof, and all the Mortar of the House*: and he shall carry them forth out of the City into an unclean place. 46 Moreover, he that *but* go's into the House all the while that it is shut up, shall be unclean until the Even. 47 But he that lies in the House, shall *also* wash his Cloaths *before he shall be clean*; and *likewise* he that eats, *i. e. stays so long as to make a Meal* in the House, shall wash his Cloaths. 48 And if the Priest shall come in, and look upon it, and behold, the Plague hath not spread in the House, after the House was plaister'd, (v. 42.) then the Priest shall pronounce the House clean, because the Plague is heal'd. 49 And he shall take to cleanse the House two Birds, and Cedar-wood, and Scarlet, and Hyssop. 50 And he shall kill the one of the Birds in an earthen Vessel, over running Water. 51 And he shall take the Cedar-wood, and the Hyssop, and the Scarlet, and the living Bird, and dip them in the blood of the slain Bird, and in the running Water, and sprinkle the House seven times. 52 And he shall cleanse the House with the Blood of the Bird, and with the running Water, and with the living Bird, and with the Cedar-wood, and with the Hyssop,

P A R A P H R A S E.

and with the Scarlet. 53 But he shall let go the living Bird out of the City into the open Fields, and make an Atonement for the House, namely after performing the foremention'd Rites of Cleansing, it shall be clean, i. e. fit for any one to dwell in again.

XXV.
A Recapitulation
of the Laws as to
Leprosy.

54 This *foremention'd Chap. 13 and 14.* is the Law or Rule for to judge of all manner of Plague, viz. of Leprosy in the body of Man, and of that Leprosy in the head or beard call'd a Scall, 55 and for to judge of the Leprosy of a Garment, and of an House, 56 and as to the several sorts of Leprosy in the bodies of Men, for to judge of a Swelling, and for to judge of a Scab, and for to judge of a bright Spot: 57 namely to teach when a real Leprosy do's attend any of these, and when not, and consequently when it, i. e. the Person or thing that has such Tokens, is unclean, and when it is clean: This (*I say*) is the Law of or Rule for the Leprosy.

XXVI.
Of Uncleanness
by the Running of
the Reins.

Chap. XV. And the Lord spake unto Moses, and to Aaron, saying, 2 Speak unto the Children of Israel, and say unto them, When any Man has a running Issue out of his Flesh, i. e. out of his Secret parts, which we call now adays the Running of the Reins, and is generally caus'd by an immoderate use of Women; because of such his Issue or Running of the Reins he is or shall be unclean, i. e. kept from the Sanctuary and common Conversation. 3 And this shall be his Uncleanness by reason of such his Issue, i. e. his Uncleanness in this case shall be such, that whether his Flesh run with his Issue, or his Flesh be stop't by his Issue, i. e. whether there be a continual Running from his Secret parts, or whether the Corrupt matter or Seed be so coagulated as to stop in the passage of the Secret parts, it is his Uncleanness, i. e. in both the *fore said Cases* he shall be look'd upon as equally unclean. 4 Every Bed whereon he lieth that hath the Issue, is unclean: and every thing whereon he sitteth, shall be unclean. 5 And whosoever touches his Bed, tho' ignorantly, shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 6 And he that sitteth on any thing whereon he sat, that hath the Issue, shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 7 And he that touches the Flesh, i. e. any part of the Body of him that hath the Issue, shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 8 And if he that has the Issue spit wilfully, or any of his Spittle happen to fall upon him that is clean, then he shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 9. And what Saddle soever he rideth upon, that hath the Issue, shall be unclean. 10 And whosoever touches any thing that was under him, shall be unclean until the Even: and he that carries any of those things, tho' it be but to remove them out of the way that others may not be defil'd unawares by them, shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 11 And whomsoever

P A R A P H R A S E.

foever he touches that has the Issue, and has not *first* rins'd his hands in Water, *and that (probably) immediately before*, he shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 12 And the Vessel of Earth, that he toucheth which hath the Issue, shall be broken: and every Vessel of Wood shall be rins'd in Water. 13 And when *there is good reason to think, that* he that has an Issue, is cleans'd, *i.e. cur'd* of his Issue, then he shall number to himself seven days for his Cleansing, *i.e. for the better proof that he is really cur'd, and at the end of the seven days he shall* wash his Cloaths, and bathe his Flesh, *i.e. Body* in running, *i.e. Spring or River-water*, and shall be clean *so far, as to be admitted to common Conversation, but not to Communion in Holy things till after the following Sacrifices were offer'd.* 14 And on the eighth day, *if he continues free from his Issue or Running of the Reins*, he shall take to him two Turtle-doves, or two young Pigeons, and come before the Lord, *namely not into the Court of the Tabernacle, but only unto the door of the Court of the Tabernacle of Meeting*, and give them unto the Priest. 15 And the Priest shall offer them, the one for a Sin-offering, and the other for a Burnt-offering; and the Priest shall make an Atonement for him before the Lord, for his Issue, *i.e. perfectly restore him to partake of the Holy things.*

16 And if any Man's Seed of Copulation go out from him *against his Will, as in his Sleep or the like*, then he shall wash all his Flesh in Water, and be unclean until the Even. 17 And every Garment, and every Skin whereon is *fallen by any accident* the Seed of Copulation, shall be wash'd with Water, and be unclean until the Even. 18 The Woman also with whom Man shall ly with Seed of Copulation, they shall both bathe themselves in Water, and be unclean until the Even.

XXVII.
By Coming away
of the Seed.

19 And if a Woman have an Issue of Blood, and her Issue be in her Flesh or Secret parts, *i.e. if her Flowers or the monthly Course of Nature be upon her*, she shall be put apart seven days, *viz. not only from the Sanctuary, but also even from her Husband (as follows,)* namely whosoever touches her, shall be unclean until the Even. 20 And every thing that she lieth upon in her Separation, shall be unclean: every thing also that she sitteth upon, shall be unclean. 21 And whosoever toucheth her Bed, shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 22 And whosoever toucheth any thing that she sat upon, shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 23 And if it be on her Bed, or on any thing whereon she sitteth, when he toucheth it; he shall be unclean until the Even. 24 And if any Man ly with her at all, *i.e. tho' he be ignorant of her having her Flowers upon her*, then he shall be unclean seven days, *as having contracted one of the greatest sorts of Uncleannefs*: and all the Bed whereon he lieth, shall be unclean.

XXVIII.
Of Women's Uncleannefs by their
Monthly Flowers.

XXIX.
Or by any like
Cause.

25 And if a Woman have an Issue of her Blood many days out of the time of her Separation, or if it run beyond the time of her Separation, *i. e. if the Flux of Blood proceeds, not from the monthly Course of Nature call'd her Flowers, but from some Disease, (such as was that of the Woman in the Gospel, Matth. 9. 20.) nevertheless* all the days of such the Issue of her Uncleanness shall be as the days of her Separation, *namely during all the time of such her Disease, she shall be esteem'd unclean, as much as a Woman while her natural Flowers are upon her.* 26 Every Bed accordingly whereon she lies all the days of her Issue, shall be unto her as the Bed of her Separation: and whatsoever she sitteth upon, shall be unclean, as the Uncleanness of her Separation. 27 And whosoever toucheth those things shall be unclean, and shall wash his Cloaths, and bathe himself in Water, and be unclean until the Even. 28 But if she be cleans'd, *i. e. cur'd of such her preternatural Issue, then she shall number to her self seven days, for a proof whether she be perfectly cur'd or not, and after that, if the Issue or Flux of Blood do's not return, she shall be clean.* 29 And on the eight day she shall take unto her two Turtles, or two young Pigeons, and bring them unto the Priest, to the door of the Tabernacle of Meeting. 30 And the Priest shall offer the one for a Sin-offering, and the other for a Burnt-offering; and the Priest shall make an Atonement for her before the Lord, for the Issue of her Uncleanness.

XXX.
The Conclusion.

31 Thus shall ye separate the Children of Israel on account of any sort of their Uncleanness *aforemention'd from beginning of Chap. 11. hitherto, that they dy not, i. e. that I punish them not with death, by reason of their Uncleanness, namely when they defile my Tabernacle that is among them, by presuming to come thither while they are unclean in any of the aforesaid Respects.* 32 And particularly This contain'd in this Chap. 15. is the Law or Rule to be observ'd, as in other respects, so for the Cleansing of him that has an Issue, *namely of him whose Seed go's from him, and he is defil'd therewith, (as v. 16, 18.)* 33 and of her that is sick of her Flowers, *(as v. 19 — 23.)* and of him that has an Issue by a preternatural Cause or Disease, *viz. of the Man (as v. 2 — 15.)* and of the Woman *(as v. 22 — 30.)* and of him that lies even ignorantly with her which is unclean *(as v. 24.)* And here it is sufficient to remark once for all, that all the foremention'd Laws concerning Uncleanness, and the Rites of Cleansing such Persons as were so unclean, were design'd by God to typify that inward Cleaniness or Purity of Heart and Affections, where-with Persons ought at all times to worship and serve him, and even to converse one with another: and also to be a Means to keep the Israelites from Converse familiarly, especially Feasting or Eating with the Heathens, and so being drawn into Idolatry.

S E C T. XIII. N^o 13.

Wherein are contain'd the Directions concerning the Great and Yearly Expiation; Which Directions take up Chap. XVI.

Chap. XVI. *Moses having given such Directions as related to the Common or more frequent Sacrifices; and after that of such Uncleanness as render'd Persons unfit to come to or partake of the said Sacrifices: he proceeds now to give an Account of the Great Sacrifice and Feast of Expiation, which was to be observ'd once every Year, and in which all the Nation was concern'd.* And the Lord spake unto Moses, after the death (mention'd Chap. 10.) of the two sons of Aaron, when they offer'd before the Lord, and dy'd. 2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times, when he comes into the Holy place without the Vail, which he was to do every day, likewise into the Holy place within the Vail, i. e. most Holy place, namely before the Mercy-seat which is upon the Ark, that he do not for such his Disobedience in coming whither he is so forbidden, as his two Sons lately dy'd for offering strange Fire or such as God did not allow: for I will be approach'd (yy) so near by him never but when he brings Incense (Zec. as v. 12, 13.) to burn in the most Holy place, and so approaches me as it were in the Cloud, i. e. Smoak of Incense that is then burnt (see v. 13.) and some of which Smoak shall fly or be upon the Mercy-seat. 3 Namely thus, or with this solemn preparation,* and in this solemn manner, shall Aaron come into the Holy place aforemention'd, (v. 2.) viz. within the Vail, i. e. the most Holy: he shall come to the Tabernacle with a young Bullock to be offer'd (as v. 6.) for a Sin-offering, and a Ram for a Burnt-offering. 4 He shall put on the holy Linen Coat, and he shall have the linen Breeches upon his Flesh, and shall be girded with the linen Girdle, and with the linen Miire shall he be attir'd: these are holy Garments, i. e. to be used only when he officiated in the Sanctuary: therefore, viz. because he was requir'd so to do as often as he came to the Tabernacle or officiated, and in order thereto put on these holy Garments, shall he wash his Flesh in Water, and so put them on. 5 And he shall take of the Congregation of the Children of Israel, two Kids of the Goats for a Sin-offering, and one Ram for a Burnt-offering. 6 And Aaron shall offer, i. e. present unto or before the Lord his Bullock of the Sin-offering, which is for himself, and make an Atonement for himself, and for his House, i. e. not only his particular Family or the Priests, but for all the House or Tribe of Levi. 7 And he shall take the twp (z) Goats mention'd v. 5.

I.
The Highpriest
is to enter into the
most Holy but Once
in the Year, and
then in what man-
ner.

A N N O T A T.

(yy) So the Hebrew word is us'd Exod. 23. 15.

(z) See the Discourse about Sacrifices before Genesis.

and

and present them before the Lord, at the door of the Tabernacle of Meeting. 8 And Aaron shall cast Lots upon the two Goats; one Lot *shall be to shew which Goat is for to be sacrificed unto the Lord*, and the other Lot *to shew which Goat is to be for the Scape-goat*. 9 And Aaron shall bring the Goat, upon which the Lord's lot fell, *i. e. which fell by lot to be sacrificed to the Lord*, and offer him, *i. e. present him before the Lord, to be slain afterwards for a Sin-offering*. 10 But the Goat, on which the lot fell to be the Scape-goat, shall be presented before the Lord to be kept alive, *namely to make an Atonement with him, he being a Sin-offering, or rather one part of the Sin-offering, for the People as well as the other Goat, (as appears from v. 5.) and so to let him go alive for the Scape-goat into the Wilderness*.

II.
The Sacrifices to
be offer'd on the
great Day of Ex-
piation for Priests
and People, &c.

11 Then Aaron shall bring *again* the Bullock of the Sin-offering, which is for himself, and shall make an Atonement for himself, and for his House, and shall *immediately* kill the Bullock of the Sin-offering, which is for himself. 12 And he shall take *in his right hand* a Censer full of burning Coals of Fire from off the Altar of *Burnt-offering*, *which was the only place where Coals were burning before the Lord*; and with his left hand his handfull of sweet Incense beaten small, and bring it within the Vail, *which parted the Holy and most Holy, and consequently into the most Holy*. 13 And he shall put the Incense upon the Fire before the Mercy-seat where was the special Presence of the Lord, that the Cloud or Smoke of the Incense may cover the Mercy-seat that is upon the Ark of the Testimony, that he dy not, *i. e. that the Glory of the Lord, which appear'd on the said Mercy-seat, might not appear with too great a Luster for him to behold, and so as to consume him or kill him with the unsupportable Brightness of it*. 14 And he shall then come out of the Tabernacle, and go to the Altar of *Burnt-offering*, and thence take of the blood of the Bullock kill'd v. 11. and returning with it into the most Holy, shall sprinkle upon the Mercy-seat on the East-side thereof: and also before the Mercy-seat shall he sprinkle of the blood with his finger seven times. 15 Then shall he come out of the Tabernacle again, and kill the Goat of the Sin-offering that is for the People, and bring his blood within the Vail, *i. e. into the most Holy*; and do with that blood, as he did with the blood of the Bullock, and sprinkle it upon the Mercy-seat, and before the Mercy-seat. 16 And thus by the Sprinkling *foremention'd* of the blood of the Bullock and of the Goat, (v. 14 and 15.) he shall make an Atonement for the Holy place, *namely within the Vail, i. e. the most Holy, (as v. 14, 15.) i. e. shall purify it; which shall be so purify'd, because of the various legal Uncleaness of the Children of Israel, and because of their Transgressions in all these as well as other their Sins, whereby they render'd the most Holy place unfit for God to dwell in among them without such an Atonement: and so shall he do, i. e. make an Atonement*

P A R A P H R A S E.

ment in like manner for the *Holy place or Outer part of the Tabernacle* of Meeting, *forasmuch as* that is placed among them, *and so* in the midst of their Uncleanness, *and thereby is defil'd so as to be unfit for God's Tabernacle without such an yearly Atonement.* 17 And there shall be no Man, *not so much as any other Priest*, in the Tabernacle of Meeting, when he the Highpriest go's in to make an Atonement in *each Holy place, viz. either the most Holy or Holy*, until he come out of *Both or the whole Tabernacle properly so call'd*, and have made, *as is afore prescrib'd*, an Atonement for himself, and for his Household, *i. e. the House or Tribe of Levi*, and for all the rest of the Congregation of Israel. 18 And he shall go out of the Tabernacle, *when he has so made an Atonement for Both parts of it*, unto the Altar of Burnt-offering, that is before the Lord in the Court of the Tabernacle, and make an Atonement for it *in like manner and for the like reason*: namely he shall take of the blood of the Bullock, and of the blood of the Goat, and put it upon the horns of the Altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the Uncleanness of the Children of Israel.

20 And when he has made an end of making an Atonement for the *most Holy place, and for the Holy place or Outer part of the Tabernacle of Meeting, (as is prescrib'd v. 16.)* and for the Altar of Burnt-offering, *which stood in the Court of the Tabernacle, and consequently for the Court it self*, he shall bring the live Goat. 21 And Aaron shall lay both his hands upon the head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their Trangressions in all their Sins, *thereby as it were putting or transferring them, i. e. the Punishment of them on the head of the Goat*, and shall forthwith send him away by the hand of a Man (a) provided for that purpose into the Wilderness. 22 And the Goat shall *thus be substituted to bear upon him the Punishment of all their Iniquities*, unto a Land not inhabited: namely he shall let go the Goat in the Wilderness.

III.
The Scape-goat
to be sent away
Alive.

23 And Aaron shall come into the Tabernacle of Meeting, and shall put off the linen Garments, which he put on when he went into the Holy place, and shall leave them there. 24 And he shall wash his Flesh with Water in the Holy place, and put on his Garments *wherein he officiates on other days*, and come forth of the Tabernacle, and offer his Burnt-offering, and the Burnt-offering of the People, *viz. the daily Evening Sacrifice as seems probable, to which on this day were added two Rams, one for the Highpriest, and the other for the People; * having made (as afore v. 11 and 15.) an Atonement for himself, and for the People:*

IV.
The Evening Sa-
crificer on this
day.

A N N O T A T.

(a) The Jewish Doctors say, that the Highpriest appointed the Man, and that he might appoint *whom* he saw fit, but did not usually appoint an *Israelite*.

25 namely

25 namely having burnt the Fat of the Sin-offering *for himself* (v. 11.) *and for the People* (v. 15) upon the Altar.

V.
He that led away
the Scape-goat is
to wash his Cloaths
&c.

26 And he that let go the Goat for the Scape-goat, *forasmuch as on the said Goat was laid the Sins of all the People, and so was to be look'd on as extremely Impure, and consequently not to be touch'd without rendering the Person that touch'd him very Unclean; therefore he that led away the said Goat, in order to the Cleansing of himself, shall wash his Cloaths, and bathe his Flesh in Water, and afterward come into the Camp.*

VI.
What is to be
burnt without the
Camp.

27 As for the Remainder of the Bullock that was kill'd (v. 11.) for a Sin-offering, and of the Goat that was kill'd (v. 15.) for a Sin-offering, whose blood was brought in to make atonement in the Holy place, One shall take care that some carry it forth without the Camp, and they shall burn in the fire their Skins, and their Flesh, and their Dung. 28 And whosoever carries and burns them, shall wash his Cloaths, *as being unclean by so carrying them,* and bathe his Flesh in Water, and afterward he shall come into the Camp.

VII.
This Expiation,
to be observ'd
Yearly, &c.

29 And this shall be a Statute for ever during the Mosaiical Dispensation unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your Souls by Fasting and Abstinence, *not only from all Meat and Drink, but from all other Pleasure whatsoever,* and do no common Work at all, whether it be one of your own Country, or a Stranger or Proselyte that sojourns among you. 30 For on that day shall the Highpriest make an Atonement for you, *in the manner afore prescrib'd in this Chapter,* to cleanse you, that ye may be clean from all such your Sins, *as these legal Sacrifices are intended by God to cleanse you from, viz. from all Sins against the Ritual Laws contain'd in this Book, when committed thro' Ignorance or Error: in respect of these Sins ye shall be esteem'd Clean before the Lord, upon such Atonement made for you, and you observing the other Duties requir'd on this day.* 31 As particularly that it shall be a Sabbath of rest unto you, and ye shall afflict your souls by a Statute for ever. 32 And the Priest whom he shall anoint, and whom he shall consecrate to minister in the Priest's Office in his Father's stead, *i.e. every succeeding Highpriest shall do hereafter as Aaron do's now the first time in order to make the said Atonement; and therefore in like manner shall put on the linen Cloaths, (as v. 4.) even the holy Garments:* 33 and he shall make an Atonement for the holy Sanctuary, and he shall make an Atonement for the Tabernacle of Meeting, and for the Altar: and he shall make an Atonement for the Priests, and for all the People of the Congregation. 34 And this shall be an everlasting Statute unto you, *namely in this manner* to make an Atonement for the Children of Israel, for all their Sins, once a Year. And he, *i.e. Aaron accordingly did make the said Atonement on the said day, (v. 29.) as the Lord commanded Moses.*

S E C T. XIII. N^o. 14.

Wherein are contain'd several Precepts relating to the Blood of Beasts; which take up Chap. XVII.

Chap. XVII. And the Lord spake unto Moses, saying, 2 Speak unto Aaron, and unto his Sons, and unto all the Children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, 3 What Man soever there be of the House of Israel, that killeth for Sacrifice an Ox, or Lamb, or Goat, in the Camp, or that killeth it out of the Camp, 4 and brings it not unto the door of the Tabernacle of Meeting, to offer an Offering unto the Lord before the Tabernacle of the Lord; Blood shall be imputed unto that Man, he hath shed Blood, *i. e. he shall be esteem'd as a Murderer*; and as such that Man shall for his punishment be cut off from among his People: 5 To the end that the Children of Israel may be oblig'd by the severity of this Punishment to bring all their Sacrifices, even those which they were wont afore to offer in the open Field; that they may bring them even unto the Lord, namely unto the door of the Tabernacle of Meeting unto the Priest, and offer them for Peace-offerings unto the Lord. 6 And the Priest shall sprinkle the blood upon the Altar of the Lord, at the door of the Tabernacle of Meeting, and burn the fat for a sweet Savour unto the Lord. 7 And this is so strictly requir'd, because hereby they shall be the better prevented so as to no more offer their Sacrifices unto Devils, after whom they have gone a whoring, *i. e. by which Sacrifices unto Devils they have some of them formerly in Egypt committed Idolatry, which is filly stild Spiritual Whoredom*. This shall be a Statute for ever unto them throughout their Generations. 8 And thou shalt say unto them further, Whatsoever Man there be of the House of Israel, or even of the Strangers or Proselytes which sojourn among you, (which last is more than was commanded afore v. 3.) that offers a Burnt-offering or any other Sacrifice; 9 and brings it not unto the door of the Tabernacle of Meeting to offer it unto the Lord; even that Man, Stranger as well as Israelite, shall be cut off from among his People.

I.
The Blood of all Sacrifices is to be brought to the Door of the Tabernacle.

10 And whatsoever Man there be of the House of Israel, or of the Strangers that sojourn among you, that eateth any manner of Blood; I will even set my Face against that Person that eateth Blood, *i. e. will be angry with him in an extraordinary manner*, and accordingly will cut him off from among his People. 11 For the life of the Fleth, *i. e. of all Creatures offer'd for Sacrifices* is in the Blood; and for this reason I have given or appointed it to you to be used upon the Altar, to make an Atonement for your Souls: for it is the Blood that makes an Atonement for the Soul; the Life of the Sacrifice which is in the Blood, by killing the

II.
The Blood of no Creature is to be any where eaten.

P A R A P H R A S E.

said Beast and so pouring forth his Blood, being given or taken away as a Ransom for the Life of him that offers or brings the said Sacrifice. 12 Therefore the Blood of the Sacrifices being set apart by me to so Sacred and Great an End or Use, as the Expiation of your Sins and thereby Ransoming your Lives, it is not fit it should be used or eaten on any other Account; and accordingly I have said unto or most strictly commanded the Children of Israel, No Person of you shall eat Blood, neither shall any Stranger that sojourneth among you, eat Blood. 13 And for the same reason whatsoever Man there be of the Children of Israel, or of the Strangers that sojourn among you, which hunteth and catcheth any Beast or Fowl that may be eaten, or kills any other Beast or Fowl, tho' it be not for Sacrifice, but for his private Use or Eating; he shall even pour out the Blood thereof, and cover it with dust. 14 For it is the life of all Flesh or Creatures used in Sacrifice, or that have properly Blood in them, or so much as to be eaten separated from the Flesh: the Blood of it is for the Life thereof: therefore I said unto the Children of Israel, Ye shall eat the Blood of no manner of Flesh: for the life of all Flesh is the Blood thereof: whosoever eats it shall be cut off; which is so often repeated, to make them not think it a slight matter to offend therein, but to deter them the more from it.

III.
Nothing that
des &c. is to be
eaten.

15 And every Person that eats that which dy'd of it self, or that which was torn of Beasts, (whether it be one of your own Country, or a Stranger;) if he did it ignorantly, when he comes to know it, he shall both wash his Cloaths, and bathe himself in Water, and be unclean until the Even: then shall he be clean. 16 But if he wash them not, nor bathe his Flesh, then he shall bear his Iniquity, i. e. be liable to be exemplarily punish'd by God for this neglect of the means of his Cleansing. As likewise if he presum'd to eat any such dead or torn thing Knowingly, as appears from Deut. 14. 21.

S E C T. XIII. N^o. 15.

Containing an Account of Unlawful Marriages and Lusts; which takes up Chap. XVIII.

I.
The Preamble or
Introduction to the
said Laws.

Chap. XVIII. And the Lord spake unto Moses, saying, 2 Speak unto the Children of Israel, and say unto them, I am the Lord your God, and as such have a right to give you such Laws as I think fit, and to which you are bound to obey, how different soever they may be from the Practices of other Nations. 3 Accordingly I command that after the doings of the People in the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their Ordinances, i. e. do as they do in like Cases, tho' they be allow'd to do so by the settled Laws of their Countries: for

P A R A P H R A S E.

for ye are not to look on such their Practices as ever the more justifiable on that account. 4 But ye shall do my Judgments, and keep mine Ordinances, to walk therein: I am the Lord your God. 5 Ye shall therefore keep my Statutes and my Judgments: which is so often repeated that ye may the more observe, that only if a Man do so, he shall live in them, i. e. by means and in reward of such his Obedience he shall live a long and happy Life, whereas otherwise he shall be cut off: for I am the Lord, and as such am able to and will so reward or punish him that obeys or not obeys, as other my Laws so these following concerning Marriages &c.

6 None of you shall approach to any that is near of Kin to him or her, to uncover their Nakedness, i. e. none that are near of Kin shall be married one to the other, much less have Carnal Knowledge one of the other without Marriage: I am the Lord. 7 For Instance. The Nakedness of thy Father, or the Nakedness of thy Mother, shalt thou not uncover, i. e. if thou art a Female, thou shalt not have Carnal Knowledge of thy Father, either with or without Marriage; or if thou art a Male, thou shalt not have Carnal Knowledge of thy Mother, either with or without Marriage: For if thou art a Male, this, viz. that she is thy Mother, is Reason enough, that thou shalt not uncover her Nakedness, it being a going Backward to the order of Nature so to do, and so Unnatural and most highly Unfitting. And in like manner it is easily to be understood, that a Female is not to marry or have any Carnal Knowledge of her Father, for the like reason, viz. because he is her Father. And so in all the following particular Instances, wherein only the Male is mention'd, the like is to be understood in respect of the Female for the like reason founded on the like Kin or Relation. 8 The Nakedness of thy Father's Wife, tho' she be not thy own Mother but thy Mother-in-law, shalt thou not uncover for the like reason, viz. it is the same as to uncover thy Father's Nakedness, he and his Wife being as one Flesh. 9 The Nakedness of thy Sister, whether it be thy Sister-german, i. e. both by Father and Mother, or only thy Half-sister, i. e. the Daughter of thy own Father but not of thy own Mother, or the Daughter of thy own Mother but not of thy own Father, as also whether she be born at home or born abroad, i. e. whether she be Lawfully begotten or a Bastard, even their Nakedness, i. e. the Nakedness of any one that is thy Sister in any of the foremention'd respects, thou shalt not uncover. 10 The Nakedness of any Grand-daughter, whether it be of thy Son's Daughter, or of thy Daughter's Daughter, even their Nakedness thou shalt not uncover: for theirs is as it were thy own Nakedness, they being descended from thee. 11 The Nakedness of thy Father's Wife's Daughter, which she had by a former Husband, forasmuch as her Mother by marrying to thy Father is become one Flesh with thy Father, and consequently she is to be esteem'd as begotten of thy Father, and

II.
Unlawful
Marriages.

P A R A P H R A S E.

so thy Sister, *therefore* thou shalt not uncover her Nakedness. 12 Thou shalt not uncover the Nakedness of thy Father's Sister: she is thy Father's near Kinswoman. 13 Thou shalt not uncover the Nakedness of thy Mother's Sister: for she is thy Mother's near Kinswoman. 14 Thou shalt not uncover the Nakedness of thy Father's Brother, thou shalt not approach to his Wife: she is thine Aunt. 15 Thou shalt not uncover the Nakedness of thy Daughter-in-law: she is thy Son's Wife, thou shalt not uncover her Nakedness. 16 Thou shalt not uncover the Nakedness of thy Brother's Wife, *except in the particular Case where I have thought fit to allow of it, viz. when thy Brother dies Childless*: it is thy Brother's Nakedness. 17 Thou shalt not uncover the Nakedness of a Widow-woman, and her Daughter *by marrying her after her Mother's decease, much less before*; neither shalt thou take her Son's Daughter, or her Daughter's Daughter, to uncover her Nakedness; for they are her near Kinswomen: it is Wickedness. 18 Neither, *when thou hast married one Sister, shalt thou take another Sister to be a Wife unto thee, to or besides her Sister which thou hast married afore, this being the ready way to vex her that was thy first Wife, and therefore thou art hereby forbid to uncover her Nakedness, besides the other, i. e. to marry a second Sister besides that thou hadst first marry'd; this thou shalt not do, as by reason of their near Kin one to the other, so also because this is a most likely way to cause Vexation to thy first Wife in her life-time, or as long as she lives, Emulations and Contentions between two Sisters being more intolerable than between two other Women.*

III.
Other Unlawful
Lusts.

19 Also thou shalt not approach unto a Woman to uncover her Nakedness, as long as she is put apart for her Uncleaness, *which was seven days.* 20 Moreover, thou shalt not lie carnally with thy Neighbour's Wife *as long as he lives, for this would be to defile thy self with her by Adultery.* 21 And thou shalt not let *so much as* any one of thy Seed or Children, *so much as* pass thro' the Fire *by way of Purification (or Lustration) or Initiation (or Dedicating) of them to the Heathen and False God call'd (b) Molech*; neither shalt thou profane the Name of thy God, *by thus giving that Honour to a False God which is due to me alone, to whom alone thy Children are to be dedicated*: I am the Lord. 22 Thou shalt not lie with Mankind, as with Womankind, *which is otherwise call'd being guilty of Sodomy*: it is Abomination. 23 Neither shalt thou lie with any Beast to defile thy self therewith: neither shall any Woman stand before a Beast to lie down thereto: it is Confusion or Abomination.

IV.
The former
Laws enforced.

24 Defile not you your selves in any of these things; for in all these the Nations are defil'd which I cast out before you. 25 And *not only (b) See the Discourse of the Heathen Gods mention'd in Scriptures, which is before Genesis.*

P A R A P H R A S E.

so, but also the Land wherein they dwell, i. e. Canaan is as it were defil'd or sensible of the abominable Wickedness of its Inhabitants. herein: therefore I do visit, i. e. am about to punish the Iniquity of the Inhabitants thereof upon the said Inhabitants of it, and the Land it self as it were loaths, and therefore vomits out her Inhabitants, as the Stomach vomits out that which it loaths. 26 Ye shall therefore keep my Statutes and my Judgments, and shall not commit any of these Abominations; neither any of your own Nation, nor any Stranger or Proselyte that sojourns among you: 27 (For, as it is observ'd before unto you v. 24, 25. and here repeated for your greater Caution, all these Abominations have the Men of the Land done, which were before you, and the Land is defil'd, and therefore vomits or spues out her old Inhabitants: wherefore take ye the more care that you do not the like Abominations,) 28 that the Land in like manner spue not you out also, when ye defile it, as it spu'd out the Nations that were before you. 29 For whosoever shall commit any of these Abominations, even the Persons that commit them, shall be cut off from among their People by some exemplary Punishment, tho' the said Sins may not be become so general among you, or your Sins so great and ripe in any other respect, as to cause me to drive you out of the Land of Canaan after ye are settled in it, or to lead you into Captivity. 30 Therefore, to avoid a general Captivity of the Body of your Nation, or at least the Cutting off of the particular Offenders, shall ye keep mine Ordinance, that ye commit not any one of these abominable Customs, which were committed before you, and that ye defile not your selves therein: I am the Lord your God.

S E C T. XIII. N^o. 16.

Wherein is contain'd chiefly a Repetition of some Principal things, which had been afore Commanded, and are here so Repeated in order to make them have the greater Regard to what was so again Commanded: To which end also several Penalties are denounced, in order to enforce the Observation of the said repeated Commands. Which Particulars take up Chap. XIX and XX.

Chap. XIX. And the Lord spake unto Moses, saying, 2 Speak unto all the Congregation of the Children of Israel, and say unto them, Ye shall be Holy: for I the Lord your God am holy. 3 Ye shall fear, i. e. reverence or honour every Man his Mother and his Father; and keep my Sabbaths: I am the Lord your God. 4 Turn ye not from worshipping me unto worshipping of the Idols or Images of any False God's, nor make to your selves a molten Figure of any Creature, as the molten Calf was; to worship me the True God thereby: I am the Lord your God.

I.
Of Fearing God
and Parents.

5. And

II.
Of eating Sacrifices within the Time prescrib'd.

5 And if ye offer a Sacrifice unto me the True God, ye shall take care that ye do it according to the Rules prescrib'd you, that it may be acceptable unto me: For instance, if ye offer a Sacrifice of Peace-offerings unto the Lord, namely if ye shall offer it particularly at your own Will, i. e. as a Vow or Voluntary-offering: 6 Then it shall be eaten the same day ye offer it, and on the Morrow: and if any of it remain until the third day, it shall be burnt in the Fire. 7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted. 8 Therefore every one that eats it, shall bear his Iniquity; because he has profan'd the Hallow'd thing of the Lord, by keeping it till it was in danger to be corrupted or sink: and that Soul shall be cut off from among his People.

III.
Of leaving the Gleanings for the Poor.

9 And when ye reap the Harvest of your Land, thou shalt not wholly reap the Corners or extream Parts of thy Field, but leave Corn there for the Poor, neither shalt thou gather the Gleanings of thy Harvest. 10 And thou shalt not glean thy Vineyard, namely thou shalt not gather every Grape of thy Vineyard; thou shalt leave them for the Poor and Stranger: I am the Lord your God.

IV.
No Injustice to be done.

11 Ye shall not steal, neither deal falsely by denying any thing that was intrusted with you, or which you have found, neither ly one to another. 12 And ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God by vain or common and needless Swearing: I am the Lord. 13 Thou shalt not defraud thy Neighbour any way secretly, neither rob him: the Wages of him that is hir'd, shall not abide with thee all night until the morning against his Consent, because he may want it; and to detain it when he wants it, is in a sort to rob him. 14 Thou shalt not curse thy Neighbour, particularly not the Deaf, tho' he can't hear thee and complain of thee for so doing; nor put a Stumbling-block before the Blind, tho' he can't see thee and complain of thee; but shalt fear to do so, as knowing thy God has commanded the contrary, and do's both see and hear thee: I am the Lord. 15 Ye shall do no Unrighteousness in Judgment; thou shalt not respect the Person of the Poor, nor honour the Person of the Mighty: but in Righteousness shalt thou judge thy Neighbour. 16 Thou shalt not go up and down as a Tale-bearer among thy People; neither shalt thou stand against the Blood of thy Neighbour, i. e. shalt not be a false Witness against him to the endangering of his Life: I am the Lord. 17 Thou shalt not hate thy Brother in thy heart, i. e. conceal thy hatred against him for any wrong he has done thee; but thou shalt in any wise or by all means rebuke thy Neighbour for it, i. e. reprove or at least tell him of his Fault, and endeavour to convince him of it, and not suffer Sin upon him, i. e. not suffer him to go on in such his Sin for want of thy telling him of it. 18 Thou shalt not avenge thy self, by denying to do a Kindness out of remembrance of an Injury receiv'd, nor bear any grudge against the Children of thy People,

P A R A P H R A S E.

People, so as to upbraid him for any thing when thou dost him a Kindness; but thou shalt love thy Neighbour in doing to him as thou wouldst be done to by others: I am the Lord.

19 Ye shall keep my Statutes also in the following particulars, and not presume to transgress them, as accounting them to relate but to small matters. Thou shalt not let, (c) much less make, thy Cattle gender with a divers Kind: Thou shalt not sow thy Field with mingled Seed: neither shall a Garment mingled of linen and woollen come upon thee.

V.
Against several
Mixtures, &c.

20 And whosoever lies carnally with a Woman that is a Bond-maid, but partly Free, part of her Redemption-mony having been paid, and so capable of being betroth'd to an Husband, and no more as yet, forasmuch as she is not wholly redeem'd, nor Freedom giver her intirely; in this case they shall be scourg'd only; they shall not be put to death, because she was not free wholly, and so was not fully the Wife of him that had espous'd her, and consequently the Sin is not to be esteem'd Adultery, which is to be punish'd with death. 21 And he that lay with her, shall besides bring his Trespass-offering unto the Lord, unto the door of the Tabernacle of Meeting, even a Ram for a Trespass-offering. 22 And the Priest shall make an Atonement for him with the Ram of the Trespass-offering before the Lord, for his Sin which he hath done: and the Sin which he hath done, shall be forgiven him, so as that he shall not be put to death for it.

23 And when ye shall come into the Land, and shall have planted all manner of Trees for Food; then ye shall count the Fruit thereof as (c) uncircumcis'd, i. e. unclean or not to be eaten but cast away: three years shall it be as uncircumcis'd unto you: it shall not be eaten of.

VI.
The Fruit of the
Trees not to be
eaten for three
years, &c.

24 But in the fourth year all the Fruit thereof shall be holy, i. e. offer'd as the First-fruits unto God, in order to praise the Lord withal, the Priests who eat it, (and as some of the Jews say, the Owners also, who might eat it before the Lord,) eating it with Thankfulness unto him. 25 And in the fifth year shall ye eat of the Fruit thereof your selves, and in any place; and your forbearance before shall be requisite, that it may yield unto you the Increase thereof, forasmuch as if ye do forbear so, ye shall be rewarded with the greater Plenty the fifth year; and if ye do not, ye shall be punish'd with Scarcity: I am the Lord your God.

26 Ye shall not eat any thing over the Blood of it, or at the place where the Blood is, (cc) as some Idolaters do; neither like them shall ye

VII.
Against several
Idolatrous practi-
ces.

A N N O T A T.

(c) These Mixtures seem to have been forbid, chiefly in opposition to some Idolatrous Customs: as do's also the Prohibition to eat of the Fruit, v. 23, &c.

(cc) The Zabii are said to have done so, imagining thereby they contracted greater Friendship and Familiarity with their Demons, who they suppos'd fed on the Blood as they did on the Flesh of their Sacrifices. And it is probable they

did.

P A R A P H R A S E.

use Inchantment or any superstitious Observation to guess thereby what shall happen to you, nor observe the difference of Times fondly imagin'd by Astrologers, as if some were lucky, others unlucky. 27 Ye shall not round the Corners or ends of the Hair of your Heads, neither shalt thou mar or cut the Corners of thy Beard: 28 neither shall ye make any Cuttings in your Flesh for the Dead, viz. to pacify thereby the Infernal Spirits, and make them propitious to the Dead, as the Heathen thought; nor print any Marks upon you, as the Gentiles are wont to do in order to shew what God they worship'd: I am the Lord. 29 Neither prostitute thy Daughter, to cause her to be a Whore, as a piece of Religion practis'd by the Gentiles in the service of some of their Deities, lest the Land fall to Whoredom, it being most likely so to do when it shall be esteem'd a part of Religion, and so the Land become full of Wickedness. 30 Ye shall keep my Sabbaths, and reverence my Sanctuary, without having any regard to the Days on which, or Places in which, the Gentiles perform the Service of their Gods. 31 Regard not, i. e. consult not them that have Familiar Spirits, i. e. have Familiarity with Evil Spirits, neither seek after or go to Wizards or any Cunning Men, Fortune-tellers, or Conjurers, to be defil'd by them; seeking or consulting such, being to forsake God, and one kind of Idolatry: I am the Lord your God.

VIII.
Of Reverence to
Aged Persons &c.

32 Thou shalt rise up before the hoary Head, i. e. shew respect to any aged Man as such, and shalt honour the face of an Elder, i. e. shew greater respect to One who besides his Age is skill'd or learned in the Law; and fear thy Magistrates: I am the Lord. 33 And if a Stranger sojourn with thee in your Land, ye shall not vex him. 34 But the Stranger that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thy self; for ye were Strangers in the Land of Egypt: I am the Lord your God.

IX.
Just weight and
Measure is re-
quir'd.

35 Ye shall do no Unrighteousness in Judgment or judging and determining things by Mete-yard, whereby continu'd Quantities are measur'd, as Land, Cloth, &c. or by Weight, or by Measure, namely of discrete Quantity, as Corn, Grain, &c. as also of fluid Quantity, as Wine, Oil, &c. 36 Just Ballances, just Weights, a just Ephah, and a just Hin, i. e. just Measures for all things wet or dry, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. 37 Therefore shall ye observe all my Statutes, and all my Judgments, and do them: I am the Lord.

X.
Against Idolaters,
and such as fa-
vour or connive at
them.

Chap. XX. And the Lord spake unto Moses, saying, 2 Again, thou shalt say to the Children of Israel what I said before, (Chap. 18. 21.) and

A N N O T A T.

did this, as a Rite of Divination or Means to receive Revelations or the Knowledge of secret things from their Demons; it being mention'd with Inchantments &c.

add

P A R A P H R A S E.

add thereto this which follows, viz. Whoſoever he be of the Children of Iſrael, or of the Strangers that ſojourn in Iſrael, that gives any of his Seed to be ſacrificed unto Molech or any other False God; he ſhall ſurely be put to death, ſufficient proof being made of the Faſt; namely the People of the Land ſhall ſtone him with Stones. 3 And if he do's it in ſo clandestine a manner, that ſufficient proof can't be made againſt him, then I will ſet my Face againſt that Man, and will my ſelf cut him off from among his People: becauſe he hath given of his Seed unto Molech, to deſile my Sanctuary by offering Sacrifice in any other place, and ſo deſpiſing my Tabernacle, and preferring another place of Sacrifice before it; and to profane my holy Name by giving the Name of God and his Honour to a False God. 4 And if, when it is known and ſufficient proof may be made againſt ſuch an One, the People of that part of the Land, where he lives, do any ways hide their eyes from the Man, i. e. connive at what he has done, diſſembling their Knowledge of it, when he ſo gives of his Seed unto Molech, and kill him not: 5 then I will ſet my Face againſt that Man whoſoever he be, that thus concurs in conniving at ſuch a ſinful Perſon, and againſt his Family, and will cut him off, and all that go a whoring after him, i. e. follow his example in ſo favouring and protecting ſuch an Idolater; for I will look upon it as to commit whoredom with Molech themſelves, i. e. I will look upon all ſuch as favour or connive at ſuch Idolatry in Another, as partakers or guilty of the ſame Themſelves; and accordingly will cut them all off, as well as him that actually ſacrificed his Child to Molech, from among their People. 6 And the Perſon that turns after ſuch as have familiar Spirits, and after Wizards, i. e. go's to conſult them, this being to go a whoring after them, i. e. a kind of Idolatry or forſaking Me, I will even ſet my face againſt that Perſon, and will cut him off from among his People. 7 Sanctify your ſelves therefore, i. e. worship me alone, to whoſe Service ye are ſet apart; and be ye Holy, i. e. keep your ſelves from all Idolatry: for I am the Lord your God; 8 and ye ſhall therefore keep my Statutes, and do them: I am the Lord which ſanctify you, i. e. have ſeparated you from all other People, by the peculiar Laws which I have given you.

9 If any one curſes his Father or his Mother, he ſhall be ſurely put to death: he has been guilty of a moſt heinous Sin, in that he has curſ'd his Father or his Mother, and therefore his Blood ſhall be upon him, i. e. he ſhall be put to death as a Malefactor, or one that deſerv'd juſtly to be ſo put to death. 10 And the Man that commits adultery with another Man's Wife, even he that commits adultery with his Neighbour's Wife, the Adulterer and the Adultereſs ſhall ſurely be put to death. 11 And the Man that lieth with his Father's Wife, hath uncover'd his Father's Nakedneſs: both of them ſhall ſurely be put to death; their Blood ſhall be upon them. 12 And if a Man lieth with his Daughter-

in-law,

XI.
Againſt Irreverence to Parents, and unlawful Copulations.

in-law, both of them shall surely be put to death: they have wrought Confusion, *by perverting the Order which God has appointed, and making great Disturbance in the Family or the like*; their Blood shall be upon them. 13 If a Man also ly with Mankind, as he lieth with a Woman, both of them have committed an Abomination: they shall surely be put to death; their Blood shall be upon them *both, unless it appears that one was forced thereto by the other*. 14 And if a Man take a Wife and her Mother, it is Wickedness: they shall be burnt with fire, both he and they, *i. e. Mother and Daughter*; that there be no such Wickedness common among you, *others being deter'd from practising it by the severity of the Punishment here annext to it*. 15 And if a Man ly with a Beast, he shall surely be put to death: and ye shall slay the Beast. 16 And if a Woman approach unto any Beast, and ly down thereto, thou shalt kill the Woman and the Beast: they shall surely be put to death; their Blood shall be upon them, *viz. the Man v. 15. and the Woman here mention'd*. 17 And if a Man shall take his Sister, his Father's Daughter, or his Mother's Daughter, and see her Nakedness, and she see his Nakedness, *i. e. if they shall ly one with the other*, it is a most wicked thing; and they shall be cut off, *i. e. put to death publickly in the sight of their People*: he hath uncover'd his Sister's Nakedness, he shall bear *this Punishment of his Iniquity, and likewise she of hers*. 18 And if a Man shall ly with a Woman having her Sicknets, *i. e. Flowers upon her*, and shall uncover her Nakedness; he has discover'd her Fountain of Blood, and she has uncover'd the Fountain of her Blood, *i. e. of her Flowers*; and both of them shall be cut off from among their People. 19 And thou shalt not uncover the Nakedness of thy Mother's Sister, nor of thy Father's Sister; for he uncovers *the Nakedness of his near Kin*: they shall bear *the Punishment of their Iniquity, i. e. be put to death*. 20 And if a Man shall ly with his Uncle's Wife, he has uncover'd his Uncle's Nakedness: they shall bear *the Punishment of their Sin*, they shall dy Childless *by being put to death, and not suffer'd to live to have Children*. 21 And if a Man shall take his Brother's Wife, it is an unclean thing: he has uncover'd his Brother's Nakedness, they shall be Childless, *as in the verse afore*.

XII.
The foregoing
Laws about Mar-
riages are en-
forc'd.

22 Ye shall therefore keep *as all other, so particularly all these* my Statutes, and all *these* my Judgments concerning Marriages and Idolatry, and do them: that the Land whither I bring you to dwell therein, spue you not out, *as it is about to spue out its old Inhabitants for such Sins*. 23 And ye shall not walk in the manners of the Nation of *the Canaanites taken in general*, which I cast out before you: for they committed all these things *relating to Marriages and Idolatry*, and therefore I abhor'd them. 24 But I have said or promis'd unto you, Ye shall inherit their Land, and I will give it unto you to possess it, a Land that floweth with Milk and Hony: I am the Lord your God, which have separated you.

P A R A P H R A S E.

you from other People *by the peculiar Laws I have given you, as in reference to Marriages &c. so also in reference to your very Diet.* 25 Ye shall therefore put difference between clean Beasts and unclean, and between unclean Fowls and clean: and ye shall not make your selves abominable by Beast or by Fowl, or by any manner of Living thing that creepeth on the Ground, which I have separated from you, *i.e. have forbidden you to eat as unclean.* 26 And ye shall be Holy unto me: for I the Lord am holy, and have separated you from other People *by such peculiar Laws, not only that thereby it may be known that ye are mine in a special manner; but also that thereby ye should more likely continue to be mine, the peculiar Laws I have given you tending all to preserve you from being seduc'd into the Worship of any False God, or into the sinful Practice of the Heathens as to their Marriages; the difference of your Diet keeping you from familiar Conversation with the Heathen, especially at their Meals.*

27 Lastly a Man also or Woman that hath a familiar Spirit, or that is a Wizard, shall surely be put to death, *as well as they that go to consult them:* they shall stone them with Stones: their Blood shall be upon them.

XIII.
Wizards &c. are
to be put to death.

S E C T. XIII. N^o. 17.

Wherein are contain'd several Laws or Rules concerning the Priests Mourning, Marriages, Comeliness of Personage, &c. Which take up Chap. XXI and XXII.

Chap. XXI. And the Lord said unto Moses, Speak unto the Priests the sons of Aaron, and say unto them, There shall none of them be defil'd for the Dead among his People, *i.e. do any of those things, on account of any dead Person (that is not near of Kin to him, as v. 2.) which legally defiles a Man or renders him unfit to attend the publick Service of God.* 2 But for his Kin, that is near unto him, that is, for his Mother, and for his Father, and for his Son, and for his Daughter, and for his Brother, 3 and for his Sister being a Virgin that is nigh unto him, *i.e. his Whole or half Sister, (not Sister-in-law or the like,) and which being a Virgin has had no Husband who may take care of her Burial: for her and any of the aforementioned near Kindred may he be defil'd, i.e. do any of those things in relation to the said dead Person, which according to the Law render others defil'd, and would likewise defile him in this Case, was not this particular Exception made.* 4 But he shall not defile himself so for any one that is not near of Kin to him, tho' the dead Person be a Chief or the Chiefest Man among his People; for this would be to profane himself, *i.e. to render himself, who in sacred Offices is the greatest Person of the Two, as a common Man and not a Priest.* 5 Further they shall not make

I.
Concerning
Mourning &c.
of Priests.

D d 2

Baldness

P A R A P H R A S E.

Baldness upon their Head, neither shall they shave off the Corner of their Beard, nor make any Cuttings in their Flesh *for any dead Person, no not for those that are near of Kin; this being unlawful for the Common People to do for any Dead, as being Heathenish Rites.* 6 Therefore they shall be Holy unto their God in a special manner, viz. by not only abstaining from Heathenish Rites as all the People do, but also by abstaining even from such things as the rest of the People were allow'd to do, tho' it brought on them a legal Defilement: In both these respects the Priests were to be Holy, and not to profane the Name of their God by doing any thing unbecoming their Dignity or Office, or which would render them incapable to attend the Service of God: for the Offerings of the Lord made by fire, which is as it were the Provision daily made for the Table of their God who dwells among them, they do or are daily to offer: therefore they shall be Holy in the foresaid respects, that they may daily attend the Altar. 7 They shall abstain from all Incestuous Marriages forbid afore, and withall shall not take a Wife that is a Whore, or a profane Person, i. e. born by unlawful Marriage or Copulation, neither shall they take a Woman put away from her Husband: for he is holy unto his God, i. e. consecrated to God's Service in a special manner, and therefore is not to dishonour his Priesthood by any such Marriage as is not of good Reputation. 8 Thou shalt sanctify him therefore, i. e. the Supream Magistrate among you shall always take care, that no Priest marry with any such Person; or if any Priest do's so marry, that he be not suffer'd to officiate till he has put her away whom he had so married: for he offers the Provision of thy God, i. e. ministers at God's Altar: therefore he shall be holy unto thee, i. e. kept thus holy by the care of the Supream Magistrate: for I the Lord which sanctify you, am holy, and therefore require a more than ordinary Holiness in such as minister unto me. 9 And the Daughter of any Priest, if she profane her self by playing the whore, she profanes not only her self, but also her Father, the Dishonour reflecting upon him in some measure: therefore she shall be burnt with fire, which was esteem'd the greatest Punishment among them.

II.
Concerning the
Mourning & Mar-
riage of the High-
priest.

10 And he that is the Highpriest among his Brethren, upon whose Head the anointing Oil was pour'd, and that is consecrated to put on the Garments, shall not uncover his Head, or rather let his Hair grow neglected without Trimming, nor rent his Cloaths in token of Sorrow or Mourning: 11 neither shall he go in to any place where lies a dead Body, tho' of one near a Kin, nor any way defile himself even for his Father or for his Mother being dead: 12 neither shall he go out of the Sanctuary, when he hears of the Death of his Father or Mother, till he has finish'd his Ministry; nor profane the Sanctuary of his God, by preferring his Affection to the Dead before the Service of God in the Sanctuary, or by returning to the Sanctuary when he had been with the Dead:

for

P A R A P H R A S E.

for the (ccc) Consecration of the anointing Oil is upon him, *i. e.* he is to remember that he is most solemnly devoted to my Ministry, and therefore must not leave that to attend any other: I am the Lord. 13 And he shall take a Wife in her Virginity. 14 A Widow, or a divorc'd Woman, or Profane, or an Harlot, these shall he not take: but he shall take a Virgin of his own People to wife. 15 Neither shall he profane, *i. e.* debase his Seed or Posterity among his People, either by such Marriages as are forbidden him in the foregoing Verse, or by marrying any common or mean Person, but such an one as shall have been Nobly born: for I the Lord do sanctify him, *i. e.* by calling him to be Highpriest do separate him in the most Special and High manner to my Service, and consequently to a most High Office and Dignity; suitably to which he ought therefore to act, as in other respects, so in respect of his Marrying.

16 And the Lord spake unto Moses, saying. 17 Speak unto Aaron, saying, Whosoever he be of thy Seed in their Generations, that hath any Blemish, let him not approach to the Altar to offer any Sacrifices there, which Sacrifices are as it were the Provision made for the Table of his God. 18 For whatsoever Man he be that hath a Blemish, he shall not approach: a blind Man, or a lame, or he that hath a flat Nose so as to make his Face deform'd, or any thing superfluous, as a Wen, or more Fingers or Toes than naturally Men have, or any thing disproportionable, as one Eye or Ear or Leg &c. bigger than another; 19 Or a Man that is broken-footed, or broken-handed, 20 or crook or bunch'd-backt, or a Dwarf or wasted away with a Consumption, or that has a Blemish in his Eye, or has a Scurvy or running Humour, or a Scab or dry Scurf, or has his Stones broken or is bursten-belly'd: 21 no Man that has a Blemish, either of the Kinds aforementioned or any other, of the Seed of Aaron the Priest, shall come nigh to offer the Offerings of the Lord made by fire; he hath a Blemish, he shall not come nigh to offer the Provision of his God. 22 Notwithstanding he shall or may eat with the rest of the Priests of that part of the Provision or Sacrifices of his God, which is given to the Priests, both of the most Holy Sacrifices, such as Bread-offerings, Sin-offerings, and Treaspass-offerings; and of the holy Sacrifices, such as the Wave-breast, and Heave-shoulder of the Peace-offerings, and the First-fruits, and Tybes: 23 Only he shall not go in unto the Vail, *i. e.* not enter into the Tabernacle properly so call'd, to burn Incense or trim the Lamps (&c.) nor come nigh unto the Altar of Burnt-offering, which stands in the Court of the Tabernacle, because he has a Blemish; that he profane not or render not contemptible my Sanctuary, *i. e.* neither the Sanctuary or Tabernacle properly so call'd, nor the Court thereof, by making others think meanly of the Service of God perform'd there, and consequently of God himself, who would therefore thus have Men of the greatest Per-

III.
The Priests are to be of a Comely Personage, and without any Bodily Blemish.

(ccc) So the word *Nexen* is observ'd to signify as well as a Crown.

fection

P A R A P H R A S E.

fection or Bodily Comeliness minister unto him, to preserve in the People's Minds a sense of his most Perfect and Excellent Being, unto whom they minister'd: for I the Lord do sanctify them, i. e. have set apart both those places for my Service, and therefore no Man that has a Blemish shall be permitted to perform any holy Office therein. 24 And Moses told it unto Aaron, and to his Sons, and unto all the Children of Israel.

IV.
The Priests while
unclean, are to ab-
stain from the Holy
things.

Chap. XXII. And the Lord spake unto Moses, saying, 2 Speak unto Aaron, and to his Sons, that *while they have any legal Uncleaness upon them (v. 3.) they be sure to separate themselves, i. e. abstain from eating that part of the Holy things, i. e. of the Sacrifices of the Children of Israel which belong'd to the Priests, and that they profane not my holy Name, in eating of any of those things which they hallow unto me, i. e. which the Children of Israel or the other Priests offer unto God: I am the Lord.* 3 Say unto them, Whosoever he be of all your Seed among your Generations, that go's to eat of the Holy things, which the Children of Israel hallow unto the Lord, having his Uncleaness upon him, that Person shall be cut off from my Presence, *i. e. dy for it (as v. 9.) I am the Lord.* 4 For instance, What Man soever of the Seed of Aaron is a Leper, or hath a running Issue; he shall not eat of the Holy things, until he be clean. And whoso toucheth any thing that is unclean by the Dead, or a Man whose Seed goeth from him: 5 or whosoever toucheth any Creeping thing, whereby he may be made unclean, or a Man of whom he may take Uncleaness, whatsoever Uncleaness he hath: 6 the Person which hath touched any such, shall be unclean until Even, and shall not eat of the Holy things, unless he wash his Flesh with Water. 7 And when the Sun is down, he shall be clean, and shall afterward eat of the Holy things, because it is his Food or Sustenance allow'd him by me. 8 That which dies of it self, or is torn with Beasts, he shall not eat to defile himself therewith: I am the Lord. 9 They shall therefore keep these my Ordinances, lest they bear Sin, *i. e. be punish'd for it, i. e. for doing otherwise, and dy therefore, as did Nadab and Abihu, if they profane it by eating of the Holy things in their Uncleaness.*

V.
Who of the Priest's
Families may eat
of the Holy things.

10 There shall no Stranger, *i. e. no one that is not of the Seed of Aaron, or of the Family of some Priest, eat of the Holy thing, viz. the Wave-bread and Heave-shoulder: a Sojourner or One that boards with or only lodges in the house of a Priest, or an hir'd Servant or Day-labourer or the like, shall not eat of the holy thing.* 11 But if a Priest buy any Person with his mony, he may eat of it, and he that is born in his house of such a bought Servant, they, *i. e. all such may eat of the said Holy thing that is allow'd for his Meat, i. e. his Own and Family's Sustenance.* 12 If a Priest's Daughter also be married to a Stranger, she thereby loses the Privilege of eating thereof, ceasing by such her Marriage to be of the Family of a Priest, and may not eat of an Offering of the holy things.

13 But

P A R A P H R A S E.

13 But if a Priest's Daughter be a Widow, or divorc'd, and have no Child, and is return'd unto her Father's house, as in her youth, she shall then be accounted again as one of her Father's Family, and so may eat of the Holy things which falls to the share of her Father for her Father's Meat, i. e. for the Sustenance of him and his Family; but there shall no Stranger eat thereof, and consequently if a Priest's Daughter had Children, they and she after her Husband's death making still a distinct Family, and they being begotten of a Father who was not a Priest; none of them might eat of the said Holy things.

14 And if a Man that is not a Priest, eat of the Priest's part of the Holy thing ignorantly, when he knows it, then he shall put the fifth part more of the Value thereof unto the Value of it, i. e. of the Holy thing which he has eaten, and shall give it, viz. the fifth part more of the Value unto the Priest whom he has thereby damnify'd, with or besides the Value of the Holy thing which he has eaten; and also besides the Trespass-offering which he was bound (Ch. 5. 15.) to offer in such a Case. 15 And they, i. e. the Priests shall not suffer any one to profane the Holy things of the Children of Israel which they offer unto the Lord, even by eating of it, tho' Ignorantly; as is explain'd in the following verse: 16 Namely the Priests shall not suffer them, i. e. the People to bear the Iniquity of such a Trepass, i. e. to fall under the Punishment which God will inflict for such their Trepasses, when they eat their, i. e. the Priests share of the Holy things, tho' ignorantly; the Priests, I say, shall not suffer the People to fall under any particular Displeasure and a greater Punishment, by their Conniving at such a thing, or overlooking and forgiving the Damage thereby done to the Priests; but shall require strictly the Satisfaction here (v. 14.) prescrib'd to be made; forasmuch as I the Lord do sanctify them, i. e. have separated or taken the said Holy things to be Primarily my Provision, of which I allow the Priests a part as my domestick Servants; so that the Trepass in eating thereof is primarily against me, and not to be forgiven at the Will of the Priests.

VI.
What is to be done by one that eats of the Holy things Ignorantly.

17 And the Lord spake unto Moses, saying, 18 Speak unto Aaron, and to his Sons, and unto all the Children of Israel, and say unto them, Whatsoever he be of the House of Israel, or of the Strangers in Israel, i. e. a Proselyte or Convert from Gentilism to the worship of the true God, that will offer his Oblation for all his Vows, and for all his Free-will-offerings, which they will offer unto the Lord for a Burnt-offering: 19 Ye shall offer for to be accepted a Male without blemish of the Beeves, of the Sheep, or of the Goats. 20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. 21 And whosoever offereth a Sacrifice of Peace-offerings unto the Lord, to accomplish his Vow, or a Free-will-offering in Beeves, or Sheep, or Goats, it shall be perfect in order to be accepted: there shall be no Blemish therein.

VII.
Sacrifices to be without Blemish, &c.

22 Blind,

P A R A P H R A S E.

22 Blind, or Broken, or Maimed, or having a Wen, or Scurvy, or Scabbed, ye shall not offer these unto the Lord, nor make an Offering by fire of them upon the Altar unto the Lord. 23 Either a Bullock, or a Lamb or Kid that hath any thing superfluous or lacking in his Parts, that mayst thou sell or give to the Priests to sell, and so offer the Mony or Value thereof for a Free-will-offering toward providing any thing for the Service of the Tabernacle or Repair thereof; but for a Sacrifice by way of performing a Vow, it, *i. e.* such a Creature shall not be accepted. 24 Ye shall not offer unto the Lord that which is bruised, or crush'd, or broken, or cut, *i. e.* any Beast that is gelt; neither shall you do any such thing in your Land, *i. e.* geld any Beast, much less any Mankind. 25 Neither from a Stranger's hand, *i. e.* any pious Profelyte shall ye offer any Sacrifice which is the Provision of your God of any of these Beasts which have the foresaid Blemishes; because their Corruption is in them, by being bruised or crush'd &c. (as v. 24.) in Gelding, or other Blemishes be in them; therefore they shall not be accepted for Sacrifices from you or any Profelyte that dwells among you.

VIII.
Other Laws concerning Sacrifices.

26 And the Lord spake unto Moses, saying, 27 When a Bullock, or a Sheep, or a Goat, is brought forth, then it shall be seven days under the Dam; and from the eighth day and thenceforth, it shall be accepted for an Offering made by fire unto the Lord. 28 And whether it be Cow or Ew, ye shall not kill it and her young both in one day. 29 And when ye will offer a Sacrifice of Thanksgiving unto the Lord, offer it at your own Will. 30 On the same day it shall be eaten up, ye shall leave none of it until the Morrow: I am the Lord.

IX.
The foregoing Laws enforced.

31 Therefore shall ye keep all my Commandments here aforegiven you, and do them, because I am the Lord. 32 Neither shall ye profane my holy Name, in doing contrary to any of the Commandments now given you; but I will be hallow'd among the Children of Israel, either by the Observation of my Laws, or the Punishment of those that transgress them. I am the Lord which hallow you, 33 that brought you out of the land of Egypt, to be your God: I am the Lord.

S E C T. XIII. N^o. 18.

Concerning chiefly the several Feasts and the Year of Jubilee, that were to be observ'd by the Israelites: Which takes up Chap. XXIII, XXIV, XXV.

I.
Of the Weekly Sabbath.

Chap. XXIII. And the Lord spake unto Moses, saying, 2 Speak unto the Children of Israel, and say unto them, Concerning the Feasts of the Lord, which ye shall proclaim or give notice of by the sound of the Trumpet to be holy Convocations, *i. e.* Times when the People are solemnly

P A R A P H R A S E.

lemnly to meet together to celebrate the Mercies of God with Sacrifices of Thanksgiving and publick Rejoycings, even these are my Feasts. 3. Namely in the first place, the Weekly Sabbath; for six days shall or may Work be done, when not forbid by any special Command, but the seventh day every week is the Sabbath of Rest, on which is to be weekly an holy Convocation: ye shall do no Work therein. It is the Sabbath to be observ'd in honour of the Lord in all your Dwellings.

4. These that follow are the other Feasts of the Lord, even when there are to be holy Convocations as well as on the weekly Sabbath, and which ye shall proclaim, not Weekly as the Sabbath, but in their several Seasons or appointed Times. 5. Namely, in the (d) fourteenth day of the first Month at Even, is the Lord's passover. 6. And on the fifteenth day of the same Month, is the Feast of unleaven'd Bread unto the Lord: seven days ye must eat unleaven'd Bread. 7. In the first day ye shall have an holy Convocation: ye shall do no servile Work therein. 8. But ye shall offer an Offering made by fire unto the Lord seven days: in the seventh day is an holy Convocation, ye shall do no servile Work therein.

II.
Of the Passover.

9. And the Lord spake unto Moses, saying, 10. Speak unto the Children of Israel, and say unto them, When ye be come into the Land which I give unto you, and shall begin to reap the Harvest thereof, viz. the Barly-harvest, then ye shall bring (e) a Sheaf of the said Barley for the First-fruits of your Barly-harvest unto the Priest; 11. and he shall wave the Sheaf before the Lord, to be accepted for you, i. e. to procure God's Blessing on the rest of the Harvest, and that they might have Liberty to use the rest of the Corn, which they might not do, till the First-fruits were offer'd to God, on the Morrow after the Sabbath or holy Convocation mention'd v. 7. and consequently on the second day of the seven of the Feast of unleaven'd Bread the Priest shall wave it. 12. And ye shall, besides the daily Burnt-offering, and besides the special Offering appointed v. 8. offer that day when ye wave the Sheaf, an He-lamb without blemish of the first year, for a Burnt-offering unto the Lord. 13. And the Bread-offering thereof shall be two Tenth-deals of fine Flower mingled with Oil, which was double the quantity of a Common Bread-offering in Honour of the Day; part of which is to be an Offering made by fire unto the Lord for a sweet Savour: and the Drink-offering thereof shall be of Wine, the fourth part of an Hin. 14. And ye shall eat neither Bread, nor parched Corn, nor green Ears, until the self same day that ye have brought the foremention'd (v. 10.) Sheaf of the First-fruits for an Offering unto your God: It shall be a Statute for ever throughout your Generations, in all your Dwellings.

III.
Of the Sheaf of
the First-fruits of
Barley-harvest.

15. And ye shall count unto you from the Morrow after the Sabbath, namely from the day that ye brought the Sheaf of the Wave-offering,

IV.
Of the Feast of
Weeks or Pentecost.

(d) See Exod. 12. 18. 13. 3. 23. 15. and 34. 18. (e) Exod. 23. 16. and 34. 22.

P A R A P H R A S E.

till seven Sabbaths or Weeks shall be compleat; 16 even unto the Morrow after the seventh Sabbath, shall ye number fifty days, and ye shall offer a new Bread-offering, *i. e. a Bread-offering of new Wheat-corn made into Loaves, for the First-fruits of Wheat-harvest*, unto the Lord. 17 Ye shall bring out of your Habitations, *i. e. at your Common Charge and in the name of the Whole Nation*, two Wave-loaves, *i. e. two Loaves made of the new Wheat, and to be waved for an Offering before the Lord, the said two Loaves being made of two Tenth-deals, viz. each Loaf containing one Tenth-deal, and so together making a double Quantity to the Common Bread-offering*: they shall be of fine flour of Wheat; they shall be baked with Leaven, *not being to be burnt upon the Altar, (on which it was unlawful to burn any thing Leaven'd,) but to be wholly given to the Priests*: they are the First-fruits of the Wheat-harvest unto the Lord. 18 And ye shall offer with the Bread, *i. e. two Loaves mention'd v. 17. and besides the daily Burnt-offering*, seven Lambs without blemish of the first year, and one young Bullock and two Rams: they shall be for a Burnt-offering unto the Lord, with their Bread-offering, and their Drink-offerings, even an Offering made by fire of sweet Savour unto the Lord. 19 Then shall ye sacrifice one Kid of the Goats for a Sin-offering, *in behalf of the Whole Nation*; and two Lambs of the first year for a Sacrifice of Peace-offerings, *which was double the Number to what was commonly offer'd*. 20 And the Priest shall wave them, *i. e. some part of the foremention'd Burnt-offering (v. 18.) and Sin-offering (v. 19.) with the Bread or two Loaves (v. 17.) of the First-fruits, for a Wave-offering before the Lord, with the two Lambs (v. 19.)* They shall be holy to the Lord for the Priest to eat, *who had not only the Breast and Shoulder as was usual, but all the Flesh of these two Lambs or Peace-offerings*. 21 And ye shall proclaim on the self same day, *viz. at the beginning thereof and before the Solemnities began*, that it may be an holy Convocation unto you: ye shall do no servile Work therein: It shall be a Statute for ever in all your Dwellings throughout your Generations.

V.
Gleanings to be
left for the Poor.

22 And when ye mow or reap the Harvest of your Land, *whether Barley or Wheat, as ye shall offer the First-fruits of each unto God by way of Thanksgiving*; so shall ye further shew your sense of God's Goodness to you, by shewing Goodness or Kindness your selves to the Poor: To which end thou shalt not make clean riddance of the Corners of thy Field, when thou reapest, neither shalt thou gather any gleanings of thy Harvest: thou shalt leave them unto the Poor, and to the Stranger: I am the Lord your God.

VI.
of the Feast of
Trumpets.

23 And the Lord spake unto Moses, saying, 24 Speak unto the Children of Israel, saying, In the seventh Month, in the first day of the Month shall ye have a Sabbath extraordinary, *namely besides the weekly Sabbath, and such as those mention'd v. 7, 8, 21. a Memorial of blowing* of

P A R A P H R A S E.

of Trumpets, i.e. ye shall then blow Trumpets longer or more than at other times, in Memory (as seems probable) of the Creation of the World at or about this time, the seventh Month being afore the Change made Exod. 12. 2. the first Month of the Year; which beginning of the said Year took its rise from the Creation or Beginning of the World at that time: There shall then be an holy Convocation. 25 Ye shall do no servile Work therein; but ye shall offer an Offering made by fire unto the Lord, about which Offering more particular Directions are given Numb. 29. 2.

26 And the Lord spake unto Moses, saying, 27 Also on the tenth day of this seventh Month, there shall be a day of Atonement, it shall be an holy Convocation unto you, and ye shall afflict your Souls, and offer an Offering made by fire unto the Lord, about which particular Directions are given Numb. 29. 8. 28 And ye shall do no Work in that same day: for it is a day of Atonement, set apart wholly to that purpose, viz. to make an Atonement for you both Priests and People before the Lord your God. 29 For whatsoever Soul it be that shall not be afflicted in that same day, he shall be cut off from among his People. 30 And whatsoever Soul it be that doth any Work in that same day, the same Soul will I destroy from among his People. 31 Ye shall do no manner of Work: It shall be a Statute for ever throughout your Generations in all your Dwellings. 32 It shall be unto you a Sabbath of Rest, like the Weekly Sabbath: and ye shall begin so to afflict your Souls in the ninth day of the Month at the Evening thereof or before Sun-set: namely from the Evening of the ninth day unto the Evening of the tenth day shall ye celebrate this your Sabbath, or do no Work as on the Weekly Sabbath.

VII.
Of the Day of
Atonement.

33 And the Lord spake unto Moses, saying, 34 Speak unto the Children of Israel, saying, The fifteenth day of this seventh Month shall be the Feast of Tabernacles or Tents or Booths for seven days unto the Lord. 35 On the first day shall be an holy Convocation: ye shall do no servile Work therein. 36 Seven days ye shall offer an Offering made by fire unto the Lord, concerning which see a more particular Account Num. 29. 13, &c. to the end of that Chapter: on the eighth day shall be an holy Convocation unto you, and ye shall offer an Offering made by fire unto the Lord: It is to be a day of a solemn Assembly, as being the Concluding or last day of the said Feast, and ye shall do no servile Work therein. 37 (These aforemention'd in this Chapter are the Feasts of the Lord, which ye shall proclaim to be holy Convocations, to offer an Offering made by fire unto the Lord, a Burnt-offering, and a Bread-offering, and a Sacrifice for a Sin-offering, and Drink-offerings, every thing upon this day: 38 besides the Sabbaths of the Lord weekly to be observ'd, i. e. the Sacrifices appointed to be offer'd on every weekly Sabbath; and beside your Gifts, namely beside all your Vows, and beside all your Free-will-offer-

VIII.
Of the Feast of
Tabernacles.

P A R A P H R A S E.

ings, which ye give unto the Lord.) 39 * Without fail, as ye shall keep the other foresaid Feasts, so in the fifteenth day of the seventh Month, when ye have gather'd in the Fruit of the Land, in order to return your Thanks to God for the Harvest which ye have then done gathering in, as one Reason of this Feast, ye shall keep a Feast unto the Lord seven days, thence call'd elsewhere the Feast of In-gathering: On the first day as is aforesaid (v. 35.) shall be a Sabbath, and on the eighth day (as v. 36.) shall be a Sabbath. 40 And ye shall take you on the first day the Boughs of broad-leav'd Trees, as Branches of Palm-trees, or the Boughs of thick-leav'd Trees, i. e. whose Leaves grew so thick together, tho' small, as to make a good Shade or Shelter, and Willows of the Brook to bind the Boughs together, and herewith ye shall make Booths, (as v. 42, 43.) and ye shall rejoyce before the Lord your God, i. e. keep the said Feast, as with special Sacrifices and Offices of Divine Service, so also with Feasting and other extraordinary Tokens of innocent Joy, seven days, 41 Namely ye shall keep it a Feast unto the Lord seven days in the Year: It shall be a Statute for ever in your Generations, ye shall celebrate it in the seventh Month. 42 Ye shall observe this Feast, as in other respects here prescrib'd, so particularly in this, viz. that ye dwell in Booths (made as v. 40.) seven days, namely all that are Israelites born, shall dwell in Booths: 43 that your succeeding Generations may know hereby, that I made the Children of Israel to dwell in Booths, when I brought them out of the land of Egypt: Which is the other Reason or End of instituting this Feast, (besides that mention'd v. 39.) viz. to preserve in your Posterity a Memory of the Goodness of God in bringing them out of Egypt into the land of Canaan, during all which time they liv'd in Tents or Tabernacles; whence this Feast, as it was call'd the Feast of In-gathering, for the reason mention'd v. 39. so it was also call'd the Feast of Tabernacles or Booths, for the reason last mention'd v. 43. I am the Lord your God. 44 And Moses declar'd unto the Children of Israel, what the Lord had here commanded him concerning the Manner and Times of their keeping the said Feasts of the Lord.

IX.
of Oil for the
Lamps.

Chap. XXIV. And the Lord spake unto Moses, saying, 2 Command the Children of Israel, in relation to the daily Service of the Tabernacle, which is to be maintain'd at the Publick Charge, that they bring unto thee pure Oil-olive, beaten, for the Light, to cause the Lamps to burn continually: 3 without the Vail of the Ark of the Testimony, in the Tabernacle of Meeting, shall Aaron or (f) one of his Sons order it from the Evening unto the Morning, before the Lord continually: It shall be a Statute for ever in your Generations. 4 He or one of his Sons shall order the Lamps upon the pure Candlestick, i. e. the Candlestick of pure Gold, and which shall be kept pure or daily cleans'd before the Lord continually.

(f) Exod. 27, 21.

5, And

P A R A P H R A S E.

5 And thou shalt take fine Flour of the best Wheat, and bake twelve Cakes or Loaves thereof, agreeable to the number of the twelve Tribes, which are call'd in Hebrew (g) the Bread of Presence, and is render'd by us the Shew-bread: two Tenth-deals or Omers shall be in one Cake. 6 And thou shalt set them in two Rows, six on a Row, upon the pure Table, i. e. the Table overlaid with pure Gold, and which is to be kept pure or very clean and bright, before the Lord. 7 And thou shalt put pure Frankincense, i. e. the best that can be got, and unmixt with any thing else, (in a golden Dish, as is said,) on each Row, that it may be on or for, i. e. instead of the Bread for a Memorial, even for an Offering made by fire unto the Lord for an Acknowledgment of his Sovereignty and Goodness. 8 Every Sabbath he shall set it, i. e. the twelve Loaves or Cakes of Shew-bread together with the Frankincense in order on the Table for that purpose, which stands in the Sanctuary before the Lord, i. e. before the Mercy-seat continually or every Week, being taken from the Children of Israel, at whose Publick Charge it is to be provided, by an everlasting Covenant, i. e. by virtue of that Command which they had all agreed to observe, and which requir'd the Shew-bread to be always set before the Lord. 9 And it, viz. the Shew-bread that was taken away every Sabbath, when New was put on, shall be Aaron's and his Sons, and they shall eat it in the Holy place: for it is most Holy unto him, of the Offerings of the Lord made by fire, the Shew-bread being esteem'd a Burnt-offering, forasmuch as the Frankincense set upon it and belonging to it was so burnt, by a perpetual Statute.

X.
Of the Shew-bread.

10 And there went out the Son of an Israelitish Woman, whose Father was an Egyptian, that probably came out of Egypt along with them, and became a Profelyte, and so dwelt among the Children of Israel, and this Son of the Israelitish Woman, and a Man of Israel strove together in the Camp; 11 and the Israelitish Woman's Son, being had before the Magistrate, and Sentence (as it seems probable) being given against him as being the cause of the Strife, blasphem'd the Name of the Lord, i. e. spoke blasphemous Words against God, renouncing perhaps his Worship, and curs'd God or the Judges that had condemn'd him; and they brought him unto Moses: (and his Mother's name was Shelomith, the Daughter of Dibri, of the Tribe of Dan, which seems to be taken notice of for the greater satisfaction of the Truth of this Passage:.) 12 And they put him in Custody, that the Mind of the Lord might be shew'd them by Moses concerning the Punishment he was to undergo. 13 And the Lord spake unto Moses, saying, 14 Bring forth him that hath cursed, without the Camp, and let all that heard him, lay their hands upon his head, thereby declaring they had given a true Testimony against him, and let all the Congregation stone him: 15 And hereupon thou shalt speak unto the

XI:
A Blasphemer
is ston'd.

(g) Exod. 25. 39.

Children

P A R A P H R A S E.

Children of Israel, saying, Whosoever curses his God, *either by speaking blasphemously of Him, or by cursing the Magistrates that act lawfully by his Authority*, shall bear his Sin: 16 namely, he that blasphemeth the Name of the Lord, he shall surely be put to death, and all the Congregation shall certainly stone him: as well the Stranger, as he that is born in the Land, when he blasphemeth the Name of the Lord, shall be put to death. 17 And, *forasmuch as it is likely that the Son of the Israelitish Woman had like to have kill'd the Israelite in the foremention'd Fray, and did him and his Cattle some hurt out of Revenge, therefore God saw fit here to renew these Commands afore given, viz.* he that killeth any Man, shall surely be put to death. 18 And he that killeth a Beast, shall make it good; Beast for beast. 19 And if a Man cause a Blemish in his Neighbour; as he hath done, so shall it be done unto him: 20 Breach for breach, Eye for eye, Tooth for tooth: as he hath caused a Blemish in a Man, so shall it be done to him again. 21 And *to make the said Precepts the more regarded, I repeat the foresaid (v. 17, 18.) Commands again, viz.* he that killeth a Beast, he shall restore it: and he that killeth a Man, he shall be put to death. 22 Ye shall have one manner of Law *in these and all other Cases*, as well for the Stranger, as for one of your own Country: for I am the Lord your God, *who will neither favour your Wickedness, nor suffer theirs to go unpunish'd, but will have equal Justice done to all.* 23 And after God had thus declar'd his Will concerning the Punishment of the *aforesaid Blasphemer, and given and repeated the foresaid Precepts, (v. 15 — 22.)* Moses spake unto the Children of Israel, that they should bring forth him that had cursed out of the Camp, and stone him with Stones: and the Children of Israel did as the Lord commanded Moses.

XII.
Of the Sabbathical
Year.

Chap. XXV. And the Lord spake unto Moses *in the Wilderness of or nigh mount Sinai*, saying, 2 Speak unto the Children of Israel, and say unto them, When ye come into the Land which I give you, then shall the Land keep (b) a Sabbath, *i.e. rest from being till'd or sow'd &c. in Obedience unto and so in Honour of the Lord.* 3 Six years thou shalt sow thy Field, and six years thou shalt prune thy Vineyard, and gather in the Fruit thereof: 4 but in the seventh year shall be a Sabbath of rest unto the Land, a Sabbath *in obedience* unto the Lord: thou shalt neither sow thy Field, nor prune thy Vineyard. 5 That which grows of its own accord, *either of the scatter'd Seed of thy Harvest the year afore, or out of the old Root sprouting out again*, thou shalt not reap it as thy own, and so hinder others from reaping or gathering it; neither gather the Grapes of thy Vine, *which is to ly this seventh year undressed, as belonging to thee alone:* It is to be a year of Rest unto the Land, 6 and the Fruit that shall grow of it self &c. *in the said Sabbath or year of Rest*

(b) See Exod. 23. 10.

of

P A R A P H R A S E.

of the Land, shall be Food for you *in Common*: namely for thee, and for thy Servant and for thy Maid *in thy Family*, and also for thy hir'd Servant *tho' not living in thy Family*, and for thy Stranger that sojourns with thee, 7 and even for thy Cattle, and for the other Beasts that are in the Land, shall all the Increase thereof, *i. e. all that grows of Corn or Grain &c. in thy Grounds during the Sabbatical Year* be for Food *in Common with thy self, who art the Owner of the said Grounds or Fields.*

8 And thou shalt number seven Sabbaths of Years unto thee, seven times seven Years, and the space of the seven Sabbaths of Years shall be unto thee forty and nine years. 9 Then shalt thou cause the Trumpet *in token of the Jubilee Year being come to sound throughout the Land, on the tenth day of the seventh Month; namely in the day of Atonement mention'd and prescrib'd Chap. 23. 27.* shall ye make the Trumpet sound throughout all your Land, *the day of Atonement being fitly chosen for this purpose, that so the year of Jubilee might begin at the same time, that a General Atonement was made for the Sins of the Whole Nation; it being likely that they would be the better dispos'd to forgive their Brethren their Debts, when they crav'd pardon for their own Sins, which are as our Debts to God.* 10 And ye shall hallow the fiftieth Year, *i. e. distinguish it from all other Years by doing what follows; and proclaim Liberty throughout all the Land unto all the Inhabitants thereof, who are Servants or so Poor as to have sold their Estates: It shall be (bb) a Jubilee unto you, and ye shall return every Man unto his Possession, whether Field or House &c. which he has been forced to sell thro' Poverty; and ye that are Servants, as having been sold to others, either by themselves or their Fathers or the Magistrate, shall be made free, and shall return every Man to his own Family.* 11 A Jubilee shall the said fiftieth Year be unto you: and as in every Sabbatical year, so also in this year of Jubilee, *tho' it follows immediately after the forty ninth year, which is always a Common Sabbatical year, ye shall not sow, neither reap that which groweth of it self in it, nor gather the Grapes in it of thy Vine undress'd.* 12 For it is the Jubilee year, and it shall be Holy unto you, *being a Sabbath or Sabbatical year unto the Lord, and as such separated from the common Employments of other years: and accordingly as other Sabbatical years (v. 6, 7.) ye shall eat in Common the Increase thereof out of the Field, the Owners thereof not reaping, and gathering, and laying up in Barns or the like, the said Increase for their own use; but any one taking*

XIII.
Of the Year
of Jubilee.

A N N O T A T.

(bb) It is commonly thought that *Jobel* signifies a *Ram*, and hence this Year was so call'd because it was proclaim'd with *Trumpets of Rams-horns*. But these Horns being *not hollow, or not so hollow* as to make any tolerably good *Trumpets* of, hence it is most reasonably thought, that the Year was so call'd from the *peculiar Sound* made then with the *Trumpets*.

in

in Common out of the Field what he needs for every day's use. 13 *But that which particularly belongs to this Year, is this, that In the Year of the said Jubilee, ye shall return every Man unto his Possession.* 14 *And if thou sell any thing of thy Possession, as Land or House by reason of Poverty, to thy Neighbour, or being rich buyest any such thing of thy poor Neighbour's hand, ye shall not oppress or over-reach one another.* 15 *But shall go by this general Method, viz. according to the number of Years that are past after or since the last Jubilee, thou shalt buy of thy poor Neighbour; and likewise according to the number of Years of the Fruits, i. e. that the Buyer is to enjoy the Fruits of what he buys before the next Jubilee, he that is poor shall sell unto thee:* 16 *Namely, according to the multitude of Years that are to come before the next Jubilee, and consequently the Buyer is to enjoy what he buys, thou that sellest shalt increase the Price thereof, and according to the fewness of Years thou shalt diminish the Price of it: for according to the number of the Years of the Fruits do's or ought he in justice to sell unto thee.* 17 *Ye shall not therefore oppress or over-reach one another, by acting contrary to the Rule here prescrib'd for buying and selling; but thou shalt fear thy God, so as to prefer Obedience to his Commands before unjust Gain: for I am the Lord your God, who can reward such your Obedience and Justice, and punish your Disobedience by making your unjust Gain be of no Advantage to you in the end.*

XIV.
Plenty promis'd
on Obedience.

18 *Wherefore ye shall do these my Statutes in relation to the Common Sabbatical years and also the Jubilee, and keep my Judgments, and do them; and ye shall dwell in the Land in safety from your Enemies and wild Beasts:* 19 *and the Land shall yield her Fruit, and ye shall eat your fill, and dwell therein in safety.* 20 *And if ye shall say, What shall we eat the seventh Year? behold, we shall not sow, nor gather in our Increase:* 21 *Then in answer hereto, I foretel you, that I will command my Blessing upon you in the sixth Year, and it shall bring forth Fruit for three years, i. e. enough to suffice for three years, viz. the sixth year it self when it is sown, and the seventh or Sabbatical year, and the eighth or next year after the Sabbatical when ye may sow again.* 22 *And accordingly ye shall sow the eighth year or next year after every Sabbatical year, and eat of the old Fruit of the sixth year, until the ninth year; namely until her Fruits come in, i. e. the Fruits of the eighth year be gather'd in and thresh'd, ye shall eat of the old Store. And in like manner it is to be suppos'd, that when there was a Jubilee and so two Sabbatical years came together, God so increas'd the Crop of the sixth year, that it lasted likewise for three years in a somewhat different sense, viz. for three years exclusively of or besides the sixth year.*

XV.
Land to be re-
deem'd.

23 *As has been afore said, (v. 13.) so I tell you again, the Land of any Person shall not be sold for ever: for the Land is mine as Proprietor*
and

P A R A P H R A S E.

and Lord in chief of it, and for that ye are to look on your selves only as Strangers and Sojourners with me, *i. e.* Tenants who are to hold your Land in no other manner than I think fit, or as it were let them out unto you.

24 And further in all the Land of your Possession, *i. e.* whatever Land ye possess by purchase, ye shall grant a Redemption for the Land, *i. e.* he that sold it, if he is become able, shall have the liberty to redeem it, even before the next Jubilee comes. 25 Nay if thy Brother, *i. e.* any Israelite be waxen poor, and has sold away some of his Possession, and he be not able himself to redeem it; yet if any of his Kin come to redeem it, then shall he the said Kinsman have liberty to redeem that which his Brother or Kinsman sold. 26 And if the Man have none of his Kin able to redeem it, and himself in process of time become able to redeem it; 27 then let him count the years of the Sale thereof, *i. e.* how many years are past since the Sale, and restore the Overplus, *i. e.* what remains due after Abatement has been made of the Price it was sold for, proportionably to the number of the years since the Sale, unto the Man to whom he sold it, that, *i. e.* and hereupon he that sold may return unto his Possession forthwith. 28 But if he that sold be not able to restore it, *i. e.* the Overplus mention'd v. 27. to him that bought it; then that which is sold shall remain in the hand of him that hath bought it until the year of Jubilee: and in the Jubilee it shall go out of his hand that bought it, and he that sold it, shall return unto his Possession without paying any thing.

29 And if a Man sell a Dwelling-house in a walled City, then he may redeem it within a whole Year after it is sold: within a full Year may he redeem it. 30 And if it be not redeem'd within the space of a full Year; than the House that is in the walled City, shall be establish'd for ever to him that bought it, throughout his Generations: it shall not go out of his hand that bought it, even in the Jubilee, but continue his for ever. 31 But the Houses of the Villages which have no Walls round about them, shall be counted as the Fields of the Country: they may be redeem'd as the Fields, and if not redeem'd afore, they shall go out of the hands of them that bought them in the Jubilee, and return to them that sold them. 32 Notwithstanding as for the Cities of the Levites, the Houses of the Cities of their Possession, *i. e.* of the forty eight Cities given them for their Habitation, Numb. 35. may the Levites redeem at any time. 33 And if a Man purchase of the Levites, then the House that was sold, namely in the City of his Possession shall go out in the year of Jubilee: for the Houses of the Cities of the Levites are their Possession among the Children of Israel to be reserv'd to them for ever; whereas any House they purchase elsewhere or Lands must be govern'd by the common Laws aforementioned. 34 But the Field of the Suburbs of their Cities may not be so much as sold, tho' their Houses may: for it is their perpetual Possession to be kept always in their own hands.

XVI.
Houses to be re-
deem'd.

XVII.
Poor to be reliev'd.

35 And if thy Brother be waxen poor, and his hand faileth, *i. e. he is not able by his Labour to support himself and Family with thee or among his Neighbours*, then thou shalt relieve him, *either by giving him or lending him Money*; yea, tho' he be a Stranger or a Sojourner, *thou shalt relieve him, that he may live, i. e. have a competent Subsistence with thee.* 36 Take thou no Usury of him for Money, or Increase for Victuals, (*as v. 37.*) but fear thy God, *lest he punish thy Disobedience toward him and Uncharitableness toward the Poor, in acting contrary to what God here commands thee to do*, that thy Brother may live with thee. 37 Namely thou shalt not give him thy Money upon usury, nor lend him thy Corn or other Grain, or any thing else for Food or Victuals, *for to have it repaid thee in kind but with Increase.* 38 I am the Lord your God, which brought you forth out of the land of Egypt, *and so have oblig'd you with far greater Blessings than I command you to bestow on the Poor*; and do further purpose to give you the land of Canaan under the Covenants or Conditions *as* *foremention'd in relation to the Poor*, and to be your God in preserving you in the possession of Canaan with Peace and Plenty, if you keep the said Covenants or Conditions.

XVIII.
Bondmen how to be used.

39 And if thy Brother, *i. e. an Israelite that dwells by thee or in thy Neighbourhood*, be waxen poor, *that notwithstanding the Alms and other charitable Assurances of lending him Money or other Necessaries freely, he can't subsist, and hereupon be sold unto thee by himself for to have a Subsistence*, thou shalt not compel him to serve as a Bond-servant or Slave, *which thou buyest of another Nation or takest in War, and over whom thou hast an absolute Dominion (as over thy Goods or Cattle) so as to bequeath such Slaves and their Children to thy Heir or sell them at thy pleasure*: 40 but as an hir'd Servant, and as a Sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee: 41 and then at the very beginning of the Jubilee shall he depart from thee, both he and his Children with him, and shall return unto his own Family; and unto the Possession of his Fathers, *if any was sold to him since he became a Servant*, shall he return. 42 For they are my Servants, which I brought forth out of Slavery in the land of Egypt, *and they shall not be sold as Bondmen or for Slaves again.* 43 Wherefore thou shalt not rule over him *that is so sold unto thee of thy Brethren, as over thy Slaves, with Rigour*, but shalt fear thy God *so as to keep these Commandments, lest I punish thee with like Rigour.* 44 Both thy Bond-men, and thy Bond-maids, which thou shalt have, shall be of the Heathen that are round about you, *when ye are settled in Canaan: of them, but not of the Canaanites whom ye are to destroy*, may ye buy Bond-men and Bond-maids. 45 Moreover, of the Children of the Strangers, *i. e. Proselytes* that do sojourn among you, of them may ye buy, and of their Families that are with you, which they begat in your Land: and they shall be your Possession.

P A R A P H R A S E.

session. 46 And ye shall take them as an Inheritance for your Children after you, to inherit them for a Possession, they shall be your Bondmen for ever: but over your Brethren the Children of Israel, ye shall not rule one over another with *such Rigour, either in respect of the Service or Work they are employ'd in, or of the Time they were to serve.*

47 And if a Sojourner or Stranger wax rich by thee, *namely by Trading, for no such was permitted to purchase Land,* and thy Brother, *i. e. an Israelite that dwelleth by him* wax poor, and sell himself unto the Stranger or Sojourner by thee, or to any one descended of the Stranger's or Proselyte's Family, *and now incorporated into the Israelitish Nation:* 48 after that he is sold, he may be redeem'd again; one of his Brethren may redeem him: 49 Either his Uncle, or his Uncle's son may redeem him, or any that is nigh of Kin unto him, of his Family, may redeem him; or if he be able, *by any Estate falling to him,* he may redeem himself. 50 And he shall reckon with him that bought him, *how many Tears he has serv'd already from the Year that he was sold to him, and how many Tears more he should serve unto the Year of the next Jubilee:* and the price of his Sale shall be according to the number of Years, *i. e. according as he has serv'd more or less years, the Deduction to be made out of the Money gave by him that bought him, shall be less or more; and in valuing the Service of those years, that he that was sold has already serv'd, according to the Value or Wages allow'd for the like time of an hired Servant shall it be with him, i. e. shall the Deduction be made out of the Price of the Sale or the Money he was sold for:* 51 *namely, if there be yet many Years behind of his Service, or before the next Jubilee; according unto them he shall give again the greater Price of or for his Redemption, and so much the lesser Deduction is to be made out of the Money he was bought for.* 52 And if there remain but few years unto the year of Jubilee, then he shall count with him *proportionably,* and according unto his *few years remaining,* shall he *that is sold* give him *that bought him* again the *lesser* Price of or for his Redemption. 53 And as a yearly hir'd Servant shall he be with him, *during the Time he serves him;* and the other *that bought him,* shall not rule with Rigour over him in thy sight, *without a Remedy being put to it by the Magistrate.* 54 And if he be not redeem'd by these means *aforemention'd (v. 48, &c.) before the Jubilee comes,* then he shall go out free in the year of Jubilee, both he, and his Children with him. 55 For unto me the Children of Israel are Servants, they are my Servants, whom I brought forth out of the land of Egypt: I am the Lord your God.

XXIX.
Servants to be
redeem'd.

S E C T. XIII. N^o. 19.

Wherein God enforces all his Laws and Commands with the most solemn Promises and Threatnings; which takes up Chap. XXVI.

I.
God enforces the
Observance of his
Laws by great
Promises:

Chap. XXVI. Ye shall make you no Idols, as *being Things of nought or meer empty Vanities*, nor graven Image *hewn out of Wood or Stone or the like*, neither rear you up a Pillar, *i. e. either a single Stone, or a parcel of Stones, or any such Work design'd for any Religious use*, neither shall ye set up any Stone that has an Image or Images cut in it in your Land, to bow down unto it *by way of Religious Worship*: for I am the Lord your God. 2 On the contrary, ye shall keep my Sabbaths, and reverence my Sanctuary, *as the Times and Place for my Worship and Service*: I am the Lord. 3 If ye walk in *all my other and chiefly these Statutes, here repeated (v. 1, 2.) as a Summary of all the rest and the Principal on which the rest depend*, and keep my Commandments, and do them; 4 Then I will give you Rain in due season, and the Land shall yield her Increase, and the Trees of the Field shall yield her Fruit. 5 And *you shall have such plenty of Corn, that your Threshing shall reach unto the Vintage, i. e. ye shall not be able to thresh it all out before the Vintage shall be ready; and the Vintage shall be so plentiful that the pressing of the Grapes &c. shall reach unto the Sowing time: and ye shall eat your Bread, i. e. have Provision to the full, and dwell in your Land safely.* 6 Namely I will give Peace in the Land, *so as there shall be no Insurrections or Seditions among your selves; and ye shall ly down, and none, i. e. no House-breakers or the like shall make you afraid; and I will rid evil Beasts out of the Land, neither shall the Sword go thro', i. e. any foreign Enemy ravage the Land*: 7 but ye shall chase your Enemies, and they shall fall *as they fly* before you by the Sword; 8 and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, *i. e. a few of you shall conquer much greater numbers of your Enemies*: thus your Enemies shall fall before you by the Sword. 9 For I will have respect unto you *while ye continue obedient, and give you all the foremention'd Blessings*, and withall make you yourselves fruitfull, and multiply you, and make good my Covenant with you. 10 And ye shall have *such plenty of Corn and other Provision, as to have to eat of the old Store when the new Crop is come in, and that ye shall be forced to bring forth the old Corn &c. that is left, because of making Room for the new.* 11 And I will set my Tabernacle amongst you; and my Soul shall not abhor you *for your smaller Offences so as to cause me to cast you off, but I have appointed Expiations to be made for them.* 12 And I will walk *as it were from place to place among you, the Cloud wherein*

P A R A P H R A S E.

wherein my special Presence is, removing and conducting you, and the Tabernacle being likewise remov'd thereupon; and so I will bring you into the land of Canaan, where I will continue to be your God, dwelling with you and blessing you in a special manner, and so ye shall be my People in a special manner. 13 I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their Bond-men; and when ye could not rescue your selves, I have as it were broken the Bands of your yoke of Bondage, i. e. set you free from your Bondage, and made you go upright, being no longer bow'd down with the heavy Burdens laid on your Backs, nor hanging down your Heads with heaviness.

14 But if ye will not hearken unto me, and will not do all these Commandments; 15 and if ye shall proceed by degrees to such Wickedness, as to despise my Statutes, or if ye proceed still further in Wickedness, so that your Soul abhor my Judgments, so that ye will not do all my Commandments, but that ye break my Covenant, viz. by forsaking me and falling to Idolatry, which is therefore particularly mention'd v. 1. as the principal Branch of the Covenant: 16 I also will do this unto you by way of punishment of such your Wickedness, I will even appoint or purposely cause to fall upon you Terrour or trouble of Mind, and as to your Body the Consumption and the burning Fever, that, i. e. some of which, viz. the two last shall consume the Eyes, i. e. make you look Ghastly, and the other, viz. the first cause sorrow of Heart, or such uneasiness of Mind as to take away all the Comfort of Life; and ye shall sow your Seed in vain, for your Enemies shall invade your Country, and worst you so far as to take it from you, and eat it. 17 And I will set my Face against you, and ye shall be slain before your Enemies: they that hate you shall reign over you, and ye shall flee when none pursues you, so far shall ye lose your Courage, and be possess'd with such Fearfulness and Cowardice. 18 And if ye will not yet for all this hearken unto me, then I will punish you seven times, i. e. a great deal more for your Sins. 19 And I will break the pride of your Power, i. e. put an end to that Power or victorious Success over your Enemies, wherein you afore justly gloried; and I will make your Heaven as Iron, i. e. that part of the Heavens which is over your Country shall afford no Rain, and consequently your Earth I will make as Brass, i. e. it shall bring forth no Fruit for want of Rain: 20 And so your Strength or Labour in plowing and sowing &c. shall be spent in vain: for your Land shall not yield her Increase, neither shall the Trees of the Land yield their Fruits. 21 And if ye still go on to walk as it were purposely contrary or disobediently unto me, and will not hearken unto me in repenting upon the Admonition of the Prophets that I shall send among you for that purpose; then I will likewise go on to bring seven times more or greater Plagues upon you, according to the greater Provocations of your Sins. 22 Besides the Plagues or Judgments afore threaten'd.

II.
And also by great
Threatnings in case
of Disobedience.

P A R A P H R A S E.

threaten'd I will also send wild Beasts among you, which shall rob you of your Children, and destroy your Cattle, and make you few in Number, and your High-ways shall be desolate, *Men fearing to travel them because of the said wild Beasts.* 23 And if ye will not yet be reform'd by me by these things, but will *still* walk contrary unto me; 24 then will I also *serve you in your kind, and* walk contrary unto you, and, *i. e. namely* will punish you yet seven times for your Sins. 25 And I will bring upon you three sore Judgments together, *viz. a Sword, i. e. an Enemy* upon you, that shall avenge the Quarrel *I have justly with you for your breach of my Covenant made with you:* and when ye are gather'd together within your Cities, *thinking to defend your selves therein from your Enemies,* I will send the Pestilence among you, *which shall destroy your Soldiers, and so for want of them, ye shall be deliver'd, i. e. forced to surrender your Cities and selves into the hand of the Enemy:* 26 And further I will also send at the same time a Famine among you, *so that when I have broken the Staff of your Bread, i. e. taken away your former Plenty and brought a scarcity of Bread, which is the Staff or main support of Life; the said Famine shall be so great, that ten Women shall bake your Bread for ten or a many Families at once in one Oven; and they shall deliver you your Bread again for the daily support of each in the said Families, by Weight, and that in so small a Quantity as ye shall eat, and not be satisfied as not having enough to satisfy you.* 27 And if ye will not for all this hearken unto me, but walk contrary unto me: 28 then I will *still* walk contrary unto you even in Fury; and I, even I, will chastise you seven times *more than afore* for your Sins. 29 And ye shall eat (i) the flesh of your Sons, and the flesh of your Daughters, shall ye eat. 30 And I will destroy your High places, *where you worship your Idols,* and cut down your Images, and cast your Carcases upon the Carcases of your Idols, and my Soul shall abhor you, *as so offensive to me that I can bear with you no longer.* 31 And I will make your Cities waste, *your Enemies throwing down the Walls thereof, and burning the Houses;* and bring your Sanctuaries, *i. e. all the several parts even of my Sanctuary that is among you* unto Desolation, *as a Token that I will dwell no longer among you, but have justly forsaken you,* and I will not smell the favour of your sweet Odours or Incense offer'd there, *i. e. have no regard to your Prayers or Sacrifices.* 32 And I will bring the Land into Desolation, *you being carried into Captivity or forced to flee into strange Countries:* and your Enemies which dwell therein, *when you are thus carried or*

A N N O T A T.

(i) As this is the greatest Calamity that can befall a People, so it befell the *Israelites* in the Siege of *Samaria*, 2 Kings 6. 29. and likewise the *Jews* in the Siege of *Jerusalem* before the *Babylonian Captivity*, Lament. 4. 10. and again in the Siege by *Titus*, as their own Historian *Josephus* relates:

driven

P A R A P H R A S E.

driven out, shall be astonish'd at it, *i. e.* at the greatness of the Calamities I shall bring on you, and your Folly and Madness in causing me so to do, who have formerly shewn you no less wonderful Kindness while you continued obedient unto me. 33 And I will scatter you among the Heathen, by forcing you to flee into strange Countries or causing you to be carried Captive thither, and even in those strange Countries will draw out a Sword after you, *i. e.* will cause you to fall by the Sword or be put to death: and so your Land shall be desolate, and your Cities waste; they that are left, and the Enemies to whom the Country shall be given, being not enough to cultivate the Land or build the Cities. 34 Then shall the Land enjoy her Sabbaths, *i. e.* sabbatical Years, as long as it lies desolate, and ye be in your Enemies land; even then shall the Land rest, *i. e.* by untill'd, and enjoy her Sabbaths: 35 I say, as long as it lies desolate, it shall rest, and this Desolation shall be brought upon it by way of Punishment for you in your kind, because it did not rest in your Sabbaths when ye dwelt upon it. 36 And upon them few in comparison that are left alive of you, I will send a faintness into their Hearts in the Lands of their Enemies; and the sound of a shaken Leaf shall chase them, a most proper Expression to shew the greatness of their Fear or Timorousness; and they shall flee, as fleeing from a Sword: and they shall fall when none pursues, their Timorousness being such as to make them fancy they heard the sound of an Enemy approaching them, or the clashing of Swords, which made them to run away and fall often into a Swoon, when there was no danger; 37 and they shall thus flee or run away in such haste, as to tread and fall one upon another, fleeing as it were or as they imagin before a Sword or Enemy, even when none pursues: and as ye shall be thus timorous when there is no Enemy, so much more ye shall have no Power to stand before your Enemies, when any really appear. 38 And as ye shall thus live in continual dread, and so have no comfort of your Lives, so at length ye shall perish among the Heathen with Grief or Diseases or Poverty or Oppression, and thus the Land of your Enemies shall as it were eat you up, *i. e.* ye shall be there quite destroy'd. 39 Namely they that are left of you alive, (as v. 36.) shall pine away by degrees in or by reason of their Iniquity in your Enemies land; and also in the Iniquities of their Fathers shall they pine away with them, *i. e.* among their Enemies; God not causing them to dy presently, but making their Lives so comfortless as to be worse than Death, and so punishing them the more.

40 Notwithstanding after all, if they shall confess, *i. e.* truly repent of their Iniquity, and the Iniquity of their Fathers, with their Trempass, which they trespassed against me; and that they have even walked contrary unto me, *i. e.* wilfully and obstinately gon on in a course of Disobedience unto me; 41 and if they shall also confess, that, as a just punishment for such their Provocations, I also have walk'd contrary unto them,

i. e. have

III.
God promises to
be gracious to the
Penitent after all.

P A R A P H R A S E.

i. e. have purposely continued to bring Still greater and greater Calamities upon them, and have brought them into the Land of their Enemies: if, I say, then, i. e. after all the Punishments aforementioned their afore un-circumcis'd or wicked and impenitent Hearts be humbled, and they then accept of or patiently bear the Punishment of their Iniquity, as what they have justly deserv'd; and not only so, but are thankful for it as the only means to have brought them to Repentance: 42 Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, namely to give the land of Canaan to their Seed for an everlasting Possession &c. and I will remember the Land, so as to re-people it with its former Inhabitants, or their Seed.

IV.
And threatens to
punish anew and as
severely such as
should fall back
again to Sin.

43 In like manner the Land shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them, *if so be they return again to their Sins*, after that they shall have accepted of the Punishment of their former Iniquity, *and I have upon such their Repentance brought them back again into their own Country: They shall, I say, be again punish'd in like manner*, because, even because *after my so forgiving their former Sins upon their Repentance, they have again despis'd my Judgments, and because their Soul has again abhor'd my Statutes, before that I again brought the like Calamities upon them.* 44 And yet for all that, when they shall be *this second or more times* in the Land of their Enemies, I will not utterly cast them away, neither will I abhor them, to destroy them utterly, and to break my Covenant with them, *in refusing ever more to forgive them even upon their Repentance, or to own them for my People: for I am the Lord their God; 45 and as such I will in their behalf remember the Covenant of their Ancestors, whom I brought forth out of the land of Egypt, in the sight of the Heathen, that I might be their God; and accordingly I will again forgive them upon their Repentance: I am the same Lord for ever, willing to pardon the truly penitent.* 46 These afore contain'd in this Chapter and Book are the Statutes, and Judgments, and Laws, *(together with the Promises and Threatnings annex to them,)* which the Lord made between him and the Children of Israel, near mount Sinai, by the hand of Moses.

S E C T. XIII. N^o. 20.

Concerning singular or extraordinary Vows, and Tythes: Which takes up Chap. XXVII.

I.
Of Persons devoted
to God by a Vow.

Chap. XXVII. And the Lord spake unto Moses, saying, 2 Speak unto the Children of Israel, and say unto them, When a Man shall make a singular or extraordinary Vow; for instance, to devote himself or Children &c. wholly to the Service of God in the Tabernacle: in such a Case, according

P A R A P H R A S E.

according to thy Estimation, *i. e.* the Value set by the Priest upon the said Persons, the said Value, not the Persons themselves, (there being a sufficient number of Persons already design'd for the Service of the Tabernacle,) shall be for the Service of the Lord or Holy uses. 3 And thy Estimation shall be of a Male from twenty years old, even unto sixty years old; even thy Estimation shall be fifty shekels of Silver, after the shekels of the Sanctuary. 4 And if it be a Female, then thy Estimation shall be thirty shekels. 5 And if it be from five years old, even unto twenty years old; then thy Estimation shall be of the Male twenty shekels, and for the Female ten shekels. 6 And if it be from a month old, even unto five years old; then thy Estimation shall be of the Male five shekels of Silver, and for the Female thy Estimation shall be three shekels of Silver. 7 And if it be from sixty years old, and above; if it be a Male, then thy Estimation shall be fifteen shekels, and for the Female ten shekels. 8 But if he be poorer than thy Estimation, *i. e.* be not able to pay according to the foremention'd Rates; then he shall present himself before the Priest, that shall be in Attendance at the Tabernacle, and the Priest shall value him otherwise, namely according to the best Information he can get of his Ability that vowed, shall the Priest value him.

9 And if it be a Beast whereof Men bring an Offering unto the Lord, *i. e.* a Sheep, or Goat, or Bullock, or any of the said kinds: All that any Man gives, *i. e.* vows of such unto the Lord, shall be Holy, *i. e.* set apart for God's Service according to the nature of the Vow, viz. it shall be offer'd at the Altar, if given or vow'd for a Sacrifice; or shall be given to the Priests and Levites, if vow'd to that end; or it shall be sold and the Value thereof imploy'd for the service of the Tabernacle, if vow'd to that end or left at large to be dispos'd of as should be most requisite for the Service of God. 10 He that vows it, afterwards shall not alter it for any Beast of another kind, or for any other thing, nor change it for another of the same kind, a Good for a Bad, or a Bad for a Good: namely if the Vow be made of the Beast before it can be known by him that vows it, whether it will be good or bad, viz. before it be brought forth or the like; as at no time or in no case whatever he that vows, shall have the Liberty to change a good for a bad, so in the particular case aforementioned or the like he shall not be bound to change a bad for a good; both because he that vow'd could not know before-hand what it would be, and so can't be blameable on account of its proving bad; and also because a due Reverence is to be preserv'd to things once consecrated, so as that they ought not to be made Common use of, tho' a better thing be put in the room of it: and therefore if he that has made the Vow, shall at all change Beast for Beast, when he sees that which he vow'd to prove bad, tho' he be not oblig'd so to do, then it that was first vow'd, and the exchange thereof or rather the

II.
Of Beasts devoted
to God.

P A R A P H R A S E.

Beast substituted in its stead by him that vow'd, to shew the sincerity of his Piety or Intention to dedicate to God's Service nothing but what was good, shall be both Holy. 11 And if it be any unclean Beast, of which they do not offer a Sacrifice unto the Lord, and which was therefore vow'd, not to be offer'd or used it self in God's Service, but only that the Value of it might be so used: then he that vows it, shall present the Beast before the Priest. 12 And the Priest shall value it higher or lower, according to what he judges the real worth of it, whether it be good or bad in its kind: and as thou valuest it who art the Priest, so shall it's Value be. 13 And therefore if he that vow'd it, will at all redeem it, then he shall be so far from going about to beat down or lessen the Value set on it by the Priest, that on the contrary he shall add a fifth part thereof, i. e. of the Value according to thy, i. e. the Priest's Estimation; forasmuch as his choosing so to redeem it, is a sign that he thinks it worth more than the Price which the Priest has set upon it.

III.
Of Land or Houses
devoted to God's
Service.

14 And when a Man shall sanctify his House to be holy unto the Lord, i. e. vow it to God's Service; then the Priest shall estimate it, whether it be good or bad; as the Priest shall estimate it, so shall it stand, i. e. no Man shall attempt to alter it. 15 And if he that sanctify'd, i. e. vow'd it, will redeem his House, then he shall add the fifth part of the Mony of thy Estimation unto it, and it shall be his. 16 And if a Man shall sanctify, i. e. vow unto the Lord some part of a Field of his Possession, it being probably not lawful for any one to vow his whole Field or Estate; God not being willing any Man or his Family should be undone to enrich his Sanctuary, or to have the more plentiful or nobler Provision made for his Service; then thy Estimation shall be according to the Seed thereof, i. e. according to the quantity of Seed requir'd to sow it: if an Omer of Barley-seed shall be requir'd to sow it, then the said part of the Field shall be valued at fifty shekels of Silver, and so proportionably. 17 If he sanctify or make the said Vow of his Field from, i. e. immediately after the year of the Jubilee, then according to thy Estimation aforementioned v. 16. viz. of fifty Shekels for an Omer of Barley, it shall stand, i. e. the Value of the said Land shall be rated. 18 But if he sanctify or give by a Vow unto the Service of God or Holy uses the said part of his Field some years after the Jubilee; then the Priest shall reckon unto him that so vow'd the Mony or the Value of the said Land, according to the number of years that remain, even unto the year of the Jubilee next to come, and it, i. e. the Value of the said Land shall be abated from thy Estimation, i. e. from the rate of fifty Shekels, (v. 16, 17.) a Deduction or Abatement shall be made more or less, as the years yet to come before the next Jubilee were more or fewer. 19 And if he that sanctify'd the Field, will in any wise redeem it; then he shall add the fifth part of the Mony of thy Estimation unto it, and it shall be assur'd to him. 20 And if he will not

PARAPHRASE.

not redeem the Field at the said Price, when first offer'd to him to redeem, or if he, *i. e.* the Priest thereupon have sold the Field to another Man; it shall not be redeem'd any more by the said Person that vow'd it. 21 But the said Field, when it go's out of the possession of him to whom the Priest shall sell it, as it shall do in the Jubilee next ensuing, shall be Holy unto the Lord, as a Field devoted for ever to his Service; namely the Possession or Inheritance thereof shall never return to him that vow'd it, but shall be the Priests.

22 But if a Man sanctify or vow unto the Lord a Field which he hath bought, which is not of the Fields of his Possession, *i. e.* no part of his Paternal Inheritance; 23 then the Priest shall reckon unto him the Worth of thy Estimation, *i. e.* set a Value upon it according to the best of his Judgment, with respect to the number of years, from the time of the Vow even unto the year of the Jubilee next ensuing; and he that vow'd it, shall give thy Estimation, *i. e.* the Value set upon it by the Priest, in that day, *i. e.* presently after the Priest has set a Value on it, which Value or Price shall be as an Holy thing, *i. e.* a thing devoted unto the Lord, instead of the Land it self which was redeem'd with the said Price. 24 But in the year of the Jubilee the Field which has been thus (*v.* 22.) bought of another, shall return unto him of whom it was thus bought, even to him to whom the Possession of the said Land did belong by Paternal Inheritance. 25 And all thy Estimations in all the foremention'd Cases shall be according to the shekels of the Sanctuary, *i. e.* full Weight, so as twenty Gerahs shall be reckon'd to make up the said Shekel.

26 But it is to be well observ'd, that the Firstling of a Beast, which would be the Lord's Firstling according to the Law long (*k*) since given, no Man shall sanctify it, *i. e.* pretend to devote it to God by a Vow, whether it be Ox, or Sheep, or Goat: forasmuch as it is the Lord's already by the foremention'd Law; and consequently to pretend to vow such a thing, would be to pretend to give what is not his own, and to mock God by pretending to give him what is God's afore. 27 And if it be the Firstling of such an unclean Beast as has been vow'd and redeem'd (*as v.* 13.) then he that vow'd it, shall or may redeem it according to thine Estimation, and shall add a fifth part of it thereto: or if it be not redeem'd by him that vow'd it, then it shall or may be sold to any other Person according to thy Estimation, *i. e.* at the Price set upon it by the Priest.

28 Notwithstanding all that has been said concerning Leave given to him that vow'd any thing, to redeem it if he had a Mind, it is to be well observ'd that this Liberty of Redemption is to be understood only in respect of such things as are simply vow'd, without a Curse on themselves or others if the thing was not employ'd according to the intent of the Vow. For as to things which are devoted to God's Service, not only by a simple Vow,

(*k*) Exod. 13. 2, 12.

G g 2

but

IV.
Of Land bought
and devoted.

V.
What Firstlings
may or may not
be devoted.

VI.
What devoted
things are not to
be redeem'd.

P A R A P H R A S E.

but also by the addition of a Curse on them that shall not imploy them accordingly; it is to be particularly remark'd, that no devoted thing that a Man shall devote (*l*) unto the Lord with a Curse, of all that he has, both of Man (as Slaves) and Beast, and of the Field of his Possession, shall be sold to any other Person or redeem'd by him that so devoted it: every such devoted thing is to be esteem'd most Holy unto the Lord, *i. e.* such as is not any ways to be alienated from the Service of God or Holy uses. 29 None so devoted, namely which shall be so devoted of Men, as Enemies might be before a War, and also such of the Israelites as did not in War obey the Orders of their Commanders or perform the Charge of their Office or Post, shall be redeem'd, but shall surely be put to death.

VII.
Of Tythes.

30 And all the Tyth of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lords by (*m*) ancient Right, before the Law of Moses was deliver'd: It is Holy unto the Lord, *i. e.* shall be consequently reserv'd to the Lord as his Portion, which he afterward settled on the Levites by a special Donation. 31 And if a Man will at all redeem any of his Tyths, he shall add thereto the fifth part thereof. 32 And concerning the Tyth of the Herd, *i. e.* of Calves, or of the Flock, *i. e.* of Lambs or Kids, even of whatsoever passes under the Tything-rod, the Tenth thereof shall be Holy unto the Lord. 33 He, *i. e.* the Man to whom it did belong, shall not search whether it, *i. e.* that Calf or Lamb or Kid, which happens to be the Tenth in passing under the Tything-rod, be good or bad; neither if it be bad, shall he be bound to change it: and if he change it at all, *i. e.* will change it tho' he be not bound so to do, then both it and the Change thereof shall be Holy; it shall not be redeem'd by him that own'd them, much less sold to any other. 34 These contain'd in this Chapter are some other of the Commandments which the Lord commanded Moses, for the Children of Israel, near mount Sinai.

A N N O T A T.

(*l*) So the Hebrew word here made use of imports.

(*m*) This is the First time we find any mention of a Law about Tythes given by Moses; for which he giving no Reason, it is a Sign it was a Pious usage all the World over. So that the Jews could not think it Burdensom or a New Imposition upon them.

THE
Fourth BOOK of MOSES,
CALL'D
(a) NUMBERS,

*Because it begins with giving an Account of
God's Commanding Moses to take the Number
of the Israelites, from Twenty Years Old
and Upwards.*

PARAPHRASE.

SECTION XIII. No. 21.

*Wherein is given an Account of taking the Number of the
Israelites, in the Beginning of the Second Year after they
came out of Egypt; and also of the Order wherein their Tribes
were to encamp and march for the future. Which Particulars
take up Chap. I, and II.*

Chap. I. **A**ND the Lord spake unto Moses in the Wilderness
of Sinai, in the Tabernacle of Meeting, *(into which
Moses seems now to have been admitted, whereas He
stood afore without, as Lev. I. 1.)* on the first day of the second Month,
in the second Year, after they were come out of the land of Egypt,
saying, 2 Take ye the Sum of all the Congregation of the Children
of Israel, *for the more Orderly doing whereof, ye shall proceed in this
manner, viz. first distinguish each Tribe after or according to their*
I. Moses and Aaron are commanded to number all the Males from 20 Years Old and Upward.

ANNOTATIONS.

(a) This Book is call'd in Hebrew *Sepher Bemidbar*, that is the Book, which
beginning thus, (And the Lord spake unto Moses *Bemidbar*, i. e. in the Wilder-
ness) has the Word *Bemidbar* for its first more Remarkable Word, whereby to
distinguish it from the other Books of Moses.

A

Families,

PARAPHRASE.

Families, and then each Family by the House or several Houses which made up the said Family, and which took the Names of their Fathers i. e. of those who were the Fathers or Heads of each house: And thus shall ye take the said Sum, with the Number of their Names, i. e. setting down or Registering the Name of every Person in each House, namely the Name of every Male (not also Female) by their Poll: 3 From twenty Years old and upward, the Design of this Muster being to know the Number of all that are able to go forth to war in Israel, for which reason the Males only are to be number'd: Thou and Aaron shall be the two chief that shall number them by or according to their several Tribes which make so many little Armies: 4 And with you, to assist you herein, there shall be a Man of every Tribe; every one Head, i. e. the most eminent Person of the House of his Fathers.

II. 5 And these are the Names of the Men that shall stand with i. e. assist you in so numbring the People: Of the Tribe (b) of Reuben; Elizur the son of Shedeur. 6 Of Simeon; Shelumiel the son of Zurishaddai. 7 Of Judah; Nahshon the son of Amminadab. 8 Of Issachar; Nethaneel the son of Zuar. 9 Of Zebulun; Eliab the son of Helon. 10 Of the children of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur. 11 Of Benjamin; Abidan the son of Gideoni. 12 Of Dan; Ahiezer the son of Ammishaddai. 13 Of Asher; Pagiel the son of Ocran. 14 Of Gad; Eliasaph the son of Deuel. 15 Of Naphtali; Ahira the son of Enan. 16 These were the Persons particularly call'd or nam'd by God to this Business, and so the Renown'd of the Congregation on this account, as also being Princes of the Tribes of their Fathers, Heads or Chief of those that were set over the Thousands according to the Division made in Israel by the Advice of Jethro, *Exod.* 18. 21.

III. 17 And Moses and Aaron took these Men, which are afore express'd or mention'd by their Names, to assist them in the said Work. 18 And they assembled all the Males of the Congregation together

ANNOTATIONS.

(b) It is observable that the Tribes are here mention'd or reckon'd up, not according to the Order of the Birth of the several Patriarchs or twelve Sons of Jacob, from whom they sprung, but according to the Order of their Mothers, viz. First the Sons of Leah, then of Rachel, then of Bilhah, and Zilpah. The Sons of Jacob's two Wives are reckon'd in the Order of their Birth; but the Sons of the two Concubines are not, Dan the eldest Son of Bilhah being only mention'd according to the Order of Birth, and her other Son Naphtali being mention'd after Zilpah's two Sons, and so last of all; and the youngest Son of Zilpah viz. Asher being placed before her eldest Son Gad. For which the Reason is not now known, unless in general that it was likely on account of some Pre-eminence or other which they gain'd; as Ephraim the youngest Son of Joseph is mention'd before Manasseh the eldest (v. 10.) because Jacob had given him the Precedence. *Gen.* 48. 19.

PARAPHRASE.

on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll. 19 As the Lord commanded Moses, so he numbred them in the wilderness of Sinai.

20 And they began with the children of Reuben Israel's eldest son, *whose Children were number'd Orderly*, by their Generations, *namely* after their Families, by the House of their Fathers, according to the Number of their Names, by their Poll, every Male from Twenty Years old and upward, all that were able to go forth to war; 21 And those that were numbred of them, even of the Tribe of Reuben, were forty and six Thousand and five Hundred.

IV.
The Number
of the Reu-
benites.

22 Of the Children of Simeon, by their Generations, after their Families, by the House of their Fathers, those that were numbred of them, according to the Number of the Names, by their Polls, every Male from Twenty Years old and upward, all that were able to go forth to War. 23 Those that were numbred of them, even of the Tribe of Simeon, were fifty and nine Thousand and three Hundred.

V.
Of the Si-
meonites.

24 Of the Children of Gad, *which are here mention'd and were perfectly number'd next to the two former Tribes, because they were to encamp and march together with them under the Standard of Reuben, as Chap. 2. 10—16.* by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 25 Those that were numbred of them, even of the Tribe of Gad, were forty and five Thousand six Hundred and Fifty.

VI.
Of the Gad-
ites.

26 Of the Children of Judah, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 27 Those that were numbred of them, even of the Tribe of Judah, were threescore and fourteen Thousand and six Hundred.

VII.
Of the Tribe
of Judah.

28 Of the Children of Issachar, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 29 Those that were numbred of them, even of the Tribe of Issachar, were fifty and four Thousand and four Hundred.

VIII.
Of the Tribe
of Issachar.

30 Of the Children of Zebulun, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were

IX.
Of the Ze-
bulunites.

PARAPHRASE.

able to go forth to War; 31 Those that were numbred of them, even of the Tribe of Zebulun, were fifty and seven Thousand and four Hundred.

X. Of the Ephraimites. 32 Of the Children of Joseph, namely, of the Children of Ephraim, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 33 Those that were numbred of them, even of the Tribe of Ephraim, were forty Thousand and five Hundred.

XI. Of the Manassites. 34 Of the Children of Manasseh, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 35 Those that were numbred of them, even of the Tribe of Manasseh, were thirty and two Thousand and two Hundred.

XII. Of the Benjaminites. 36 Of the Children of Benjamin, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 37 Those that were numbred of them, even of the Tribe of Benjamin, were thirty and five Thousand and four Hundred.

XIII. Of the Danites. 38 Of the Children of Dan, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 39 Those that were numbred of them, even of the Tribe of Dan, were threescore and two Thousand and seven Hundred.

XIV. Of the Asherites. 40 Of the Children of Asher, by their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 41 Those that were numbred of them, even of the Tribe of Asher, were forty and one Thousand and five Hundred.

XV. Of the Naphtalites. 42 Of the Children of Naphtali, throughout their Generations, after their Families, by the House of their Fathers, according to the Number of the Names, from Twenty Years old and upward, all that were able to go forth to War; 43 Those that were numbred of them, even of the Tribe of Naphtali, were fifty and three Thousand and four Hundred.

XVI. The Sum total. 44 These *aforemention'd* (v. 20-43) are those that were numbred, which Moses and Aaron numbred, and the Princes of Israel, being the twelve Men *aforenam'd*, v. 5. 15. Each one was *thus nam'd* to assist Moses and Aaron for the better knowing and numbring the several

PARAPHRASE.

several Persons that belong'd to their respective Tribes, and so to the House of his Fathers. 45 So were all those that were numbred of the Children of Israel, by the House of their Fathers, from Twenty Years old and upward, all that were able to go forth to War in Israel; 46 Even all that were numbred, were six hundred Thousand and three Thousand and five Hundred and Fifty.

47 But the Levites after the Tribe and Families and Houses of their Fathers, were not number'd among them *of the other Tribes.* 48 For the Lord had spoken unto Moses saying, 49 Only thou shalt not number the Tribe of Levi, neither take the Sum of them among the Children of Israel, *forasmuch as they are not to be employ'd in the Wars as Soldiers:* 50 But thou shalt appoint the Levites over the Tabernacle *wherein is the Ark* of the Testimony, and over all the Vessels thereof, and over all things that belong to it: *namely, not to officiate in the Tabernacle, or use any Vessels thereof in any sacred Ministry, (this belonging to the Priests Alone,) but they shall carry the Tabernacle, and all the Vessels thereof, as is particularly directed in Chap. 4. and they shall minister unto it, as is at large describ'd Chap. 3. and shall encamp next round about the Tabernacle as a special Guard unto it.* 51 And when the Tabernacle together with the People setteth forward from the last Station or Encampment to a new one, the Levites shall take it down: and when the Tabernacle is to be pitched, the Levites shall set it up; and the Stranger *i. e. whosoever is not of this Tribe,* that cometh nigh to perform any of the foremention'd Offices, shall be put to Death, *as a Presumptuous Person in taking upon him to meddle with that, which God has assign'd peculiarly to others for to do.* 52 And the rest of the Children of Israel shall pitch their Tents every Man by his own Camp, and every Man by his own Standard throughout their *several Tribes, which are so many Hosts or small Armies, in the order prescrib'd in the Chapter next following.* 53 But the Levites shall pitch next round about the Tabernacle of Testimony, *as is directed Chap. 3. that there be no Cause for the Wrath of God to fall upon the rest of the Congregation of the Children of Israel, by their coming too nigh to the Tabernacle: and to this end the Levites shall keep the Charge of the Tabernacle of Testimony so as not to permit any others to Approach nearer to the Tabernacle than God allows.* 54 And the Children of Israel did according to all that the Lord commanded Moses, so did they.

XVII.

The Levites
are not number'd
now, and why.

Chap. II. And the Lord spake unto Moses, and unto Aaron, saying,
2 Every Man of the Children of Israel shall pitch by his own Standard,
proper Standards.

XVIII.

The Tribes
were to encamp by their
proper Standards.

PARAPHRASE.

Standard, (c) *i. e.* by the Standard or Banner of that Tribe, to which he shall be join'd by the following Order; and so as that each Tribe shall pitch distinctly, and so likewise each Family and Household of each Tribe, with the peculiar Ensign of their Fathers House: far off about the Tabernacle of Meeting shall they of the other Tribes pitch, so as to leave Room for the Levites to pitch within them, next round about the Tabernacle.

XIX. 3 And on the * Forepart of the Tabernacle, which stands toward the Rising of the Sun, shall they of the Standard of the Camp of Judah, Zebulun, and Issachar, are to encamp under one Standard on the Front of the Tabernacle Eastward.

4 And here Moses observes, that his Host, namely those that were number'd of them, *i. e.* of the Tribe of Judah for to serve in War, were threescore and fourteen Thousand and six Hundred. 5 And Moses having himself made the Observation mention'd v. 4. proceeds now with the Directions given by God concerning the Order of their Encamping, viz. those that do pitch next unto him on one (probably the Right) Side shall be the Tribe (d) of Issachar: and Nethaneel the Son of Zuar shall be Captain of the Children of Issachar. 6 And his Host, namely those that were number'd thereof, were fifty and four

ANNOTATIONS.

(c) The Jews have a Tradition among them, that the Ensign or Figure carried in the Standard of Judah, was a Lion; in that of Reuben, a Man; in that of Ephraim, an Ox; and in that of Dan, an Eagle. Bishop Patrick says in his Commentary on this Place, that He can see no Ground for such a Tradition. But surely the Bishop did not think of Revel. 4. 7, where it is I think Evident, that St. John does allude or refer to this Tradition, which therefore has doubtless Good Ground. See more of this matter in my Paraphrase and Notes on the afore said Chapter of the Revelation of St. John.

(d) The Wisdom of God in thus ordering the several Tribes, that were to be join'd together to make up the Four greater Bodies of their Army, is very visible. Namely Issachar and Zebulun were join'd to Judah, not only as being Two Sons of the same Mother Leah, but the two younger Sons than Judah; and so most Likely to Agree well together. Whereas had either or both Judah's two elder Brothers been put under his Standard, this might have occasion'd Envy and Quarrelling. Wherefore to prevent this, Reuben the eldest Son of Leah was appointed Head of the Second Standard; to whom was join'd his next elder Brother Simeon, and so all Ground for Envy or Emulation taken away from the Tribes that encamp'd under the same Standard; the third Tribe added to that of Reuben's being Gad's, the eldest Son of Zilpah, the Handmaid of Leah, whose Posterity therefore could not but be ready to give the Superiority to Leah's Descendants. Under the Third Standard were most fitly join'd the Three Tribes of the Sons or Descendants of Rachel. And then as the Fourth Standard had all such Tribes as were descended of Handmaids, so Dan was the Chief of that Standard, as being the Eldest Son of Jacob that was born of an Handmaid.

Thousand

PARAPHRASE.

Thousand and four Hundred. 7 And the Tribe of Zebulun on the other or left Side of the Tribe of Judah: and Eliab the Son of Helon shall be Captain of the Children of Zebulun. 8 And his Host, even those that were number'd thereof, were fifty and seven Thousand and four Hundred. 9 So All that were number'd in the Camp of Judah, i. e. belong'd to the Standard of Judah, viz. All that were number'd of the three foremention'd Tribes, Judah, Issachar and Zebulun, and which lay encamp'd together, were an hundred Thousand and fourscore Thousand and six Thousand and four Hundred, throughout their Armies: And when ye remove from one Station to another, these shall first set forth as the Van guard.

10 On the South-side shall be the Standard of the Camp of Reuben, according to their Armies; and the Captain of the Children of Reuben, shall be Elizur the Son of Shedeur. 11 And his Host, even those that were number'd thereof, were forty and six Thousand and five Hundred. 12 And those which pitch by him, shall be on the Right-hand the Tribe of Simeon: and the Captain of the Children of Simeon, shall be Shelumiel the Son of Zurishaddai. 13 And his Host, namely those that were number'd of them, were fifty and nine Thousand and three Hundred. 14 And on the Left-hand the Tribe of Gad: and the Captain of the Sons of Gad, shall be Eliasaph the Son of Reuel. 15 And his Host, namely those that were number'd of them, were forty and five Thousand and six Hundred and Fifty. 16 So All that were number'd in the three Tribes of Reuben, Simeon and Gad, and encamp'd together in one Camp, which is here styl'd the Camp of Reuben, because it was the Chief or Commanding Tribe of the Three, whose Standard the other two were to follow, were an hundred Thousand and fifty and one Thousand and four Hundred and Fifty, throughout their Armies: and they shall set forth in the Second Rank, when any Movement is made, in order to your Proceeding in your Journeying toward the Land of Canaan or the like.

17 And when any such Decampment or Movement is made, after that the Six Tribes aforemention'd have set forth in the Order prescrib'd; Then the Tabernacle of Meeting shall set forward with Camp of the Levites, namely in the midst of the said Camp of the Levites, the Levites going next to the Tabernacle or surrounding those of their Tribe that carried the several Parts of the Tabernacle; And this shall be a general Rule, viz. that as they encamp, so i. e. in the same Order they encamp, in the same they shall set forward or march, every one in his Place by their proper Standards.

18 And when ye encamp, On the West-side shall be the Standard of the Camp of Ephraim, according to their Armies: and the Captain of

XX.

Reubenites, Simeonites and Gadites are to encamp under another Standard on the South-side of the Tabernacle.

XXI.

The Tabernacle with the Levites round it and next it are to encamp in the Middle, and so to move.

XXII.

Ephraimites, Manassites, and

PARAPHRASE.

Benjaminites
are to encamp
under the third
Standard to the
West of the
Tabernacle.

of the Sons of Ephraim, shall be Elishama the Son of Ammihud. 19 And his Host, even those that were number'd of them, were forty Thousand and five Hundred. 20 And by him *on the Right-hand* shall be the Tribe of Manasseh: and the Captain of the Children of Manasseh, shall be Gamaliel the Son of Pedahzur. 21 And his Host, even those that were number'd of them, were thirty and two Thousand and two Hundred. 22 And *on the Left hand* the Tribe of Benjamin: and the Captain of the Sons of Benjamin, shall be Abidan the Son of Gideoni. 23 And his Host, even those that were number'd of them, were thirty and five Thousand and four Hundred. 24 So All that were number'd of the Camp of Ephraim, were an hundred Thousand and eight Thousand and an Hundred, throughout their Armies, and they shall go forward, *when ye march in the third Rank viz. after the Camps of Judah and Reuben, and so just after the Levites that carried the Tabernacle, &c.*

XXIII.

Danites, Asherites, and Naphtalites are to encamp under the fourth Standard on the North-side of the Tabernacle.

25 *Lastly while ye ly encamp'd,* The Standard of the Camp of Dan shall be on the North-side by their Armies: and the Captain of the Children of Dan, shall be Ahiezer the Son of Ammishaddai. 26 And his Host, even those that were number'd of them, were threescore and two Thousand and seven Hundred. 27 And those that encamp by him *on the Right,* shall be the Tribe of Asher: and the Captain of the Children of Asher, shall be Pagiel the Son of Ocran. 28 And his Host, even those that were number'd of them, were forty and one Thousand and five Hundred. 29 And *on the Left* the Tribe of Naphtali: and the Captain of the Children of Naphtali, shall be Ahira the Son of Enan. 30 And his Host, even those that were number'd of them, were fifty and three Thousand and four Hundred. 31 So All they that were number'd in the Camp of Dan, were an hundred Thousand and fifty and seven Thousand and six Hundred: they shall go hindmost *as the Rere-guard* with their Standards, *i. e. their general Standard and particular Ensigns.*

XXIV.

The Conclusion of this Section.

32 These *aforemention'd* are those which were number'd of the Children of Israel by the House of their Fathers; all those that were number'd of the Camps throughout their Hosts, were six hundred Thousand and three Thousand and five Hundred and Fifty. 33 But the Levites were not number'd among the Children of Israel; as the Lord commanded Moses. 34 And the Children of Israel did according to all that the Lord commanded Moses: so they pitched by their Standards, and so they set forward, every one after their Families, according to the House of their Fathers.

SECT.

SECTION XIII. N^o. 22.

Concerning the Institution of the Service of the Levites, and other Particulars relating thereto, which take up Chap. III, IV.

Chap. III. *Moses being now to give an Account of God's Instituting the Levites to serve the Tabernacle, for the Better distinguishing, who were to be understood by the said Levites, and how their Service greatly differ'd from the Office of the Priests; he begins with giving a short account of the Sons of Aaron, who were the Priests, and as such were to be distinguish'd, they and their Posterity, from the Rest of the Levites who were now instituted to serve indeed the Tabernacle but not as Priests, but rather as Servants or Attendants of the Priests. Now these are the Generations of Aaron and Moses, i. e. This that follows v. 17. &c. is an Account of the Genealogy of Aaron and Moses and the other Levites; and also that which is here (v. 2. &c.) related is an Account of what befel the Sons of Aaron, in the day or during the Time that the Lord spake unto Moses in or by Mount Sinai.*

2 And these are the Names of the Sons of Aaron; Nadab the First-born, and Abihu, Eleazar, and Ithamar. 3 These are the Names of the Sons of Aaron, the Priests which were anointed, whom he consecrated to minister in the Priests Office. 4 And Nadab and Abihu died before the Lord, when they offered strange Fire before the Lord, in the Wilderness of Sinai, and they had no Children: so that no one is in future Ages to be admitted to the Priesthood, but such as can shew their Pedigree from the two other Sons of Aaron, which are here presently mention'd; and hereupon Eleazar and Ithamar were the only Persons left that ministr'd in the Priests Office, in the Sight of or together with Aaron their Father, He being the High Priest, and they the Inferior Priests.

5 And not till after that Aaron and his Sons were thus made Priests, the Lord spake unto Moses, saying, 6 Bring the rest of the Tribe of Levi near, and present them before me in the Presence of Aaron the Priest, that they may minister unto him and the rest of the Priests, 7 Namely they shall keep his Charge, and the Charge of the whole Congregation, or of all the rest of the Tribes, i. e. As it highly concerns Aaron in particular, and all the People in general, that the Tabernacle should be well guarded, and the several Things belonging thereto took due Care of, so this shall be the Business of the Levites, whose Ministry is to be perform'd, not in the Tabernacle where only the Priests are to officiate, but before the Tabernacle of Meeting, where they are to do the Service of the Tabernacle by ministring unto or assisting the Priests. 8 And they shall keep a Guard or Continual Watch upon all

B

the

I.
Aaron and
his Sons only
among the Le-
vites are to be
Priests.

II.
The Levites
are to attend
on and assist the
Priests, &c.

PARAPHRASE.

the Instruments of the Tabernacle of Meeting, and so they shall perform the Charge which otherwise would ly on all of the Children of Israel, their Office being (not to serve in the Tabernacle, which belongs only to the Priests; but) to do the Service of the Tabernacle, by Guarding it, Taking it down, Carrying it, Setting it up again, &c. 9 And thou shalt give the Levites when they have been (as v. 6.) presented unto me, unto Aaron and to his Sons: By my appointment they are henceforward wholly given unto him and his Sons out of the Children of Israel, to attend upon the Priests and Obey their Orders, without expecting any Pay for the same of the Priests; for I, who thus give them to be Servants to the Priests, will pay them their Wages for such their Service. 10 And thou shalt appoint Aaron and his Sons, that they wait only on the proper Office of Priests, and they shall accordingly wait on their Priests Office leaving the Service of the Tabernacle aforementioned to the Levites. And as the Priests shall not stoop to the Service of the Levites, so the Stranger i. e. Any Levite (much more any other) that is not of the Sons of Aaron, and yet comes nigh to the Altar to perform any Office of the Priests, shall be put to Death.

III.
The Levites
are thus taken
instead of the
First-born.

11 And the Lord spake unto Moses, saying, 12 And I, behold, I have taken the Levites from among the Children of Israel, instead of all the first-born that openeth the Womb among the Children of Israel: therefore the Levites shall be mine, as the First-born were, which now shall become again the People. 13 So that I only make an Exchange, because ye know all the First-born are long since (e) taken by me to be mine by a special Right; namely for as much as on the Day that I smote all the First-born in the Land of Egypt, I hallowed i. e. separated or reserv'd unto me all the First-born in Israel, both Man and Beast, by sparing them when I kill the others: mine therefore they i. e. the Levites shall be: I am the Lord, who as such may take whom I please to be employ'd in my Service, and therefore much more make such an Exchange.

IV.
The Levites
are number'd.

14 And the Lord spake unto Moses in the Wilderness of Sinai, saying, 15 Number the Children of Levi, after the House of their Fathers, by their Families: every Male from a Month old and upward, shalt thou number them. 16 And Moses number'd them according to the Word of the Lord, as he was commanded. 17 And these were the Sons of Levi, by their Names; Gershon, and Kohath, and Merari. 18 And these are the Names of the Sons of Gershon by their Families; Libni, and Shimei. 19 And the Sons of Kohath by their Families; Amram and Izechar, Hebron, and Uzziel. 20 And the Sons of Merari by their Families; Mahli, and Mushi: These are the Families of the Levites, according to the House of

(e) Exod. 13. 2. Levit. 27. 26.

their

PARAPHRASE.

their Fathers, *i. e.* from whence were derived the several Households of the said Tribe, and Persons in them.

21 Of Gershon was the Family of the Libnites, and the Family of the Shimites: these are the Families of the Gershonites. 22 Those that were number'd of them, according to the Number of all the Males, from a Month old and upward, even those that were number'd of them, were seven Thousand and five Hundred. 23 The Families of the Gershonites shall pitch behind the Tabernacle Westward, and so between the Tabernacle and the Camp of Ephraim. 24 And the Chief Officer or Commander of the House of the Father of the Gershonites, shall be Eliasaph the Son of Lael. 25 And the particular Charge of the Sons of Gershon, in respect to the Tabernacle of Meeting, shall be the Tabernacle more properly so call'd, *i. e.* the Ten Curtains or Inward Hangings thereof, and the Tent or Outward Curtains of Goats hair, the Covering thereof or Rams-skins or Badgers-skins which lay Outmost of all, and the Hanging for the Door of the Tabernacle of the Congregation: 26 And the Hangings of the Court, and the Curtain for the Door of the Court, which Hangings of the Court and Curtain for the Door of the Court are by the Tabernacle, and by the Altar of Burnt-Offering, namely quite round about the said Court, to keep the Altar from being expos'd to common Sight; and the Cords of it which are for all the Service thereof, *i. e.* which belong to all the aforesaid Particulars.

V.
The Number and Office of the Gershonites.

27 And of Kohath was the Family of the Amramites, of which were Aaron and Moses, whence this is call'd the Generation or Genealogy of them both (v. 1.) and the Family of the Izharites, and the Family of the Hebronites, and the Family of the Uzzielites: these are the Families of the Kohathites. 28 In the Number of all the Males, from a Month old and upward, were eight Thousand and six Hundred, to whose Care was particularly committed the keeping the Charge of such Things as belong'd to the Sanctuary, and are afterwards (v. 31.) mention'd. 29 The Families of the Sons of Kohath shall pitch on the Side of the Tabernacle Southward, namely between the Tabernacle and the Camp of Reuben. 30 And the Chief of the House of the Father of the Families of the Kohathites, shall be Elizaphan the Son of Uzziel. 31 And their particular Charge shall be the Ark, and the Table of Shew-bread, and the Candlesticks, and the Altars of Incense and Burnt-Offerings, and the Vessels of the Sanctuary wherewith they *i. e.* the Priests do minister; and the Hanging, *i. e.* the Vail between the Holy and Most Holy; and all the Service thereof, *i. e.* All that belongs to the foremention'd Particulars. 32 And Eleazar the Son of Aaron the Priest, shall be Chief over the three Chief (mention'd v. 24, 30, and 35.) of the Levites, namely

VI.
Number and Office of the Kohathites.

PARAPHRASE.

shall have the *Chief* oversight of them *i. e. the Levites* that keep the Charge of the *Things belonging to the Sanctuary*.

VII. *Number and Office of the Merarites.* 33 Of Merari was the Family of the Mahlites; and the Family of the Mushites: these are the Families of Merari. 34 And those that were number'd of them, according to the Number of all the Males from a Month old and upward, were six Thousand and two Hundred. 35 And the Chief of the House of the Father of the Families of Merari, was Zuriel the Son of Abihail: these shall pitch on the Side of the Tabernacle North-ward, *and consequently between the Tabernacle and the Camp of Dan*. 36 And under the Custody and Charge of the Sons of Merari, shall be the Boards of the Tabernacle, and the Bars thereof, and the Pillars thereof, and the Sockets thereof, and all the Vessels thereof, and all that serveth thereto, 37 And the Pillars of the Court round about, and their Sockets, and their Pins, and their Cords, *i. e. the Cords belonging to the Particulars here (v. 36 and 37) mention'd, and so different from the Cords mention'd in v. 26.*

VIII. *Where Moses and the Priests were to encamp* 38 But those that encamp before the Tabernacle toward the East, *where the Entrance was into the Tabernacle*, even before the Tabernacle of Meeting East-ward which is to be esteem'd the Chief Station or most Honourable Post, namely between the said East-part of the Tabernacle and the Camp of Judab, shall be Moses the Chief Governour under God, and Aaron the High-priest with his Family, and his Sons the Priests with their Families; who shall be plac'd here, not only as it is the most Honourable Post, but also for the Better keeping the Charge of the Entrance into the Sanctuary, so as to take Care that None enter into it but themselves; and the Stranger that comes nigh shall be put to Death. 39 All that were number'd of the Levites, which Moses and Aaron number'd at the Commandment of the Lord, throughout their Families, all the Males from a Month old and upward, were twenty and two Thousand (f) *and three Hundred: But the said Three hundred being (as is most Reasonably conjectur'd) the First-born of the Levites themselves, and on that account belonging to God already, could not be exchang'd for the First-born of the other Tribes, or substituted in their Stead: So that there were only twenty and two thousand of the Levites that could be so exchang'd; which Sum is therefore only here mention'd by Moses without the other three Hundred.*

IX. *The First-born of the other Tribes, that exceed the Number of the Levites, are to be redeem'd with Money.* 40 And Moses having thus found, that the Number of the Levites, to be exchang'd for the First-born of the other Tribes, were twenty and two Thousand, the Lord said unto Moses, Number all the First-born of the Males of the Children of Israel, from a Month old and upward, (f) As appears from casting up the Particular Sums mention'd v. 22, 28, 34, ward,

PARAPHRASE.

ward, and take the Number of their Names, *that thou mayst know, how many more are the said First-born of the other Tribes, than the twenty and two thousand of the Levites mention'd (v. 39.)* 41 And thou shalt take the *foresaid twenty and two thousand* Levites for me (I am the Lord) instead of *the like number of all the First-born among the Children of Israel; and the Cattle of the Levites thou shalt take in Gross, instead of all the First-born among the Children of Israel, and therefore thou needest not stand to number the Cattle of the Levites and of the other Tribes, and to see how they agree one to the other.* 42 And Moses number'd, as the Lord commanded him, all the First-born among the Children of Israel. 43 And all the First-born Males, *namely that were born since the destroying of the First-born of the Egyptians (which was a little above a Year afore,) and which alone became God's according to Exod. 13. 2. by the Number of their Names, from a Month old and upward, of those that were number'd of them, were twenty and two Thousand two Hundred and threescore and thirteen, and consequently the Number of the said First-born of the other Tribes was by two hundred threescore and thirteen greater than the Number of the Levites (v. 39.) to be taken in Exchange.* 44 And the Lord spake unto Moses, saying, 45 Take the *twenty and two Thousand Levites mention'd v. 39. instead of the like number of all the First-born among the Children of Israel; and the Cattle of the Levites take in Gross and without numbring instead of their Cattle, and the Levites shall be mine, namely to attend my Priests and the Service of my Sanctuary; but the Cattle of the Levites I will leave still to their Use, as my special Servants, and not require them to be sacrific'd to me: I am the Lord, and as such have Right to make such an Exchange, and will do nothing but what is most Right and Just.* 46 And as for those that are to be redeemed *some other way than by the Exchange of the Levites for them, namely those of the two hundred and threescore and thirteen of the First-born of the Children of Israel, which are more than the Levites.* 47 Thou shalt redeem them *this Way, even thou shalt take five Shekels apiece by the Poll, and for the Redemption of each of them, after the Shekel of the Sanctuary shalt thou take them: the Shekel is twenty Gerahs.* 48 And thou shalt give the Money *where-with the odd Number of them, i. e. the two hundred and threescore and thirteen that were more of the First-born than of the Levites (as v. 46) is to be redeem'd, unto Aaron and his Sons; for the Levites being given to Aaron and his Sons by God v. 6, 7; it was but Reasonable that the Money that was paid to make up what was wanting in the Proportion of the Levites to the First-born, should be given to them likewise.* 49 And Moses took the Redemption-money of them that were

PARAPHRASE.

were over and above them that were redeemed by the Levites. 50 Namely of the First-born of the Children of Israel, *to whom it is Reasonably suppos'd it fell by Lot to pay the same*, took he the Money; *which came in all to a Thousand three hundred and threescore and five Shekels*, after the Shekel of the Sanctuary. 51 And Moses gave the Money of them that were redeemed, unto Aaron and to his Sons, according to the Word of the Lord, as the Lord commanded Moses.

X.
The Age and
Time of the Le-
vites Service.

Chap. IV. And the Lord spake unto Moses, and unto Aaron, saying, 2 Take the Sum of the Sons of Kohath, *who are here first mention'd as being employ'd in the most Honourable part of the Service of the Tabernacle or about the most Holy things, as the Ark &c.* from among the Sons of Levi, after their Families, by the House of their Fathers. 3 From thirty years old and upward, even until fifty years old, *within which number of years shall be all that enter into Host or Camp of the Levites, that is, All that are employ'd to do the Work in * relation to the Tabernacle of Meeting.*

XI.
What the
Kohathites are
to carry when
they move
from one place
to another, and
the Number of
them that are
fit for Service.

4 And this shall be the peculiar Service of the Sons of Kohath in relation to the Tabernacle of Meeting, in relation to the most holy things, *as the Ark &c.* 5 Namely when the Cloud is taken up from the Tabernacle, and thereby Notice is given to you to Decamp, and go on in your Journeying; and when accordingly the Camp is to set forward; then in order for preparing the Things of the Tabernacle for such a Movement, Aaron shall come and his Sons, and they shall take down the covering Vail, *namely that between the Holy and most Holy*, and cover the Ark of Testimony with it: 6 And shall put on the Covering of Badgers Skins *made purposely for this use*, and shall spread over it a Cloth wholly of Blue *or of a perfect Blue*, and they shall place right the Staves thereof *for the Levites or Kohathites to carry it.* 7 And upon the Table of Shew-bread they shall spread a Cloth of Blue, and put thereon the Dishes, and the Spoons, and the Bowls, and Covers to cover withal: and the continual Bread *i. e. the Shew-bread which was to stand continually on the said Table*, shall be thereon, even when it is carried from place to place. 8 And they shall spread upon them a Cloth of Scarlet, and cover the same with a Covering of Badgers Skins, *made for that purpose*, and shall place the Staves thereof Ready for Carriage. 9 And they shall take a Cloth of Blue, and cover the Candlestick of the Light, and his Lamps, and his Tongs, and his Snuff-dishes, and all the Oil-vessels thereof, where-with they minister unto it, *i. e. keep the Lamps continually burning;* 10 And they shall put it and all the Vessels thereof within a Covering of Badgers Skins *made for that purpose*, and shall put it on a Bier or a thing Broad and Fit to carry such things. 11 And on the Golden

PARAPHRASE.

Golden Altar *i. e. the Altar of Incense that is overlaid with Gold*, they shall spread a Cloth of Blue, and cover it with a Covering of Badgers Skins, and shall put to the Staves thereof. 12 And they shall take all the Instruments of Ministry or Cloaths of Service, *i. e. the Holy Garments* wherein they *i. e. Aaron and his Sons* minister in the Sanctuary, and put them in a Cloth of Blue, and cover them with a Covering of Badgers Skins, and shall put them on a Bier. 13 And they shall take away the Ashes from the Altar of Burnt-Offering, and shall spread a Purple Cloth thereon. 14 And they shall put upon it, *to be carried with it*, all the Vessels thereof, wherewith they minister about it, even the Censers, the Flesh-hooks, and the Shovels, and the Basons, all the Vessels of the Altar; and they shall spread upon it a Covering of Badgers Skins, and put to the Staves of it. 15 And when Aaron and his Sons have made an end of covering the Sanctuary, and all the Vessels of the Sanctuary, as the Camp is to set forward: after that, the Sons of Kohath shall come to carry them: but they shall not touch any Holy thing *itself* aforemention'd, especially the Ark, lest they die for it; but only the Staves or Bier whereon or whereby the said Holy things are carried. These things are the Burden of *i. e. to be carried by* the Sons of Kohath, in relation to the Tabernacle of Meeting. 16 And to the Office of Eleazar the Son of Aaron the Priest, pertaining the Oversight in chief of the Kohathites, that they do their Duty in all the foresaid respects, *viz. as to the Carrying of the Oil for the Light, and the Sweet Incense, and the Daily Bread-offering, and the Anointing Oil, namely the Over-sight of all the foremention'd particulars relating to the Tabernacle, and of all that belongs to them; namely of all that belongs to the foremention'd parts of the Sanctuary, and to the Vessels thereof.* 17 And the Lord spake unto Moses, and unto Aaron saying, 18 *I again forewarn you to take special Care in this matter viz. Cut ye not off i. e. by your neglect ye do not suffer or cause to be cut off the considerable part of the Tribe of Levi viz. the Families of the Kohathites from among the Levites, by giving them Opportunity to touch any of the Holy things, or not sufficiently warning them again and again to the contrary.* 19 But thus do unto them, that they may live and not die, when they approach unto the most Holy things, especially the Ark: Aaron and his Sons shall go in, and appoint them every one to his Service, and to his Burden. 20 But they shall not so much as go in to the Tabernacle so much as to see or look on, when the holy things are covered, lest they die.

21 And the Lord spake unto Moses, saying, 22 Take also the Sum of the Sons of Gershon, throughout the Houses of their Fathers by their Families. 23 From thirty Years old and upward, until fifty

XII.

Number of
Gershonites fit
for Service; and
what they are
Years to carry &c.

PARAPHRASE.

Years old shalt thou number them; all that enter in to perform the Service, to do the Work in the Tabernacle of the Congregation. 24 This is the Service of the Families of the Gershonites, to serve *when the Tabernacle rested*, and to carry *when the Tabernacle is removed*. 25 Namely they shall carry the *ten fine Curtains which are the Inward Hangings* of the Tabernacle, and the Tabernacle of Meeting its Covering *above the foremention'd ten fine Curtains, which was the eleven Curtains of Goats hair*, and the Covering of the Badgers Skins that is Above or Outmost of All upon it, and the Hanging for the Door of the Tabernacle of Meeting. 26 And the Hangings of the Court, and the Hanging for the Door of the Gate of the Court which is by the Tabernacle, and by the Altar round about, and their Cords, and all the Instruments of their Service, and all that is made for them: so shall they serve. 27 According to the Appointment of Aaron and his Sons, shall be all the Service of the Sons of the Gershonites, as to all their Carriage and all their Service: and ye shall appoint unto them in Charge *i. e. give them a Particular account of all their Carriage, or what each of them was to carry*. 28 This is the Service of the Families of the Sons of Gershon, in relation to the Tabernacle of Meeting: and their Charge shall be under the Hand or Direction in Chief of Ithamar the Son of Aaron the Priest.

XIII. 29 As for the Sons of Merari, thou shalt number them after their Number of Families, by the House of their Fathers; 30 From thirty Years old and upward, even unto fifty Years old shalt thou number them, every one that entreth into the Service, to do the Work of the Tabernacle of Meeting. 31 And this is the Charge of their Carriage, according to all their Service in relation to the Tabernacle of Meeting; the Boards of the Tabernacle, and the Bars thereof, and the Pillars thereof, and the Sockets thereof. 32 And the Pillars of the Court round about, and their Sockets, and their Pins, and their Cords, with all their Instruments, and with all their Service: and by name ye shall reckon the Instruments of the Charge of their Carriage *i. e. give them (as we term it) an Inventory of the said Particulars, that so they might know when they had All, and none might be lost*. 33 This is the Service of the Families of the Sons of Merari, according to all their Service in relation to the Tabernacle of Meeting, under the Hand of Ithamar the Son of Aaron the Priest.

XIV.
Conclusion.

34 And Moses and Aaron and the Chief of the Congregation or Tribe of the Levites mention'd Chap. 3. 34, 30, 35. number'd the Sons of the Kohathites, after their Families, and after the House of their Fathers; 35 From thirty Years old and upward, even unto fifty Years old, every one that entreth in to the Service, for the Work

PARAPHRASE.

Work in relation to the Tabernacle of Meeting. 36 And those that were number'd of them by their Families, were two Thousand seven Hundred and Fifty. 37 These were they that were number'd of the Families of the Kohathites, all that might do service in relation to the Tabernacle of Meeting, which Moses and Aaron did number, according to the Commandment of the Lord by the Hand of Moses. 38 And those that were number'd of the Sons of Gershon, throughout their Families, and by the House of their Fathers; 39 From thirty Years old and upward, even unto fifty Years old, every one that entreth in to the Service, for the Work in relation to the Tabernacle of Meeting: 40 Even those that were number'd of them, throughout their Families, by the Houses of their Fathers, were two Thousand and six Hundred and Thirty. 41 These are they that were number'd of the Families of the Sons of Gershon, of all that might do service in relation to the Tabernacle of Meeting, whom Moses and Aaron did number according to the Commandment of the Lord. 42 And those that were number'd of the Families of the Sons of Merari, throughout their Families, by the House of their Fathers; 43 From thirty Years old and upward, even unto fifty Years old, every one that entreth in to the Service, for the Work in relation to the Tabernacle of Meeting: 44 Even those that were number'd of them after their Families, were three Thousand and two Hundred. 45 These be those that were number'd of the Families of the Sons of Merari, whom Moses and Aaron number'd according to the Word of the Lord by the Hand of Moses. 46 All those that were number'd of the Levites, whom Moses and Aaron and the Chief of Israel number'd, after their Families, and after the House of their Fathers; 47 From thirty Years old and upward, even unto fifty Years old, every one that came to do the Service of the Ministry, and the Service of Carriage in relation to the Tabernacle of Meeting: 48 Even those that were number'd of them were eight Thousand and five Hundred and Four-score. 49 According to the Commandment of the Lord, they were number'd by the Hand of Moses, every one according to his Service, and according to his Burden: thus were they number'd of him, as the Lord commanded Moses.

SECTION XIII. N^o 23.

Wherein are contain'd Orders for Removing Unclean Persons out of the Camp, for the Trial of Jealousy, for Nazarites, and for the Form of Blessing. Which Particulars take up Chap. V, and VI.

I. *The unclean are to be re-mov'd out of the Camp.* Chap. V. And the Lord spake unto Moses, saying, 2 Command the Children of Israel, that they put out of the Camp every Leper, and every one that hath an Issue, and whosoever is defiled by the Dead. 3 Both Male and Female shall ye put out, without the Camp shall ye put them; that they defile not *any of their Camps* in the midst whereof I dwell *in my Tabernacle*. 4 And the Children of Israel did so, and put them out without the Camp: as the Lord spake unto Moses, so did the Children of Israel.

II. *Recompence for Trespases how to be made.* 5 And the Lord spake unto Moses, saying, 6 Speak unto the Children of Israel, When a Man or Woman shall commit any sin against a Man *i. e. Any other, and thereby is to be esteem'd* to do a Trespas against the Lord *himself*, and that Person be sensible of his Guilt. 7 If they *i. e. any such Persons* shall confess the Sin which they have done; then he *who shall so confess* shall recompense his Trespas with the Principal thereof, and add unto it the fifth Part thereof, and give it unto him against whom he hath trespassed. 8 But if the Man *to whom the said Injury be done, be Dead himself, then the Person that did the Injury, shall recompense it to his Kinsman or Heir; and if the said Person Deceas'd, have no Kinsman to recompense the Trespas unto, let the Trespas be recompensed unto the Lord, even unto the Priest, viz. by bringing the Principal and the Fifth part more, (as v. 7.) beside the Ram of the Atonement, whereby an Atonement shall be made for him.*

III. *Concerning the Portion of the Priests.* 9 And every Heave-offering of all the holy Things of the Children of Israel, which they bring unto the Priest, shall be his *who officiates then and to whom it is so brought, and shall not be divided among all the Priests*. 10 And in like manner, as the said Offerings of the Children of Israel in general, so every Man's hallowed things *i. e. whatever any particular Person offers, shall be his, who officiates and to whom it is brought: namely whatsoever any Man gives the Priest to offer, it i. e. the Part of the said Offering that belongs to the Priest, shall be his particularly who offer'd it.*

IV. *What is to be done in case of a Man's being Jealous of his Wife.* 11 And the Lord spake unto Moses, saying, 12 Speak unto the Children of Israel, and say unto them, If any Man's Wife go aside, *i. e. keeps Company privately with another Man*, and commit a Trespas against him, 13 Namely if *another Man ly with her Carnally, as there*

PARAPHRASE.

there is Reason for her Husband to suspect; and it be hid from her Husband's Eyes, so as that he did not nor could discover them in the Act, and further be kept close, and that in such a manner that she be defiled, and yet there be no Witness against her, neither she be taken in the Act by any other besides her Husband: 14 And here-upon the Spirit of Jealousy come upon him i. e. he be possess'd with Jealousy, and he be jealous of his Wife, and she be defiled; or if the Spirit of Jealousy come upon him, and he be jealous of his Wife, and she be not defiled: 15 Then shall the Man bring his Wife unto the Priest, and he i. e. the said Man or Husband also shall bring her Offering for her i. e. in order to obtain of God, that he would be pleas'd to clear her Innocence if she be Innocent; or to make known her Sin if she be Guilty: And the said Offering shall be the Tenth Part of an Ephah of Barley-meal; he shall pour no Oil upon it, nor put Frankincense thereon, for it is an Offering on account of Jealousy and is in behalf of One suspected of Adultery; an Offering of Memorial namely in order to the bringing of the Womans Iniquity to her Remembrance so as to make her Acknowledge it, if she were Guilty. 16 And the Priest shall bring it i. e. the Offering of Jealousy &c. near to the Altar at the Door of the Tabernacle, and set it there before the Lord. 17 And the Priest shall take Holy Water i. e. Water out of the Laver in an Earthen Vessel never us'd before, and of the Dust, in token of her Vileness, this being the Serpents Food, that is in the Floor of the Tabernacle the Priest shall take, and put it into the Water. 18 And the Priest shall set the Woman before the Lord, namely at the Door of the Tabernacle with her Face toward the Tabernacle or most Holy, and uncover her Head, and put the Offering of Memorial in her Hands, which is the Jealousy-offering: and the Priest shall have in his Hand the Bitter Water, so call'd most probably on account of the Bitter or Grievous effects it had on the Body of the Woman, if Guilty; Whence it is stil'd in the Words following, the Water which is to be given her with Curses or Dreadful Imprecations if Guilty. 19 Namely the Priest shall charge or adjure her by an Oath to tell the Truth, and say unto the Woman, If no Man have lain with thee, and if thou hast not gone aside to Uncleanness with another instead of thy Husband, be thou Free from any Ill effect of this Bitter Water which is thus given thee with Curses. 20 But if thou hast gone aside to another instead of thy Husband, and if thou be defiled, and some Man hath lain with thee beside thine Husband: 21 (Then i. e. after the Words mention'd v. 20. the Priest shall go on to Charge the Woman with an Oath of cursing, and the Priest shall say unto the Woman,) The Lord make thee a Curse and an Oath among thy People, when the Lord doth make thy

PARAPHRASE.

Thigh to rot, and thy Belly to swell; *namely so as that when any One would imprecate any Evil to Another, they shall say, Let such Evils befall thee, as befell such a Woman.* 22 Namely this Water that is given thee with a Curse, shall go into thy Bowels, *in order to make thy Belly and particularly thy Womb to swell, and thy Thigh and especially thy secret Parts between them to rot, if thou art guilty and wilt not presently confess it.* And the Woman shall say, Amen, Amen, *Doubling the same to express her Full consent and Earnest desires that God would deal with her accordingly as she deserv'd.* 23 And the Priest shall write these Curses in a Scroll, and he shall scrape them out, *after he has written them,* into the Bitter Water. 24 And *after he has done more which is prescrib'd v. 26.* he shall cause the Woman, *even by Force if she will not do it otherwise,* to drink the Bitter Water that is given her with Curses, and the Water that is given her with Curses, shall enter into her, and become Bitter *i. e. produce those Grievous Effects aforemention'd v. 21, 22. if she be Guilty.* 25 But first the Priest shall take the Jealously-Offering out of the Womans Hand, and shall wave the Offering before the Lord, and offer it upon the Altar. 26 And the Priest shall take an Handful of the Offering, even the memorial thereof, and burn it upon the Altar, *the Rest of it belonging to the Priest for to eat:* and afterward shall cause the Woman to drink the Water. 27 And when he has made her to drink the Water, then it shall come to pass, that if she be defiled, and have done trespass against her Husband; that the Water that is given her with Curses shall enter into her, and become Bitter, namely her Belly shall swell, and her Thigh shall rot: and the Woman shall be a Curse among her People. 28 And if the Woman be not defiled, but be clean; then she shall be Free, *from the foremention'd Grievous effects,* and shall conceive Seed, *tho' she was barren before.* 29 This is the Law or Trial to be made use of in the case of Jealousies, when a Wife goeth aside to another instead of her Husband, and is *actually* defiled; 30 Or when the Spirit of Jealousy cometh upon him, and he be jealous over his Wife, and therefore shall bring her to the Priest that he may (as v. 18.) set the Woman before the Lord, and thereupon, *tho' the Woman be innocent, (according to the latter end of v. 14.)* the Priest shall execute upon her all this Law by way of Trial of her Innocency or Guilt. 31 But it is well to be observ'd, that this Trial shall have the foremention'd Effect, only if the Man, who is her Husband, be guiltless from the like Iniquity in respect of her, *i. e. has lain with no other Woman: if so,* then this Woman shall bear the foremention'd Punishment of her Iniquity, *if she be Guilty.*

V.
What is to
be done by
Nazarites.

Chap. VI. And the Lord spake unto Moses, saying, 2 Speak unto the

PARAPHRASE.

the Children of Israel, and say unto them, When either Man or Woman shall take upon themselves the extraordinary Vow of (g) a Nazarite, *that is*, to separate themselves unto the Lord for some time by a more than Ordinary Degree of Piety and Purity: 3 He (or she) shall separate himself (or her self) *i. e.* abstain from Wine and (h) strong Drink, and shall drink no Vinegar of Wine or Vinegar of strong Drink, *as being look'd on in those Countries to have the same Intoxicating Nature with Wine and Strong Drink*; neither shall he drink any liquor of Grapes, *as that which is made of Grapes put into Water, after the Juice of the Grapes have been press'd out for to make Wine*; nor eat moist Grapes or dried, *which may stir up their Appetite after Wine or heat their Blood, and so indispose them for the Extraordinary Service of God, to which they have devoted themselves.* 4 All the Days of such his Extraordinary Separation to the Service of God, or of his Nazariteship, shall he eat nothing that is made of the Vine-tree, from the Kernels even to the Husk. 5 All the Days of the Vow of his Separation, there shall be no Razor come upon his Head: for until the Days be fulfilled in the which he separated himself unto the Lord, he shall be holy, *i. e.* keep himself pure from any Legal Defilement; and in token thereof shall let the Locks of the Hair of his Head grow; *for if he were Legally defiled, then (as v. 9.) he was to shave his Head.* 6 All the Days that he separateth himself unto the Lord, he shall come at no Dead Body. 7 And not only so, which is a Duty common to him with Others, but also he shall go beyond All others but the High-priest himself in this Degree of Purity *viz.* He shall not make himself Unclean for his Father, or for his Mother, for his Brother, or for his Sister, when they dy, *by coming to them &c.* because the Consecration of his God is upon his Head, *i. e.* the Hair of his Head, *by being Unshorn, shews him at present to be consecrated or separated in an extraordinary manner to the Service of God; and the said Hair is to be consecrated to God, when the Days of his Separation are fulfill'd.* 8 All the Days of his Separation he is Holy unto the Lord in a special manner, and therefore to come near no Dead Body. 9 And therefore if any man die so very suddenly by him, *that he has not Time to get from him before he be dead, and by this means he*

A N N O T A T I O N S.

(g) As the Hebrew Word *Nazir*, comes from the Verb *Nazar*, which signifies to separate; so it signifies One that is separated from others, by a Profession of or Engaging himself to some special and extraordinary Acts of Religion: which is likewise denoted by the Hebrew Verb *japhli*, here render'd, *shall separate*, the said Verb properly signifying *Doing something in an Extraordinary manner.*

(h) By the Strong Drink here made, was chiefly meant such as was made of Dates or Figs, or other Fruits; or of Honey, as *Metheglin* or *Meda*. What we now adays call Strong Drink *i. e.* Drink made of Malt, was but very little, if at all used in those Countries and Days.

has

PARAPHRASE.

has defil'd the Head of his Consecration *i. e. the Consecration or Consecrated Hair of his Head*; then he shall shave off *the Hair of his Head that has been so defiled*, in the Day of his Cleansing; namely on the seventh Day (*which was the Number of Days that Uncleaness by the Dead lasted*) shall he shave it. 10 And on the eighth Day he shall bring two Turtles, or two young Pigeons to the Priest, to the Door of the Tabernacle of Meeting. 11 And the Priest shall offer the one for a Sin-offering, and the other for a Burnt-offering, and make an Atonement for him, for that he sinn'd, *i. e. contracted a Legal Defilement by the Dead body, which he touch'd or was near to*, and shall hallow or consecrate the Hair of his Head, that should grow out anew after his being shav'd, that same Day. 12 And he shall consecrate unto the Lord anew from the *aforesaid eighth day (v. 10.) so many as were the Days of his Separation or which he Vow'd at first to separate himself unto the Lord*; and shall bring a Lamb of the first Year for a Trespas-offering: but *all the Days that were before the foremention'd eighth day shall be lost or reckon'd for nothing toward filling up the Number of the Days of his Separation*; because during his former Separation he was defil'd by a Dead body. 13 And this is the Law to be observ'd of the Nazarite in order to put an end to his Nazariteship: When the Days of his Separation, *i. e. which he vow'd to continue in the said State*, are fulfill'd, he shall be brought by the Priest to the Door of the Tabernacle of Meeting. 14 And he *i. e. the Nazarite* shall offer *i. e. present to the Priest the following Particulars* for his Offering unto the Lord, one He-lamb of the first Year without Blemish, for a Burnt-offering, and one Ew-lamb of the first Year without Blemish, for a Sin-offering, and one Ram without Blemish, for Peace-offerings, 15 And a Basket of unleaven'd Bread, and Cakes of fine Flower mingled with Oil, and Wafers of unleavened Bread anointed with Oil, and their Bread-offering, and their Drink-offering, *i. e. which relate to the Burnt-offering and Peace-offering before (v. 14) mention'd*. 16 And the Priest shall bring them before the Lord, and shall offer his Sin-offering, and his Burnt-offering. 17 And he shall offer the Ram for a Sacrifice of Peace-offerings unto the Lord, with the Basket of unleaven'd Bread: the Priest shall offer also his Meat-offering and his Drink-offering. 18 And the Nazarite shall shave the Head of his Separation, *i. e. the Hair of his Head which was consecrated to God*, at the Door of the Tabernacle of Meeting; and shall take the Hair of the Head of his Separation, and put it in the Fire which is under the Sacrifice of the Peace-offerings. 19 And the Priest shall take the boil'd and left Shoulder of the Ram, and one unleaven'd Cake out of the Basket, and one unleaven'd Wafer; and shall put them upon the Hands of the

PARAPHRASE.

the Nazarite, after the Hair of his Separation is shaven. 20 And the Priest shall wave them for a Wave-offering before the Lord: and this viz. the *Left boil'd Shoulder of the Ram together with the unleavened Cake and Wafer* (mention'd v. 19.) is or shall be in this Peace-offering Holy for the Priest i. e. for his Eating, together with the Wave-breast and Right or Heave Shoulder of the said Ram which belong'd to the Priest in all other Peace offerings: and after that the Nazarite shall be restor'd to his former Freedom, to live as others do, and accordingly may drink Wine or any thing afore (v. 3.) forbidden him, and the like. 21 This set down in this Chapter is the Law or Rules to be punctually observ'd of the Nazarite who has vow'd to be such an One for a Time; and particular from v. 13. to 20. is contain'd the Law of his Offering unto the Lord for his Separation, i. e. such Offerings are prescrib'd as he must offer before he can be freed from his Vow, he be never so Poor; but besides that which is so prescrib'd to be offer'd, he may, if he pleases, add or offer more of that which his Hand shall get, i. e. according to his Ability: As to this last he is left to his Pleasure, viz. to offer or not offer more than is afore prescrib'd; but all that he is afore oblig'd to according to the Vow which he vow'd, so he must of necessity do after the Law afore prescrib'd in respect of his Separation or Nazariteship.

22 And the Lord spake unto Moses, saying, 23 Speak unto Aaron and to his Sons, whose proper Office it was to Bless the People, as well as to offer their Sacrifices and burn Incense, saying, On this wise or in this Form ye shall bless the Children of Israel, saying unto them, 24 The Lord bless thee with all Good things, and keep thee from all Evil things. 25 The Lord make his Face shine upon thee i. e. make thee to perceive that he looks on thee with a Pleasing and Favourable Countenance, and be Gracious unto thee, especially in the Pardon of thy Sins: 26 The Lord lift up his Countenance upon thee, as a Man is wont to lift up his Countenance upon One whom he has a Favour for, and therefore loves to look upon as much as he can; and give thee Peace Outward and Inward. 27 And they shall thus put thy Name upon the Children of Israel, i. e. after the Form afore prescrib'd commend them to my Blessing, and I will bless them thereupon, if they continue in their Obedience to me.

VI.
The Form of
Blessing the Peo-
ple prescrib'd.

SECTION XIII. No. 24.

Containing an Account of the Offerings of the Princes at the Dedication of the Tabernacle: Which takes up Chap. VII.

Chap. VII. And it came to pass that at the Time that Moses had fully set up the Tabernacle, and had anointed it, and sanctified it,

I.
The Princes
Offerings at the
Dedication of
the Taberna-
cle.

PARAPHRASE.

and all the Instruments thereof, both the Altar and all the Vessels thereof, and had anointed them, and sanctified them; *and also had done all the things mention'd hitherto in this Book of Numbers*; 2 That the Princes *mention'd Chap. I. 4. &c.* Heads of the House of their Fathers (who were the Princes of the Tribes, and were over them that were number'd) offered. 3 And they brought their Offering before the Lord *namely six cover'd Wagons or Carriages, for to carry such Things of the Tabernacle as were most Cumbrous, and to keep them free from Dust or Rain*; and twelve Oxen to draw the said Wagons, *viz. two Oxen to a Wagon, a Wagon was a Joint-Offering for two of the Princes, and for each one an Ox*; and they brought them before the Tabernacle. 4 And the Lord spake unto Moles, *who it seems did not accept of the Presents till he had the Lord's Orders*, saying, 5 Take it of them, that they may be to do the Service of the Tabernacle of Meeting; and thou shalt give them unto the Levites, to every Man according to his Service. 6 And Moses took the Wagons and the Oxen, and gave them unto the Levites. 7 Two Wagons and four Oxen he gave unto the Sons of Gershon, according to their Service, *i. e. in such Proportion, as the Things they had to carry requir'd*. 8 And four Wagons and eight Oxen he gave unto the Sons of Merari, according to their Service, under the Hand or Chief Inspection of Ithamar the Son of Aaron the Priest. 9 But unto the Sons of Kohath he gave none; because the Service of the Holy thing *eminently so call'd i. e. of the Ark &c.* belong'd unto them, and they were to carry it upon their Shoulders *for the greater Honour and Dignity of It*. 10 And the Princes offer'd *i. e. brought what they desir'd might be offer'd or presented unto God for or at* (1). *Dedicating the Altar, i. e. at the Beginning to use it, after it had been consecrated, at the time that it was anointed or consecrated*; even the Princes offer'd or brought their Offerings before the Altar of *Burnt offering, namely to the Door of the Tabernacle near which the said Altar stood*. 11 And the Lord said unto Moses, They shall offer their Offering each Prince on his Day for the Dedicating of the Altar.

II. The Offering of *Nahshon* of the Tribe of Judah. 12 And he that offer'd or brought his Offering the First day *no doubt by God's Appointment. Now, or else in Agreement to the Rank God had placed them in Afore*, was Nahshon the Son of Amminadab, of the Tribe of Judah. 13 And his Offering was one silver Charger, the Weight thereof was an hundred and thirty Shekels, one silver Bowl of seventy Shekels after the Shekel of the Sanctuary, both of

ANNOTATIONS.

(1) The Hebrew Word which we render *Dedication* properly signifies *the Beginning to use any thing*. And thence is used to signify the *First Applying any thing to Sacred Use*.

PARAPHRASE.

them were full of fine Flour mingled with Oil, for a Meat-offering: 14 One Spoon of ten Shekels of Gold, full of Incense: 15 One young Bullock, one Ram, one Lamb of the first Year, for a Burnt-offering: 16 One Kid of the Goats for a Sin-offering: 17 And for a sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Offering of Nathon the son of Aminadab.

18 On the second Day Nethaneel the son of Zuar, Prince of Issachar, did offer. 19 He offer'd for his Offering one silver Charger, the Weight whereof was an hundred and thirty Shekels, one silver Bowl of seventy Shekels after the Shekel of the sanctuary, both of them full of fine Flour mingled with Oil, for a Meat-offering: 20 One spoon of Gold of ten Shekels, full of Incense: 21 One young Bullock, one Ram, one Lamb of the first Year, for a Burnt-offering: 22 One Kid of the Goats for a Sin-offering: 23 And for a sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Offering of Nethaneel the son of Zuar.

III.

Of Nethaneel
of the Tribe
of Issachar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun did offer. 25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with Oil, for a meat-offering: 26 One golden spoon of ten shekels full of Incense: 27 One young bullock, one ram, one lamb of the first Year, for a burnt-offering: 28 One kid of the goats for a sin-offering: 29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliab the son of Helon.

IV.

Of Eliab of
the Tribe of
Zebulun.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer. 31 His offering was one silver charger, of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 32 One golden spoon of ten shekels, full of Incense: 33 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 34 One kid of the goats for a sin offering: 35 And for a Sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur the son of Shedeur.

V.

Of Elizur of
the Tribe of
Reuben.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer. 37 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

VI.

Of Shelumiel
of the Tribe
of Simeon.

PARAPHRASE.

38 One golden spoon of ten shekels, full of incense: 39 One young bullock, one ram, one lamb of the first Year, for a burnt offering: 40 One kid of the goats for a sin offering: 41 And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first Year. This was the offering of Shelumiel of Zurishaddai.

VII.
Of Eliafaph
of the Tribe
of Gad.

42 On the sixth day Eliafaph the son of Deuel, prince of the children of Gad, offered. 43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 44 One golden spoon of ten shekels, full of incense: 45 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 46 One kid of the goats for a sin-offering: 47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliafaph the Son of Deuel.

VIII.
Of Elishama
of the Tribe
of Ephraim.

48 On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, offer'd. 49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 50 One golden spoon of ten shekels, full of incense: 51 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 52 One kid of the goats for a sin-offering: 53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama the son of Ammihud.

IX.
Of Gamaliel
of the Tribe
of Manasseh.

54 On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh. 55 His offering was one silver charger of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 56 One golden spoon of ten shekels, full of incense: 57 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 58 One kid of the goats for a sin-offering: 59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Gamaliel the son of Pedahzur.

X.
Of Abidan
of the Tribe
of Benjamin.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered. 61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with Oil, for a meat-offering: 62 One golden spoon of ten shekels, full of incense: 63 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 64 One kid

PARAPHRASE.

kid of the goats for a sin-offering: 65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered. 67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat offering: 68 One golden spoon of ten shekels, full of incense: 69 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 70 One kid of the goats for a sin-offering: 71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai.

XI.
Of Ahiezer
of the Tribe
of Dan.

72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offer'd. 73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 74 One golden spoon of ten shekels, full of incense: 75 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 76 One kid of the goats for a sin-offering: 77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocran.

XII.
Of Pagiel of
the Tribe of
Asher.

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offer'd. 79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 80 One golden spoon of ten shekels, full of incense: 81 One young bullock, one ram, one lamb of the first year, for a burnt-offering: 82 One kid of the goats for a sin-offering: 83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan.

XIII.
Of Ahira of
the Tribe of
Naphtali.

84 This was the Sum of the Offerings brought for, the dedication of the altar, at the time when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: 85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary. 86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. 87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the

XIV.
The Sum to-
tal of what
was offer'd.

PARAPHRASE.

lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve. 88 And all the oxen for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the Dedication of the Altar, *or first solemn Sacrifice offer'd thereon for the Tribes or Particular persons*, after that it was anointed.

XV. 89 Now when Moses went into the tabernacle of the congregation, *When God gave Moses the Directions mention'd in this Chapter.* to speak with him, *i. e. God, Twice afore upon this Occasion, (viz to consult God about the Offerings of the Princes v. 4, 5, 10, 11.)* then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two Cherubims: and he spake unto him *and gave him the foregoing Directions v. 4, 5, 10, 11.*

SECTION XIII. N^o. 25.

Containing an Account of What else is taken Notice of by Moses, during the Encampment of the Israelites near Mount Sinai: Which takes up Chap. VIII. 1.—X. 10.

I. Chap. VIII. And the Lord spake unto Moses, saying, 2 Speak unto Aaron, and say unto him, When thou (*k*) lightest the Lamps, *The Lamps are lighted.* take Care to do it so that the seven Lamps shall give light *all or every way* before the Candlestick, *i. e. all over the Tabernacle.* 3 And Aaron did so: he lighted the Lamps thereof, so that they gave light all before the Candlestick; as the Lord commanded Moses. 4 And this Work of the Candlestick was of beaten Gold, unto the Shaft thereof, unto the Flowers thereof, was beaten Work: according unto the Pattern which the Lord had shewed Moses, so he made the Candlestick.

II. 5 And the Lord spake unto Moses, saying, 6 Take the Levites *The Confecration of the Levites.* from among the Children of Israel, and cleanse *or purify* them, by way of Preparing and Fitting them, for the Service of the Tabernacle *that they are to be employ'd in.* 7 And thus shalt thou do unto them, to cleanse them: Sprinkle Water of purifying (*which is describ'd as to the making thereof Chap. 19. 9.*) upon them, and let them shave all the Hair that is any where on their Flesh, and let them wash their Clothes, and so make themselves clean. 8 Then let them take a young Bullock with his meat-offering, even fine Flour mingled with Oil, and another young Bullock shalt thou take for a Sin-offering.

ANNOTATIONS.

(*k*) It is observable, that at the same time the Publick Service of God began at the Altar of Burnt-offering (which is spoken of in the foregoing Chapter) the setting on the Shew-bread, Burning Incense, and Lighting the Lamps was begun in the Tabernacle; tho' the Last is only here mention'd v. 3.

9 And

PARAPHRASE.

9 And then by way of consecrating them to God's Service, thou shalt bring the Levites before the Tabernacle of Meeting; and thou shalt gather *the Representatives or Elders* of the whole Assembly of the Children of Israel together: 10 And thou shalt bring the Levites before the Lord at the Altar of Burnt-offering, and *the Elders or Representatives* of the Children of Israel shall put their Hands upon the Levites. 11 And Aaron shall (1) wave or offer the Levites before the Lord for a Wave-offering of the Children of Israel, *namely consecrating them thereby to this End*, that they may be to execute the Service of the Lord, *which he had assign'd them*. 12 And the Levites shall lay their Hands upon the Heads of the Bulls: and thou shalt offer the one for a Sin-offering, and the other for a Burnt-offering unto the Lord, to make an Atonement for the Levites. 13 And thou shalt set the Levites before Aaron, and before his Sons, *in token of their being given by God to them, (as v. 19.)* after thou shalt offer'd (as v. 11.) them for an Offering unto the Lord. 14 Thus shalt thou separate the Levites from among the Children of Israel: and the Levites shall *hereby be come mine, in a special manner*. 15 Namely after that shall the Levites go in to do the Service of the Tabernacle of Meeting, even after thou shalt have cleansed them (as v. 7.) and offer'd them (as v. 11.) for an Offering. 16 For they are wholly or Doubly given unto me from among the Children of Israel, *viz. by the Israelites laying their hands on them (v. 10.) and thereby devoting them to me, and then by Aaron's devoting them to me (v. 11.) as a Wave-offering; namely* instead of such as open every Womb, even instead of the First-born of all the Children of Israel, have I taken them unto me. 17 For all the First-born of the Children of Israel are mine, both Man and Beast: on the Day that I smote every First-born in the land of Egypt, I sanctified them for my self. 18 And I have taken the Levites *in Exchange* for all the First-born of the Children of Israel. 19 And I have given the Levites *thus (as v. 16.)* given unto me, to Aaron and to his Sons, from among the Children of Israel; to do the Service of the Children of Israel *i. e. to assist the Priests in offering Sacrifice for the Children of Israel in the Court of the Tabernacle of Meeting; and to make an Atonement for the Children of Israel, not by offering Sacrifice,*

ANNOTATIONS.

(1) *Waving* a thing was a solemn Consecration of it to God, as a Sacrifice. And such a *Waving* the Hebrew Word here used signifies. But it being impracticable for Aaron to wave the Levites, as he did some Parts of the Sacrifices; therefore 'tis reasonable to suppose, that he lifting up his Hands and turning about to all Sides, (as he did when he offer'd a Wave-offering) the Levites at his Command imitated the same Motion, and so were offer'd as it were a Wave-offering unto God.

which

PARAPHRASE.

which was the Work of the Priests alone, but by being offer'd Themselves in the Nature of an Expiatory Sacrifice (as v. 10, 12) that there be no Plague among the Children of Israel, when the Children of Israel come nigh unto the Sanctuary to worship God and bring their Sacrifices to his Altar; whereby is denoted that a Plague would befall them by way of Punishment, should any presume to officiate in the Tabernacle, but such as God had taken to himself in such manner to that end. 20 And Moses and Aaron, and all the Congregation of the Children of Israel did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the Children of Israel unto them. 21 And the Levites were purified, and they washed their Clothes: and Aaron offered them as an Offering before the Lord; and Aaron made an Atonement for them to cleanse them. 22 And after that went the Levites in, to do their Service in the Tabernacle of Meeting before Aaron and before his Sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

III. *The Age and Time of the Levites Service again repeated* 23 And the Lord spake unto Moses, saying, 24 This is it which belongs further unto the Levites: from twenty and five Years old and upward, they shall or may go in to wait on the Service of the Tabernacle of Meeting, in such respects as they are Able, viz. to Guard the Tabernacle, and to be Door-keepers to keep out such as were Unclean and Strangers, &c. 25 And from the Age of Fifty Years they shall cease or be discharg'd from waiting on the Service thereof, and shall serve no more in any Laborious Work, as Carrying any thing &c. 26 But shall minister with their Brethren in the Tabernacle of Meeting, only by being employ'd to keep the Charge or Guard of the Tabernacle, and shall do no Service that is Laborious. Thus shalt thou do unto the Levites touching their Charge, i. e. appoint them their several Ministries or Employ according to the foregoing Rules.

IV. *The Passover is kept.* Chap. IX. Now the Lord had spoken unto Moses in the Wilderness of Sinai, in the first Month of the second Year, after they were come out of the land of Egypt, which was about a Month afore, saying, 2 Let the Children of Israel also now in the Wilderness, as well as when they come into Canaan, keep the Passover at his appointed Season. 3 Namely in the fourteenth day of this Month at Even, ye shall keep it in his appointed Season: according to all the Rites of it, and according to all the Ceremonies thereof shall ye keep it. 4 And Moses spake unto the Children of Israel, that they should keep the Passover. 5 And they kept the Passover on the fourteenth day of the first Month at Even, in the Wilderness of Sinai: according to all that the Lord commanded Moses, so did the Children of Israel. 6 And

PARAPHRASE.

6 And there were certain Men who were defiled by the dead Body of a Man, that they could not keep the Passover on that day: and they came before Moses, and before Aaron on that *very day that the Passover was kept*: 7 And those Men said unto him *i. e. Moses to whom they particularly apply'd themselves in so Difficult a case*, we are *not* defil'd by the dead Body of a Man: wherefore *then* are we kept back that we may not offer the Offering of the Lord *i. e. appointed for the Passover in this its appointed Season among the rest of the Children of Israel*. 8 And Moses said unto them, Stand still or wait a while, and I will hear what the Lord will command concerning you. 9 And the Lord spake unto Moses, saying, 10 Speak unto the Children of Israel, saying, If any Man of you, or of your posterity shall be unclean by reason of a dead Body, or of any other Legal Defilement or be in a Journey afar off, *so that he can't come time enough to the Tabernacle to keep it on the Day appointed*, yet he shall keep the Passover unto the Lord, *when his Uncleanness is over, or he is return'd so near to the Tabernacle as to be able to keep it at the other Time now to be appointed for that purpose*. 11 Namely the Fourteenth day of the second Month at Even they shall keep it, and eat it with unleaven'd Bread and bitter Herbs. 12 They shall leave none of it unto the Morning, nor break any Bone of it: according to all the Ordinances of the Passover, *properly so call'd, i. e. of the Offering and Eating of the Paschal Lamb* they shall keep it. 13 But the Man that is clean, and is not in a Journey, and forbeareth to keep the Passover *at the Season Originally appointed viz. on the fourteenth day of the first Month*, even the same Soul shall be cut off from his People, because he brought not the Offering of the Lord *i. e. the Paschal Lamb in its appointed Season, which he can't be well interpreted not to do but out of Neglect or Contempt*, and therefore that Man shall bear the foremention'd Punishment of his Sin *viz. shall be cut off*. 14 And if a Stranger shall sojourn among you, and will keep the Passover unto the Lord, according to the ordinance of the Passover, and according to the manner thereof, so shall he do: ye shall have one ordinance both for the Stranger, and for him that was born in the land; and consequently the said Stranger was to be circumcised and all the Males of his Family.

15 Now it has been afore (Exod. 40. 34.) observ'd, that on the day that the Tabernacle was rear'd up, the Cloud covered the Tabernacle, namely, *that part of the Tabernacle which was the Tent of the Ark of the Testimony, i. e. the most Holy Place*: and at Evening there was upon the Tabernacle as it were the Appearance of Fire, until the Morning. 16 And so it was alway during their Continuance in the Wilderness: the Cloud covered it by Day, and the Appearance

V.

What is to be done by such as could not partake of the Passover, at the time first appointed for keeping of it.

VI.

The Cloud guides the Decampments and Encampments of the Israelites.

PARAPHRASE.

of Fire by Night. 17 And when the Cloud was taken up from the Tabernacle, then after that the Children of Israel journeyed: and in the Place where the Cloud abode, there the Children of Israel pitched their Tents. 18 *Thus* at the Commandment of the Lord *signify'd to them by the Cloud being taken up* the Children of Israel *decamp'd and* journeyed, and at the Commandment of the Lord *signify'd by the Clouds standing still* they pitch'd or *encamp'd*: *Namely* as long as the Cloud abode upon the Tabernacle, they rested in the Tents. 19 And *therefore* when the Cloud tarried long upon the Tabernacle many days, then the Children of Israel kept the Charge or Command of the Lord *in this respect*, and journey'd not *all that while, be it never so long*: 20 And so it was *on the contrary*, or when the Cloud was a few Days upon the Tabernacle; according to the Commandment of the Lord they abode in their Tents, and according to the Commandment of the Lord they journeyed. 21 And so it was *also* when the Cloud abode *but* from Evening unto the *next* Morning, *and so but Half a Day or Half the Space of 24 Hours*, and that the Cloud was taken up in the Morning, then they journeyed: whether it was by Day or by Night that the Cloud was taken up, they journeyed. 22 Or whether it were two Days, or a Month, or a Year that the Cloud tarried upon the Tabernacle, remaining thereon, the Children of Israel abode in their Tents, and journeyed not: but when it was taken up, they journeyed. 23 At the Commandment of the Lord they rested in the Tents, and at the Commandment of the Lord they journeyed: they kept the Charge or *Directions* of the Lord *to rest or move thus* at the Commandment of the Lord *made known to them by the Hand or Ministry of Moses*: *Which Moses is reasonably suppos'd to have taken such Special and Repeated Notice of, in order to confute the false Conceit of some People in those Days, who imagin'd that the Reason of the Israelites staying so long in the Wilderness was, because they were bewildred or could not find their Way out of it. Wherefore Moses here particularly observes, that all their Motions, tho' some of them were Irregular consider'd only in respect of Journeying, as being Forward and Backward; and that all their Stays, tho' they very Unequal, some being but for a Day or Night, others for several Years; yet were all order'd by the special Direction of God.*

VII. Chap. X. And the Lord spake unto Moses, saying, 2 Make thee two *The Use* Trumpets of Silver; of an whole Piece shalt thou make them: that *of the Silver* thou mayst use them for the Calling of the Assembly, and for the *Trumpets.* journeying of the Camps. 3 And when they *i. e. the Priests (as v. 8.)* shall blow with them *Both, and that with an Equal continued Sound*, all the Assembly shall assemble themselves to thee, at the Door of the Tabernacle of the Congregation. 4 And if they blow *in*

PARAPHRASE.

in like manner but with one Trumpet, then only the Princes which are Heads of the Thousands of Israel, shall gather themselves unto thee. 5 When ye blow an Alarm, i. e. not with along, even and plain Sound, but with an interrupted or broken and trembling or quavering Sound, mix'd with a plain Sound; then at the First blowing of this Alarm, the Camps that lie on the East Parts of the Tabernacle, viz. the Camps of Judah, Issachar and Zebulun shall go forward. 6 When ye blow an Alarm the second Time, then the Camps that lie on the South-side viz. the Camps of Reuben, Simeon and Gad, shall take their journey: likewise for the other Camps they shall blow an Alarm for to give them Notice each in their Order to take their journeys; viz. at the Third Alarm the Camps on the West-side i. e. the Camps of Ephraim, Manasseh and Benjamin, shall move; and at the Fourth Alarm the Camps on the North-side i. e. the Camps of Dan, Asher and Naphtali, shall move. 7 And when the Congregation is to be gathered together; you shall blow, but you shall not sound an Alarm. 8 And the Sons of Aaron the Priests shall blow with the Trumpets on all the foremention'd Occasions, the Notice given by the Trumpets being to be look'd on as a Summons by God, and therefore to be given by his Priests, and they i. e. the Trumpets shall be to you, for the Uses specify'd in this Chapter, for an Ordinance for ever throughout your Generations. 9 And if ye go to war in your Land against the Enemy that oppresseth you, then ye shall blow an Alarm with the Trumpets; and being met together, it is but Reasonable to suppose that they join'd together in Prayer unto God for Good Success, if they did not also add Fasting to their Prayers; on which account it is here said in the following Words, ye i. e. such your Prayers &c. shall be remembred before the Lord your God, or granted, and ye shall be saved from your Enemies on condition of your sincere Repentance and Obedience. 10 Also in the Day of your Gladness i. e. on any Day of Rejoicing, as for Victory over an Enemy &c. and on your solemn Days mention'd Lev. 23. and in the Beginnings of your Months or at every New Moon, ye shall blow with the Trumpets over your Burnt-offerings, and over the Sacrifices of your Peace-offerings; that they may be to you for a Memorial before your God, i. e. that he may accept your said Offerings and bless you, when he sees his Service to be your Delight and Joy: I am the Lord your God who give you these Commands, which therefore are to be obey'd by you as well as my Others.

SECTION XIV.

Containing an Account of the Removal of the Israelites from Mount Sinai to Kibroth-hattaavah, and of what befel them during their Stay at Kibroth-hattaavah. Which Particulars take up Chap. X. 11. XI. 34.

I. *The Order wherein the Israelites decamp'd and march'd from Mount Sinai.* 11 And it came to pass on the twentieth Day of the second Month, in the second Year *after their coming out of Egypt*, that the Cloud was taken up from off the Tabernacle of the Testimony. 12 And *hereupon* the Children of Israel took their Journeys out of the Wilderness of Sinai; and the Cloud rested *after three days Motion* (as v. 33.) in the Wilderness of Paran *at a Place call'd Kibroth-hattaavah* (Chap. 11. 34.) *from what befel the Israelites there.* 13 And they journey'd this First Time, according to the Commandment of the Lord by the Hand of Moses, *concerning their Decamping and Moving and Encamping again &c.* 14 *Namely* in the first place went the Standard of the Camp of the Children of Judah according to their Armies: and over his Host was Nahshon the Son of Amminadab, 15 And over the Host of the Tribe of the Children of Issachar, was Nethaneel the Son of Zuar. 16 And over the Host of the Tribe of the Children of Zebulun, was Eliab the Son of Helon. 17 And the Tabernacle was taken down *by the Levites*; and the Sons of Gershon and the Sons of Merari set forward *next after the Three Tribes that made up the Camp of Judah, or follow'd the Standard of Judah*, carrying *such Parts of the Tabernacle as belong'd unto their Charge.* 18 And the Standard of the Camp of Reuben set forward according to their Armies: and over his Host was Elizur the Son of Shedeur. 19 And over the Host of the Tribe of the Children of Simeon, was Shelumiel the Son of Zurishaddai. 20 And over the Host of the Tribe of the Children of Gad, was Eliasaph the Son of Deuel. 21 And the Kohathites set forward, carrying the Ark, the Table of Shew-bread, the Candlestick &c. *belonging to the Sanctuary: and when the Cloud rested, the two foregoing Camps under the Standards of Judah and Reuben rested also, and pitch'd their Tents; which while they were doing, the other Levites besides the Kohathites viz the Gershonites and Merarites mention'd v. 17. did set up the Tabernacle against they i. e. the Kohathites came with the Ark &c. that so the Tabernacle might be ready to receive the Ark &c.* 22 And the Standard of the Camp of the Children of Ephraim set forward according to their Armies: and over his Host was Elishama the Son of Ammihud. 23 And over the Host of the Tribe of the Children of Manasseh, was Gamaliel the Son of Pedahzur. 24 And over the Host

PARAPHRASE.

Host of the Tribe of the Children of Benjamin, was Abidan the Son of Gideoni. 25 And the Standard of the Camp of the Children of Dan set forward, which was the Rereward of all the Camps, according to their Armies; and as such, there came after this Hindermost Camp all the rest of the People, that were not a Part of the Four Camps before-mention'd viz. All under twenty Years old, and so not able to go forth to War; as also the mixt multitude that came with them out of Egypt; and all the unclean Persons, who were shut out of the Camp: And over his Host *i. e.* the Host of Dan was Ahiezer the Son of Ammishaddai. 26 And over the Host of the Tribe of the Children of Asher, was Pagiel the Son of Ocran. 27 And over the Host of the Tribe of the Children of Naphtali, was Ahira the Son of Enan. 28 Thus were the Journeyings of *i. e.* in this Order march'd the Children of Israel, according to their Armies when they set forward this Time from Mount Sinai, and ever afterwards in the Wilderness.

29 And Moses said unto (m) Hobab, the Son of Raguel (or Jerbro) the Midianite, Moses Father-in-law, We are journeying unto the Place of which the Lord said, I will give it you *i. e.* unto Canaan: come thou with us, and we will do thee Good; for the Lord has spoken Good concerning Israel, *i. e.* has promis'd to give us the fruitful Land of Canaan for an Inheritance, and thou shalt partake thereof with us, and have suitable Inheritance therein. 30 And he said at first, I will not go; but I will depart to mine own Land, and to my Kindred. 31 And he *i. e.* Moses said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the Wilderness, and thou mayst be to us instead of Eyes, as being well acquainted with these Parts, near which thou hast been born and bred, and so mayst give us Directions in many Cases, wherein we shall not be able to know so easily what to do, we having never seen these Countries afore as thou hast. 32 And it shall be, if thou go with us, yea, it shall be, that what Goodness the Lord shall do unto us, the same will we do unto thee: Whereupon Hobab consented to what Moses requested of him, and accordingly he and his Posterity settled among the Israelites in Canaan, as appears Judg. 1. 16. and 4. 11.

II.
Hobab goes along with the Israelites for Canaan.

33 And they departed from the Mount of the Lord *i. e.* Sinai three days journey; and the Lord whose special Presence was signified as by the Cloud so also by the Ark of the Covenant of the Lord, went before them, *i. e.* lead them as a General is said to lead his Army, tho' he be not in the Front of it, but in the Midst from whence he issues out his Orders; in like manner the Lord lead the Israelites the three Days journey aforemention'd: And it being usual for Generals to send

III.
The Israelites march three days journey; and Moses Form of Prayer at the Moving and Resting at the Ark.

(m) See Exod. 2. 18. and 3. 1.

PARAPHRASE.

proper Officers before them, to take up the most convenient Quarters for their Army, therefore in Allusion hereto, Moses represents God's Care over the Israelites, as if he went or sent before them to search out a Resting-place or fit Station for them to encamp in again for some time. 34 And (†) the Cloud of the Lord was upon them by Day, and consequently it was the Day-time, when they went out of the Camp they had so long lain in near Mount Sinai. 35 And it came to pass when the Ark which was a Symbol of God's special Presence as well as the Cloud, set forward, that Moses said or used this Form of Prayer, both now and at all such Times after, Rise up, Lord, to take Vengeance of thy Enemies, and let thy Enemies accordingly be scatter'd; and let them that hate thee, flee before thee. 36 And when it i. e. the Ark rested; he said or used this Form of Prayer, now and at all like Times after, Return, O Lord, unto thy Dwelling-place over the Ark, among the many Thousands of Israel, among the Children of Israel who are distinguish'd into Thousands; and being a numerous People make up many such Thousands or Divisions: And according to this Prayer of Moses, God was wont to testify his returning to dwell among them, by the Clouds settling again over the Tabernacle, more particularly over the Ark.

IV.

The People
are punish'd
with Burning,
at Taberah.

Chap. XI. And when they were encamp'd again where the Cloud rested in the Wilderness of Paran as Chap. 10. 12. * the People mutter'd that which was Evil, which tho' it came not to Moses Ears, yet it could not escape being in the Ears or Hearing of the Lord; and the Lord made them to understand that he heard it, and that his Anger was kindled against them, by sending a Fire among them, and the Fire of the Lord burnt among them, and * consumed some in every Part of the Camp. 2 And hereupon the People cry'd unto Moses to intercede for them; and when Moses prayed unto the Lord, the Fire was quenched or went out and ceas'd. 3 And he call'd the Name of the Place Taberah, which signifies a Burning; because there the Fire of the Lord burnt among them: and Moses thought good to impose this Name on the said Place for the said Reason, that thereby might be the better preserv'd the Memory of the Punishment the said Mutterers had underwent, and so they might be the more cautious of Sinning in like manner again.

(†) This Verse is placed the Last of the Chapter, or after Verse 36: in the Septuagint Version both of the Alex. and Vat. MSS. But I judg'd it more proper to my Design (viz. that the Reader might have the Greek all along opposite to the Hebrew or English, where it might easily be done) to put it in the same Place, as it stands in the Hebrew, only giving this Notice to the Reader, How it really stands in the Septuagint Version. And the like I have done Chap. 26,

PARAPHRASE.

4 And the mixt Multitude that was among them, *namely of the Egyptians and other neighbouring Nations, who were invited by their wonderful Deliverance out of Egypt, to join themselves to the Israelites as Profelytes to their Religion; These notwithstanding God's late Judgment (v. 1.) yet again fell a lusting and murmuring, as is likely on the same account as afore (v. 1.) and which is specify'd presently here in this and the following Verses: and the Children of Israel follow'd their Ill Example, and also wept again out of their great Discontent and Vexation and said with an impatient Desire and Diffidence of God's Goodness and Power, Who shall give us Flesh to eat here in the Wilderness? for had they kill'd their own Cattle to this end, they could not have lasted long to have sufficed them Daily.* 5 We remember the Fish which we did eat in Egypt freely or for nothing, catching them in the River or Sea; the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick: 6 But now our Soul is dried away *i. e. we are almost starv'd or pin'd: for there is nothing at all for us to eat, in this new Place any more than afore, besides this Manna which has been so long before our Eyes, that we are weary of seeing it, much more of Eating it.* 7 Now to shew the Baseness and Ingratitude of the People in thus Disdaining the Manna, Moses here repeats an Account of it somewhat more largely than *Exod. 16. 14. namely that it was round as Coriander-seed, and the Colour thereof as the Colour of Bdellium i. e. of a pure White Colour and Bright like Pearl.* 8 And the People went about their Camp, and gather'd it fresh every Morning but the Sabbath, and ground it in Hand-mills into Flour, or beat in a Mortar, and baked it in Pans, and made Cakes of it: or (as the Words may be expounded) boil'd it in Pots and made Puddings of it: and the Taste of it, when it was thus bak'd or boil'd, was as the Taste of fresh Oil. 9 And when the Dew fell upon the Camp in the Night, the Manna fell upon it.

V.
They lust
for Flesh, and
loath the Man-
na.

10 Then Moses heard that the People did weep throughout their Families, every Man in the Door of his Tent; and the Anger of the Lord was kindl'd greatly: Moses also was displeas'd. 11 And Moses *probably going into the Sanctuary, he said unto the Lord, Wherefore halt thou afflicted thy Servant by committing this perverse People to my Charge? and wherefore have I not found favour in thy Sight, according to the Prayers I formerly (Exod. 3. 2. and 4. 10.) made unto thee, that quite contrary thereto still thou layest the Burden of the principal Care of all this untractable People upon me?* 12 Have I conceived all this People? have I begotten them, that thou shouldst say unto me, Carry them in thy Bosom *i. e. Take a tender Care of them (as a Nursing-father carries and takes care of a Sucking child) and lead them unto the Land which thou swarest*
unto

VI.
Moses com-
plains to God.

PARAPHRASE.

unto their Fathers? 13 Whence should I have Flesh to give unto all this People? for they weep unto me, saying, Give us Flesh, that we may eat, *and are not to be satisfy'd without it.* 14 I am not able to bear the chief Management of all this People alone, *even in Matters of the chiefest Importance, as such Mutinies are,* because it is too heavy for me, *as being beyond my Strength to undergo the Toil of bearing all their Complaints in such Cases, and much more Difficult for me alone to go about to appease or quell such Mutinies.* 15 And if thou deal thus with me still, leaving me still to bear this Burden alone, kill me, I pray thee, out of hand, if I have found favour in thy Sight, and let me not live only to see my Wretchedness or to become a most miserable Creature.

VII.

God promises to ease Moses of some Part of the Trouble of the Government; and also to send Flesh.

16 And the Vexation given Moses being really very great, so as that he had Reason to desire to be eas'd of it, which as he did with the greatest Earnestness, so it is not to be doubted but his Earnestness was accompanied with a due Submission however to God's Holy Will and Pleasure: hereupon we find not that Moses was reprov'd in the least for such his Expostulation and earnest Desire, but God was pleas'd to grant what he desir'd, and forthwith the Lord said unto Moses, Gather unto me (n) seventy Men of the Elders of Israel, whom thou knowest to be the Elders of the People, and fit to be made Officers over them; and bring them unto the Tabernacle of the Congregation, that they may stand there with thee. 17 And I will come down in a visible manner, (as v. 25.) and talk with thee there, declaring (as is likely) openly, that I have appointed the said Seventy to be Assistants to thee in the chief Matters of Government: and to fit them the more for such an high Employment I will take the like Gifts of the Spirit which is upon thee, and will put the said like Gifts of it i. e. of the Spirit upon them, viz the Gifts of Wisdom, Judgment, Courage, and such others as are needful in Governors, and after that they shall bear the Burden of the Government of the People with thee, that thou bear it not thy self alone. 18 And say thou unto the People, Sanctify i. e. prepare and make your selves ready against to morrow, and ye shall eat Flesh: for you have wept in the Ears of the Lord i. e. the Lord has heard your Murmurings which have been so great as to make you even weep out of Discontent, at the same time saying, out of Distrust of God's Power, Who shall give us Flesh to eat? for it was well with us in Egypt, therefore the Lord, to shew that he has Power so to do, and that you have done Wickedly in so

ANNOTATIONS.

(n) This Number is generally thought, both by Jewish and Christian Writers, to be deriv'd from the Number of Persons that came down with Jacob into Egypt.

Distrusting

PARAPHRASE.

Dis trusting his Power, will give you Flesh, and ye shall eat. 19 Ye shall not eat one Day, nor two Days, nor five Days, neither ten Days, nor twenty Days; 20 But even a whole Month, until ye be glutted with it, and vomit it up again so violently, as that it come not only out of your Mouths, but also out at your Nostrils, and or namely until it be lothsome unto you: which shall befall you as a Punishment, because that ye have despis'd the Goodness of the Lord which is among you by a visible token of his special Presence in the Sanctuary; ye have despis'd, I say, the Goodness of the Lord in bringing you out of Egypt, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The People amongst whom I am, are six hundred Thousand Footmen *i. e. Men able to bear Arms, besides Women and Children and Slaves and the mixt Multitude, who may well be suppos'd (as is thought) to have made thirty hundred Thousand: and thou hast said, I will give them Flesh, that they may eat a whole Month. 22 If the Flocks and the Herds be slain for them, will it suffice them? or if all the Fish of the Sea be gathered together for them, will it suffice them? Which Words may be understood as spoken not out of meer Distrust, but rather out of Admiration, how such a Provision should be made for such a vast Number. 23 And agreeably no severe Notice is taken of any sinful Distrust, but only the Lord said unto Moses, Is the Lord's Hand waxed short i. e. less Powerful than formerly; putting hereby Moses in mind, that he had no Reason so greatly to admire, how that should be done which the Lord had said, forasmuch as he had seen as wonderful Things done afore: Accordingly thou shalt see now whether my Word shall come to pass unto thee, or not, i. e. shalt be quickly convinced that it shall come to pass.*

VIII:

Moses wonders at God's Promise to satisfy them with Flesh.

24 And Moses went out of the Sanctuary, and told the People the Words of the Lord, and gather'd the seventy Men of the Elders of the People, and set them round about the Tabernacle. 25 And the Lord came down in a Cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy Elders: and it came to pass that when the Spirit rested upon them, *i. e. as soon as they had receiv'd the said spiritual Gifts, they (o) prophesied that Day, but no longer: the Spirit being sent upon them, not to make them Prophets, but Governors and Judges; and therefore the*

IX.

Seventy Elders are appointed.

ANNOTATIONS.

(o) By their prophesying is here to be understood most probably, Their setting forth the Praises of God in such a Strain, as manifested they were rais'd above themselves; or else their Instructing the People in an admirable manner. It most probably continued no longer than this Time. A like instance on a like Occasion we read of Saul, 1 Sam. 10. 10. &c.

Gifts

PARAPHRASE.

Gift of Prophecy being given them for the present, only to procure them Reverence from the People, as an evident Sign they were chosen and appointed by God to be Assistants to Moses in the Exercise of his supreme Authority over the People. 26 But there remained two of the Men *i. e.* of the seventy Elders (v. 16.) in the Camp, out of Modesty as is suppos'd, thinking themselves unfit for such a Dignity; or else out of a willingness to decline so troublesome an Office as theirs was like to be: the Name of the one was Eldad, and the Name of the other Medad: and the Spirit rested upon them, as well as on the others that were about the Tabernacle, (namely they were of them seventy Elders that were written by Moses to be summon'd to come to the Tabernacle, but went not out of the Camp unto the Tabernacle) and they prophesy'd in the Camp, *They appearing hence to be Men of such Worth as that God would not want their Service.* 27 And there ran a young Man, and told Moses, and said, Eldad and Medad do prophesy in the Camp. 28 And Joshua the Son of Nun, the Servant of Moses from among his young Men *i. e.* the chief Attendant on Moses among all that waited on him, answered and said, My Lord Moses, forbid them. 29 And Moses said unto him, envyest thou them the Gift of Prophecy for my Sake? as thinking it probably a Disparagement to Moses Authority, that the Gift of Prophecy should be bestow'd on them, tho' they comply'd not with the Summons given them by Moses to come to the Tabernacle: So far from envying them am I, and would have thee to be, that would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them, so as that they might all be enabled to break forth into his Praises in a more than ordinary Strain or Manner. 30 And Moses went from the Tabernacle into the Camp, he and the Elders of Israel, that had been so appointed and qualify'd to be Assistants to him.

X.
Flesh is sent,
and a Pestilence
ensues.

31 And there went forth a Wind from the Lord, and brought Quails, or as some rather think (p) a Sort of Locusts, which were not only good to eat, but very Delicious Meat, from the neighbouring Sea about Arabia, and let them fall by the Camp, as it were a Days journey on this Side, and as it were a Days journey on the other Side, round about the Camp, and as it were two Cubits high, upon the Face of the Earth. 32 And all the People stood up all that Day, and all that Night, and all the next Day, and they gathered the Quails or Locusts: he that gathered least for himself and Family,

ANNOTATIONS.

(p) One good Reason for supposing them Locusts is that mention'd v. 32. *viz.* the Peoples Spreading them about the Camp, which surely was to dry them in the Sun, this being the principal way of preserving such Locusts; whereas to have spread Quails in the Sun, would quickly have made them sink.

gathered

PARAPHRASE.

gathered ten Homers; and they spread them all abroad for to be dried in the Sun; and so to preserve them for themselves to eat a considerable Time after, round about the Camp. 33 And at the End of the Month mention'd v. 20; while the Flesh was yet between their Teeth *i. e.* while they were eating, ere it was chew'd or swallow'd; the Wrath of the Lord was shewn to be kindled against the People, for their former Murmurings and requiring Flesh to eat &c. (v. 4. &c.) and as a Token of such his Wrath the Lord smote the People with a very great Plague. 34 And he *i. e.* Moses call'd the Name of that Place where they were now encamp'd, and which before he had nam'd Taberah (v. 3.) by a new Name on this new Occasion viz. Kibroth-hattaavah: which signifies the Graves of Lust or of the Lusts, because there they buried those of the People that dy'd of the Plague, which was sent upon them because they lusted after Flesh, and were probably such as began or headed the Mutiny thereupon, or were most Violent in it.

SECTION XV.

Containing an Account of their Removal from Kibroth-hattaavah unto Hazeroth, and of what pass'd there: Which takes up Chap. XI. ult.—Chap. XII. 15.

35 And the Cloud being taken up again from over the Tabernacle, hereupon according to Chap. 9. the People decamp'd and journey'd from Kibroth-hattaavah, where they had stay'd some-what above (q) a Month, unto Hazeroth another Place in the Wilderness of Paran, but how far from their last Station viz. Kibroth-hattaavah, whether a Day's journey or more, is uncertain: and they abode or encamp'd for some time at Hazeroth, the Cloud resting there, according to Chap. IX. 17.

I.
The Israelites
come to Hazeroth.

Chap. XII. And during their Encampment here, Miriam (who is probably here mention'd First, because she began the Sedition here mention'd and drew Aaron her Brother into it) and Aaron spake against Moses, because of the Arabian Woman whom he had married: for he had married Zipporah the Daughter of the Prince or Priest of Midian, which lay in Arabia near to Mount Sinai, whence Zipporah was a Midianitish or an Arabian Woman. The reason of Miriam and Aaron's quarrelling now with Moses about what had been done so many Years afore, is not improbably thought to be, because they now began to be jealous of his being Too much rul'd by his Wife and her Brother Hobab; Which Two Miriam and Aaron might think had a hand in advising Moses to nominate such and such to be the seventy Elders lately made, as in the foregoing Chapter, and that without ever consulting Aaron

II.
Miriam is punish'd with a Leprosy, for beginning a Sedition against Moses.

(q) As the Jews gather from v. 20.

F

and

PARAPHRASE.

and Miriam about it. 2 And they said, Hath the Lord indeed spoken only by Moses? Hath he not also spoken or declar'd his Mind by us as (r) Prophets? And the Lord heard it, and thought fit to take severe Notice of it, tho' Moses himself did take none: 3 For now the Man Moses was (rr) very meek, above all the Men which were upon the Face of the Earth, and therefore took no Notice of an Affront that reflected only on himself, not on God:) 4 And therefore the Lord judg'd it requisite to take the more and sooner Notice of it, to prevent the ill Consequences of such Reflections, should they have spread among the People; and spake suddenly or hastily, as one displeas'd, unto Moses and unto Aaron and unto Miriam, which two last were likely got to Moses Tent to quarrel with him, Come out ye three unto the Tabernacle of the Congregation. And they three came out. 5 And the Lord came down in the Pillar of the Cloud, which was wont to be over the most Ho'y Place, and stood in the said Cloud in the Door of the Tabernacle, and call'd Aaron and Miriam to come nearer than they were afore; and they both came forth from the Place where they stood afore with Moses. 6 And he said, Hear or mark now my Words; If there be a Prophet i. e. tho' there be Prophets among you as well as Moses, yet they are not therefore presently to think themselves equal with Moses: for I the Lord see good to make a great difference between Moses and any other Prophet among you: Accordingly I will make my self or mind known unto him i. e. any other Prophet in a Vision, viz by representing things to him when awake, as if he perceived them by his Senses, which yet at that time are lock'd up, and all transacted by a Divine Operation upon his Mind and Imagination; or will speak to him in a Dream. 7 But my Servant is not so acquainted with my Mind, and therefore as he is a Prophet so he is a Prophet of an higher Rank than all others; and besides he is more than a Prophet, being the Person who is intrusted with the Care in Chief of all my House i. e. of the Children of Israel; and what is more, is Faithful in discharging the said Care of all my House. 8 And with him will I speak Mouth to Mouth i. e. in a most Familiar manner, as one Friend discourses with another, even plainly or so clearly as that the meaning of what I speak shall be apparent, and not obscurely i. e. in obscure Speeches or Representations; and the Similitude of the Lord shall he behold in such a special manner, as no other ever did, whereby is meant the Sight of God he was favour'd with, Exod. 33. 20, &c. Wherefore then were ye not afraid to speak against my Chief Servant Moses? 9 And the Anger of the Lord was kindled against them, and he departed, as a Token of his Anger, presently and without staying for them to make any Answer. 10 Namely the Cloud departed from off the

(r) See Exod. 4. 14, 15. and Exod. 15. 20.

PARAPHRASE.

Tabernacle, not as it was wont when they were to remove their Camp, but in some other manner, either quite Disappearing for a time, or standing at a greater Distance above the Tabernacle, till Miriam was remov'd thence and out of the Camp: and behold Miriam became Leprous, White as Snow, which was a Mark of an Incurable Leprosy, which was not inflicted also on Aaron, because he was not the First in the Transgression, and God (likely) would not have him, being newly made High priest, to become Vile and Contemptible. And Aaron look'd upon Miriam, as the Priest was bound to do, and behold, he could not but judge that she was leprous. 11 And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the Sin we have been guilty of in speaking against thee upon us, but pardon the same thy self, and intercede with God for his Pardon of the said Sin, wherein we have done foolishly, and wherein we have sinned. 12 Let her not continue to be as one Dead, not only Legally as being to be separated from all Conversation with the Living, but also Naturally, this being the worst Sort of Leprosy, which eat into the very Flesh, and made her look like an Abortive or Still-born Child, of whom the Flesh is half consumed when he cometh out of his Mothers Womb. 13 And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. 14 And the Lord said unto Moses, If her Father had but spit in her Face, in token of his being extremely angry with her, should she not be ashamed to come again into her Fathers Presence for seven days, i. e. a considerable Time? much more is it fit that Miriam should avoid my Presence, and not presume to come before me, who have set a greater Mark of my Indignation against her: therefore let her be shut out from the Camp seven days, the Time for Legal cleansing from such great Impurities; and after that let her be received in again. 15 And Miriam was shut out from the Camp seven days, whereby her Offence was also known to all by this her open Punishment, and she had Time given her to humble her self before God: and the People journey'd not, till Miriam was brought in again.

SECTION XVI.

Wherein is given an Account of their Removal from Hazeroth to that Place in the Wilderness of Paran, whence the Spies were sent to search the Land of Canaan; and what follow'd thereupon: Which Particulars take up Chap. XII. ult. XIV. ult.

16 And the Cloud being return'd again over the Tabernacle, probably as soon as Miriam was shut out of the Camp, and after her being took

F 2

I.
They come
near to Kadish-
barnea.

PARAPHRASE.

into the Camp again, the said Cloud being taken up from off the Tabernacle in such manner as it used to be, in Token that they were to remove, afterward the People removed from Hazeroth, and pitch'd in another place in the Wilderness of Paran, lying near to the South-border of Canaan, and particularly to a City thereof call'd (s) Kadesh-barnea (as v 26)

II. Chap. XIII. And the Lord spake unto Moses, saying unto him as *Spies are to be sent to spy the Land of Canaan, and who they were.* *may be gather'd from Deut. 1. 21. that he should now exhort the People to go and take Possession of Canaan, and not to fear nor be discourag'd. But they, out of Distrust of their Ability to conquer the Canaanites, and at least by consequence out of Distrust of God's Power to enable them so to do, desir'd they might First send some to search or spy the Land and its Inhabitants, which God gave them leave to do, as appears from the following Words.* 2 Send thou Men, that they may search i. e. make such a Discovery as they desire both of the Country and its Inhabitants, and of the best way to invade it, viz the Land of Canaan, which I am now ready to give actual Possession of unto the Children of Israel: of every Tribe of their Fathers, that there may be no Suspicion of Partiality in their Report, shall ye send a Man, and that the Report they give, may be the more believ'd; every one that is sent shall be a Ruler or Man of some Authority, and consequently Prudence among them. 3 And Moses by the Commandment of the Lord sent them from the Place where they now lay encamp'd in the Wilderness of Paran, and which was near to Kadesh-barnea: All those Men that were sent, were Heads of the Children of Israel, namely Rulers of Thousands or Hundreds, as is probable. 4 And these were their Names: Of the Tribe of Reuben, Shammua the son of Zaccur. 5 Of the Tribe of Simeon, Shaphat the son of Hori. 6 Of the Tribe of Judah, Caleb the son of Jephunneh. 7 Of the Tribe of Issachar, Igal the son of Joseph. 8 Of the Tribe of one Branch of Joseph's Family viz. Ephraim, Hoshea otherwise call'd Joshua the son of Nun. 9 Of the Tribe of Benjamin, Palti the son of Raphu. 10 Of the Tribe of Zebulun, Gaddiel the Son of Sodi. 11 Of the other Tribe of the Family of Joseph, namely, of the Tribe of Manasseh, Gaddi

ANNOTATIONS.

(s) Some suppose that Moses did not at least write this Verse himself, but that it has been added by some afterward, most probably Ezra upon his Review of the Scripture. But there seems to be no need for such a Supposition, what is here said being not so much a Commendation of Himself, as a Necessary Account to shew, how *Causeth* the Charge of Miriam and Aaron was against him. It is there simply call'd Kadesh, no other City of that same Name having been yet mention'd. Whereas such a City being named Chap. 20. 1. therefore to distinguish this mention'd in this Chapter from the other, Moses distinguishes it by the Name of Kadesh-barnea, Deut. 1. 19, &c.

the

PARAPHRASE.

the son of Sufi. 12 Of the Tribe of Dan, Ammiel the son of Gemalli. 13 Of the Tribe of Asher, Sethur the son of Michael. 14 Of the Tribe of Naphtali, Nahbi the son of Vophsi. 15 Of the Tribe of Gad, Geuel the son of Machi. 16 These are the Names of the Men which Moses sent to spy out the Land *which seem to be thus set down for the Sake of those two worthy Men, Caleb and Joshua, whose Virtue was very Illustrious in the midst of the Cowardice and Perverseness of the Rest.* Now Moses had call'd him who was aforesaid Hoshea, being the son of Nun and of the Tribe of Ephraim (as v. 8.) Jehoshua or in short Joshua, viz. when he had overcome the Amalekites (Exod. 17. 9.) Moses looking on this as a Token that the Israelites should in after times be saved from and conquer their Enemies under his Conduct, by the special Appointment of the LORD or Jehovah; to which end he is thought to have added the first Syllable or Letter of Jehovah viz. Je or J to his former Name Hoshea, whence was made with a little other Variation in the latter end of his former Name, Jehoshua, or Joshua; which is the same Hebrew Name with our Blessed Saviour, and accordingly the said Hebrew Name is all along by the LXX Interpreters render'd Jesus, as is our Saviour's Name in the New Testament: Of whom Joshua was a Type, he being deem'd as a Saviour of the Israelites from their Temporal Enemies, in that he lead and conducted them into the Land of Canaan; as the Blessed Jesus, the Saviour of the World, conducts those that are Israelites indeed, or true Believers, into the Heavenly Canaan or Inheritance of the People of God. 17 And Moses sent them to spy out the Land of Canaan, and said unto them, Get you up this way Southward, namely from the Wilderness of Zin as v. 21. and accordingly go up first into the Mountain i. e. mountainous Tract which lies next to the said Wilderness, that so ye may be not so soon suspected as if ye first enter'd into the Parts nearest to us in this Place. 18 And see the land what it is, and the People that dwelleth therein, whether they be strong or weak, few or many; 19 And what the Land is that they dwell in, whether it be good or bad i. e. Healthy or Pleasant, or Unhealthy and Unpleasant; and what Cities they be that they dwell in, whether in open or unwall'd Towns or in strong Holds i. e. Wall'd and fortify'd Towns: 20 And what the Land is as to its Soil, whether it be fat or lean, whether there be Wood therein or not. And be ye of good Courage, tho' there be some Danger in the Business you are sent about, for God will bless and protect you, so that ye shall return Safe, and when ye return, bring of the Fruit of the Land which ye can meet with, for a Specimen of the Goodness of its Soil: Now the Time they were sent at was the Time of the First ripe Grapes, and therefore Grapes were one Sort of the Fruits they brought a Specimen of.

PARAPHRASE.

III.
The Spies
go into Canaan.

21 So they went up and search'd or spy'd the Land of Canaan, from the Wilderness of Zin which lay in the South-east part thereof, (1) and at a considerable Distance from their Camp, unto the City or Country lying about Rehob in the North-part of the Land, in the Way as Men come to Hamath on the most Northern-part of Canaan. 22 And having thus gone thro' the Land from South to North, and as they went observ'd the Eastern and Western parts thereof, they return'd backward again, and in their Return, they ascended by the South, i. e. the mountainous Tract lying in the South-part of Canaan, and came some of them, particularly Caleb, unto Hebron which was situated in the said mountainous Tract, afterward call'd the Hill-country of Judea; and where Ahiman, Shelhai, and Talmai, the Children of Anak and Grand-children of Arba were, being Men both of a Gigantick Stature and great Prowess and Valour. Now, whereas the Egyptians are wont to boast much of the great Antiquity of their Nation and Cities, it is observable that Hebron was built seven Years before Zoan the Capital or Royal City in Egypt in those Days, and afterward call'd Tanis. 23 And they came unto the Valley or Brook or both of Eshcol, and it being a private Place and just on the very South-border of Canaan, and so not far from their Camp, they cut down from thence a Branch with one Cluster of Grapes, and the said Cluster of Grapes were so big and heavy that they carried i. e. were forced to carry it between two on a Staff; and they brought also of the Pomegranates, and of the Figs, that grew in the same Parts nearest to the Place where the Israelites were encamp'd. 24 The Place whence they cut the said Cluster of Grapes, was thence in after-times by the Israelites call'd the Valley or Brook Eshcol, because of the Cluster of Grapes which the Children of Israel cut down from thence. 25 And they returned from Searching of the Land after Forty Days.

IV.
The Spies
return, and the
People murmur
at the Report
they gave.

26 And they went up the Mountain from Eshcol, and came to Moses and to Aaron, and to all the Congregation of the Children of Israel unto the Wilderness of Paran, namely to the Place from whence they had been sent and where the Israelites had ever since continued encamp'd being near to Kadesh-barnea: and brought back Word unto them, and unto all the Congregation, and shewed them the Fruit of the Land. 27 And they told him i. e. Moses to whom more particularly they made the Report, and said, We came unto the Land whither thou sentest us, and surely it floweth with Milk and Honey; and so is such as God has promis'd us; and it is very Fruitful and Fat, as this which is some of the Fruit of it, shews by its Goodness and Largeness. 28 But the People be strong that dwell in the Land, and the Cities are

(1) As appears by Chap. 20. 1. and Chap. 33. 18. compar'd with v. 36. of the said Chapter.

walled,

PARAPHRASE.

walled, and very great: and moreover, we saw the Children of Anak there, *Men of a Gigantick Stature*; so that we can't ever think of conquering the said Country. 29 The Amalekites dwell in the Land of the South, *i. e. in that part of this mountainous Tract of Arabia, which joins on to the South-part of Canaan*; so that if we attempt to enter Canaan on this Side, we must be sure to meet with Opposition from the Amalekites as well as Canaanites, the said Amalekites having already given us a Specimen of their Enmity against us, tho' unprovok'd. And if we conquer them, the People of Canaan, whom we are to encounter with next are the Hittites, and the Jebusites, and the Amcrites, who dwell in the Mountains *i. e. mountainous Tract that lies next to us, if we enter Canaan on this Side we are encamp'd on*; and the Canaanites, more particularly so call'd, dwell by the Sea *emphatically so call'd, as being the greatest Sea that lay near Canaan i. e. the Mediterranean Sea West-ward, and by the Coast of Jordan East-ward*. 30 And Caleb, perceiving that by the account given v. 28. the People began to Mutiny, as looking upon themselves to be altogether unable to conquer the Inhabitants of Canaan still'd *i. e. endeavour'd to still* the People before Moses, and said by way of Encouragement to them, Let us go up at once, *i. e. altogether or presently without delay*, and possess it; for we are well able to overcome it. 31 But the rest of the Men that went up with him to spy the Land, except Joshua (as v. 38.) said, We be not able to go up against the People, for they are stronger than we. 32 And they brought up an evil Report of the Land which they had searched, unto the Children of Israel, saying, The Land through which we have gone to search it, *tho' it be a Fruitful Land &c. as v. 27. yet is a Land that eateth up the Inhabitants thereof, i. e. is a Land of so unhealthy an Air, that its Inhabitants live not long*; and all the People that we saw in it, are Men of a great Stature. 33 And particularly there we saw the Giants the Sons of Anak, which come of Giants, and are much bigger than the other Inhabitants, *tho' these be (as we said v. 32.) Men of great Stature: and we were in respect of the said Giants in our own Sight as Grass-hoppers, and so we were in their Sight*. Chap. XIV. And all the Congregation lifted up their Voice, and cried; and the People wept that Night *which follow'd the said Report*. 2 And all the Children of Israel murmured against Moses, and against Aaron: and the whole Congregation said unto them, Would God that we had died in the Land of Egypt, or would God we had died in the Wilderness. 3 And wherefore hath the Lord brought us unto the Borders of this Land of Canaan to fall therein by the Sword of its Inhabitants, if we attempt to invade it, and that our Wives, and our Children should be a Prey unto the Canaanites? were it not better for us to return

PARAPHRASE.

return into Egypt? 4 And they said one to another, Let us make a Captain, and let us return into Egypt. 5 Then Moses and Aaron justly fearing that such their Infidelity might provoke God forthwith to destroy them all that were Guilty, in order to deprecate God's Displeasure tell on their Faces before all the Assembly of the Congregation of the Children of Israel. 6 And Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of them that searched the Land, rent their Clothes as a Token of their Detestation of and Sorrow for the ill Behaviour of the rest; 7 And they spake unto all the Company of the Children of Israel, saying, The Land which we passed through to search it, is an exceeding good Land. 8 And if the Lord continue to delight in or be Favourable to us, then you may be assur'd by what he has done already for us, that he is both able and will bring us into this Land, and give it us; a Land which the rest of the Spies own, flows with Milk and Honey. 9 Only rebel not ye against the Lord by thus murmuring and mutinying against his Servants Moses and Aaron, and so forfeit the Favour of the Lord; neither fear ye the People of the Land notwithstanding their great Stature; for they are or shall be Bread for us, i. e. we may by God's Assistance as easily conquer them, as eat our Meat: Their Defence i. e. the Divine Protection is departed from them in order to their being conquer'd by us, and the Lord is with us to enable us to conquer them: Wherefore fear them not. 10 But all the Congregation bade i. e. call'd one to the other to stone them with Stones.

V. And the Glory of the Lord, which resided within the most Holy over the Mercy-seat, now openly appear'd on the Tabernacle of Meeting, before all the Children of Israel. 11 And the Lord said unto Moses, How long will this People provoke me? and how long will it be ere they believe me, for all the Signs or Wonders which I have shew'd among them? 12 I will, if not prevented by thy Intercession for them, smite them with the Pestilence and dis-inherit i. e. deprive them and theirs of inheriting the Country I promis'd to their Fathers; and will make of thee a greater Nation, and mightier than they. 13 And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this People in thy might from among them.) 14 And they will say to the Inhabitants of this Land, i. e. Canaan, that they have heard that thou Lord art among this People in a special manner, and by a glorious Token of thy Presence, that thou Lord art seen Face to Face, and that thy Cloud standeth over them, and that thou goest before them, by Day-time in a Pillar of a Cloud, and in a Pillar of Fire by Night. 15 But thou hast kill'd all this People on a sudden or with one Stroke, as if they had been but one Man, and that just now as they were at the very Entrance into Canaan: Then the

The Punishment denounc'd upon the Israelites for their Murmuring and Unbelief.

PARAPHRASE.

the Nations which have heard the Fame of *those Wonders which have been afore done by thee*, will speak, saying: 16 Because the Lord was not able *after all* to bring this People into the Land which he sware unto them, therefore he hath flin in them in the Wilderness *just on the Borders of Canaan*. 17 And *therefore* now, I beseech thee, let the Power of my Lord *continue to shew itself to all the World* to be great and Irresistible, by bringing thy People into Canaan: and herein thou wilt act but according to thy Nature or Essential Attributes of Goodness and Mercy, according as thou hast spoken of thyself, saying, 18 The Lord is Long-suffering, and of great Mercy, forgiving Iniquity and Transgression, and by no means clearing the guilty, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation. 19 Pardon, I beseech thee, the Iniquity of this People, *so far as not to destroy them utterly for their present great Infidelity*, according unto the Greatness of thy Mercy, and as of thy said Mercy thou hast forgiven this People, *the several great and provoking Sins they have been afore guilty of, since their coming from Egypt, even until now*. 20 And the Lord said, I have pardon'd according to thy Word: 21 But as truly as I live, and all the Earth shall be filled with the Glory of the Lord *i. e. with the Fame of my Glorious Wonders*: 22 All those Men which have seen my Glory on Mount Sinai, and my Miracles which I did in Egypt and in the Wilderness, and have tempted me now these ten Times *i. e. have often provoked me by their presumptuous Behaviour, and as it were try'd whether I would punish them or not, and dar'd me*, and have not hearken'd to my Voice: 23 They shall not see the Land which I sware unto their Fathers, namely none of them that provoked me *by their Murmuring v. 1. 4.* shall see it: 24 But my Servant Caleb (*together with Joshua*) because he had another Spirit with him, *viz. such as caus'd him to trust in my Power and Promises, and has follow'd me i. e. my Will fully in this matter relating to the Account of the Land of Canaan, and its Possibility and Easiness to be conquer'd by my Assistance*; him will I bring into the Land, whereinto he went, particularly to Hebron, and his Seed shall possess it. 25 Both the Amalekites, and the Canaanites are now abiding or waiting for you in the Valley, at the Bottom on the other Side of the Mountain, which is between them and you for to fall upon you, having by this Time heard of the Israelites being encamp'd on the Border of their Country, and expecting to be invaded by them; but ye shall not fight with them, nor go any further forward toward Canaan; but To morrow turn you backward, and get you again further into the Wilderness, by the Way of or which leads to the Red-Sea.

VI.
God's Reso-
lution to punish
the Murmu-
rers, as he had
afore threaten-
ed.

26 Moses having, as is probable, acquainted the People with this Command of God, to return back further into the Wilderness, they began to murmur again: And hereupon the Lord spake unto Moses, and unto also unto Aaron, that so the People might know more assuredly what Moses had told them before, was no other than God had order'd him, and would not alter, saying: 27 How long shall I bear with this evil Congregation which murmur against me? I have heard the new Murmurings of the Children of Israel, which they murmur against me. 28 Say unto them, As truly as I live, saith the Lord, and what he has thus confirm'd by an Oath, it is in vain for you to expect, he will revoke or alter, as ye have spoken in my Ears (v. 2.) wishing that ye had dy'd in this Wilderness, so will I do to you, and therefore you have no Reason to blame or murmur against me, since I only do hereby what ye wish'd I had done unto you; and so grant you your Wish: 29 Namely. your Carcases shall fall in this Wilderness, even all that were number'd of you, according to your whole Number, from twenty Years old and upward, which have murmured against me. 30 For certain ye shall not come into the Land concerning which I swear to make you i. e. such as are descended of Abraham &c. as you are, dwell therein, except Caleb the Son of Jephunneh, and Joshua the Son of Nun. 31 But your little ones i. e. such as are under twenty among you, which ye said out of your wicked Distrust of my Goodness and Power (v. 3.) should be a Prey to the Canaanites, them will I bring in to the Land of Canaan, and they shall know experimentally and enjoy the Goodness of the Land which ye have despis'd and vilify'd (Chap. 13. 32.) as a Land that eats up the Inhabitants of it. 32 But as for you, your Carcases they shall fall in this Wilderness. 33 And your Children shall wander in the Wilderness, and bear the Punishment of your Whoredoms, both in respect of your former Idolatrous Acts since ye came out of Egypt, and also in respect of your other Great and Provoking Sins which may also be well styl'd Whoredoms, especially this your late great Sin of Unbelief; until your Carcases be wasted in the Wilderness. 34 And that ye may know this Punishment befalls you more particularly for your late great and provoking Unbelief; therefore alter the Number of the forty Days in which ye searched the Land, even forty Days, taking each Day for to signify a Year, shall ye bear the Punishment of your Iniquities, even forty Years, and ye shall know thereby, what an heinous Sin it has been in you to accuse main effect of my Breach of Promise, as if I had promis'd to bring you into the Land of Canaan, whereas I either could not or would not do it. 35 I the Lord have said it with an Oath (v. 28.) and therefore I will surely do it unto all this evil Congregation, that are gathered together against me: in this Wilderness they

PARAPHRASE.

they shall be consumed, and there they shall die. 36 And for a further Confirmation of God's fulfilling what he had now threaten'd, the Ten Men which besides Joshua and Caleb Moses sent to search the Land, and who returned and made all the Congregation to murmur against him, by bringing up a Slander upon the Land. 37 Even those Ten Men died by the Plague presently on the next Day after they had made the said Report, before the Lord whose Glory openly appear'd on the Tabernacle. 38 But Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were the other two of the twelve Men in all that went to search the Land, liv'd still for their Fidelity in God's Promises and Power: 39 And Moses told these sayings (v. 26. 35.) of the Lord unto all the Children of Israel: and the People mourned greatly, as on account of what Moses had told them, so also on account (as is probable) of the sudden Death of the Ten Men that had dy'd that Day of the Plague.

40 But seeing by the sudden Death of the aforesaid Ten Men, that the Report they had given of the Land of Canaan was very False, and very Displeasing to God: and hoping (as seems likely) that the Wrath of God would be fully appeas'd by the Punishment of the said Men, and that God would not inflict, or might be prevail'd upon by Moses, not actually to inflict the other Part of the Punishment viz. in causing all the rest above Twenty (but Joshua and Caleb) to dy in the Wilderness: hereupon they rose up early in the Morning, and gat them up into the Top of the Mountain, saying First, Lo, we be here ready to do as Joshua and Caleb exhorted us, and accordingly will go up into the Place or Country which the Lord has promis'd our Forefathers to give their Posterity, in order to conquer it: for we are now sensible that we have sinn'd in distrusting God's Fidelity or Power to make Good his said Promise. 41 And Moses said, Wherefore now do you continue to transgress the Commandment of the Lord, who has commanded you (v. 25.) now Not to go up thither, but to turn back into the Wilderness? If you will go up, I can't hinder you of my self, but I foretell you it shall not prosper. 42 Wherefore I advise you, Go not up, for the Lord is or will not be among you, as you may understand by the Clouds not moving to conduct you; and therefore go not, that ye be not smitten before your Enemies. 43 For the Amalekites and the Canaanites (as you have been warn'd afore v. 25.) are there before you, having sent a sufficient Party from their main Body, which lay in the Valley, to possess themselves of the Top of the Mountain; and ye shall fall by the Sword: namely because ye are turned away from obeying the Lord, therefore the Lord will not be with you to enable you to conquer your Enemies. 44 But they presumed to go up unto the Hill-top: nevertheless, the Ark of the Covenant of the Lord, and

VII.
The People presuming to invade Canaan contrary to God's Direction are smitten or worsted.

PARAPHRASE.

consequently both Moles and also the whole Body of the Levites departed not out of the Camp. 45 Then the Amalekites came down upon the Israelites as they were ascending the Hill or Mountain, and also the Canaanites which were abiding or waiting for the Israelites in that Hill, and smote them and discomfited or chased them, even unto Hormah, a Place in the South-borders of Canaan, but considerably more Eastward than the Place where the Fight first began: Which Hormah was so first call'd from the Destruction that was now made of the Israelites, the Word Hormah signifying in Hebrew a Destruction or great Slaughter.

SECTION XVII.

Wherein is contain'd an Account of such Things as are here taken Notice of by Moses, from the time that God swore that such of the Israelites as distrust'd his Power to bring them into the Possession of Canaan, should dy in the Wilderness, to the time the Israelites came into the Desert of Zin, that is for the Space of about thirty seven or eight Years: Which Particulars take up Chap. XV. 1. XIX. ult.

I. Chap. XV. And the Lord spake unto Moses, at what Time after The Law or Rule of the Bread-offering and Drink-offering. the Passages mention'd in Chap. 13, and 14, and also at what Place, is uncertain, saying, 2 Speak unto such of the Children of Israel as are not depriv'd of coming into Canaan by my Oath (Chap. 14. 28, 29.) and say unto them, When ye be come into the Land of your Habitations, namely Canaan which I give unto you to inherit as your own Land and Inheritance; 3 And will make an Offering to be burnt either in whole or in part by Fire unto the Lord, namely a whole Burnt-offering or another Sacrifice to be burnt but partly, as a Place-offering in order to the performing a Vow, or in a Free-will-offering, or in your solemn Feasts, to make a sweet Savour unto the Lord, of the Herd or of the Flock: 4 Then shall he that offers his Offering of any of the fore-mention'd Sorts, bring a Bread-offering of a Tenth-deal of Flour mingled with the Fourth Part of an Hin of Oil. 5 And the Fourth Part of an Hin of Wine for a Drink-offering shalt thou prepare, with the Burnt-offering or Sacrifice, namely for one Lamb or Kid. 6 But for a Ram, as being a larger Sacrifice, thou shalt prepare for a Meat-offering, two Tenth-deals of Flour mingled with the Third Part of an Hin of Oil. 7 And for a Drink-offering, thou shalt offer the Third Part of an Hin of Wine, for a sweet Savour unto the Lord. And on the like account when thou preparest a Bullock for a Burnt-offering, or for a Sacrifice in performing a Vow, or for the other Sort:

PARAPHRASE.

Sort of Peace offering more peculiarly so call'd, viz. Free-will offerings unto the Lord: 9 Then shall he bring with a Bullock a Meat-offering of three Tenth-deals of Flour mingled with Half an Hin of Oil. 10 And thou shalt bring for a Drink-offering Half an Hin of Wine, for an Offering made by Fire of a sweet Savour unto the Lord. 11 Thus shall it be done for one Bullock, or for one Ram, or for a Lamb, or a Kid. 12 And if more than one Bullock or Ram &c. be offer'd, then according to the Number of Bulls, &c. that ye shall prepare to be sacrificed, so shall ye do to every one, allowing such a Quantity of Flour, Oil and Wine, as is afore prescrib'd to every one, according to their Number; so that if Two Bulls &c. be sacrific'd, then double the Quantity of Flour &c. requir'd for one Bullock, must be offer'd; if three Bulls be sacrific'd, then three Times the Quantity of Flour &c. must be likewise offer'd. 13 All that are born of the Country i. e. all Israelites shall do these Things after this manner, in offering an Offering made by Fire i. e. when they offer any of the Offerings aforemention'd (v. 3.) and would have them be of a sweet Savour or Acceptable unto the Lord. 14 And if a Stranger sojourn with you, or whosoever be among you in your Generations, and will offer an Offering made by Fire of a sweet Savour unto the Lord: as ye do, so he shall do. 15 One Ordinance shall be both for you of the Congregation, and also for the Stranger that sojourneth with you, an Ordinance for ever in your Generations: as ye are, so shall the Stranger be before the Lord. 16 One Law, and one Manner shall be for you, and for the Stranger that sojourneth with you.

17 And the Lord spake unto Moses, saying, 18 Speak unto the Children of Israel, and say unto them, When ye come into the Land whither I bring you, 19 Then it shall be, that when ye are about to eat of the Bread first made of the New Corn of the Land any Tear, before ye eat of the Bread your selves ye shall offer up an Heave-offering unto the Lord. 20 Namely ye shall offer up a Cake made of the First of your Dough, for an Heave-offering: as ye do the Heave-offering of the Threshing-floor, i. e. of the First-fruits of the Harvest, so shall ye heave it or lift it up to God as the Creator and Giver of all good Things, and particularly the Corn or Bread of that Tear; whence alone it is said to be offer'd unto the Lord it being not as all offer'd on the Altar, but given to the Priests on whom God bestow'd all their Heave-offerings. 21 Remember what is now commanded you to do it, viz. Of the First of your Dough ye shall make a Cake, and give it unto the Lord, as an Heave-offering in your Generations i. e. it shall be a Perpetual Law.

22 And if ye have erred, and not observed all these Commandments which the Lord hath spoken unto Moses, 23 Even all that the People.

VI.
A Cake to be offer'd of the First of the Dough of the New Corn every Year.

VII.
The Sacrifice for Sins of Ignorance in respect of all the People.

III.
The Sacrifice for Sins of Ignorance in respect of all the People.

PARAPHRASE.

the Lord hath commanded you by the Hand of Moses, from the Day that the Lord commanded *i. e. began to command*, and thenceforward unto your Generations *i. e. to be observ'd throughout all succeeding Generations*: 24 Then it shall be if any thing be committed by Ignorance without the Knowledge of the Congregation, *the People having forgot the Holy Rites prescrib'd by Moses (which often happen'd under Bad Kings)* and so falling by a common Error into some Idolatrous Worship; that all the Congregation by their Representatives, *as the seventy Elders or the like* shall offer one young Bullock for a Burnt-offering, for a Sweet Savour unto the Lord, with his Meat-offering, and his Drink-offering, according to the manner prescrib'd for such Offerings, and one Kid of the Goats for a Sin-offering, *namely to expiate for what had been done Idolatrously or after the manner of the Heathen, and contrary to the Laws of God*. 25 And the Priest shall make an Atonement for all the Congregation of the Children of Israel, and it shall be forgiven them, for it is Ignorance, *i. e. proceeded from an unwillful Mis-interpretation of the Law, or from some other unwillful Mistake*: and they shall bring their Offering afore (v. 24) prescrib'd *viz. a young Bullock for a Sacrifice made by Fire* unto the Lord, and a Kid for their Sin-offering before the Lord for their Ignorance. 26 And it shall be forgiven all the Congregation of the Children of Israel, and the Stranger that sojourneth among them; seeing all the People were in Ignorance.

IV.

In respect of
a single Person.

27 And if any single Person sin thro' Ignorance, then he shall bring a She-goat of the first Year for a Sin offering. 28 And the Priest shall make an Atonement for the Soul that sinneth ignorantly, when he sinneth by Ignorance before the Lord, *i. e. about any thing relating to the Worship of God*, to make an Atonement for him; and it shall be forgiven him. 29 You shall have one Law for him that sinneth through Ignorance, both for him that is born amongst the Children of Israel, and for the Stranger that sojourneth among them.

V.

No Sacrifice
to be allow'd
of for Presump-
tuous Sins.

30 But the Person that does any thing against the Laws of God Presumptuously *i. e. not merely knowingly, but Wilfully and Audaciously or Obstinate*, in Despight and Contempt of God's Authority, whether he be born in the land *i. e. an Israelite* or a Stranger, the same reproaches or despises the Lord; and therefore no Atonement shall be allow'd for him by Sacrifice, but that Person shall be cut off from among his People. 31 Because he has despis'd the Word of the Lord, and hath broken his Commandment; that Person shall be utterly cut off without Mercy: *the Punishment of his Iniquity shall be inflicted upon him by putting him to Death*.

PARAPHRASE.

32 Now while the Children of Israel were in the Wilderness, they found a Man that gathered *or was binding up Sticks which he had gather'd upon the Sabbath-day.* 33 And they that found him gathering Sticks, brought him unto Moses and Aaron, and unto all the Congregation. 34 And they kept him in Custody, because it was not declared what should be done to him, *whether what he had done was such a Work as is forbid by the Fourth Command of the Decalogue, and to which Death was threaten'd, or not.* 35 And the Lord said unto Moses, *who probably went into the Sanctuary to enquire what was to be done,* The Man shall be surely put to Death, *forasmuch as has been guilty of a Breach of the Sabbath; which Sabbath being design'd as a Sign that you Israelites are the special People of that God which is the Creator of the World, and brought you out of Egypt, therefore the Breach thereof is to be look'd on in Effect as a Renouncing of your Religion to me, and therefore to be punish'd not only with Death, but a more than ordinary Death, namely all the Congregation shall stone him with Stones without the Camp.* 36 And all the Congregation the next or some other day after brought him without the Camp, and stoned him with Stones, and he died; as the Lord commanded Moses.

VI.
A Man is
punish'd to Death
for breaking
the Sabbath.

37 And the Lord spake unto Moses, saying, 38 Speak unto the Children of Israel, and bid them that they make them Fringes in the Borders of their Garments, *which Rite or Fashion is to be kept up throughout their Generations, and that they put upon the Fringe of the Borders a Ribband of Blue.* 39 And it *viz. the Ribband* shall be unto you upon the Fringe, that being of a different Colour from the Fringe, it may make the Fringe be the more taken Notice of; the Design of the said Fringe and Ribband being this, that ye may look upon it, and thereby remember all the Commandments of the Lord, and do them: and that ye seek not after or follow your own Heart or Desires which are contrary to my Laws, and your own Eyes or the Examples of others, after which ye use to go a whoring by departing from my true and holy Religion: 40 There is no Sanctity in barely wearing the said Fringes, but the End of them is, I say again, that ye may remember and do all my Commandments, and so be Holy unto your God: 41 I am the Lord your God, which brought you out of the Land of Egypt, to be your God: I am the Lord your God.

VII.
Fringes are
to be worn,
and why.

Chap. XVI. Now Korah the Son of Izhar, the Son of Kohath, the Son of Levi; and Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, Sons of Reuben, took Men, *i.e. drew them in to be Complices or Associates with him in the following Rebellion.* 2 And they rose up *i.e. made an Insurrection* against Moses, with certain of the Children of Israel, two hundred and fifty Princes of the

VIII.
Korah &c.
make an Insur-
rection against
Moses.

PARAPHRASE.

the Assembly, viz. *Rulers of Thousands or Hundreds, Famous in the Congregation or such as were wont to be call'd to Publick Consultations on weighty Affairs, and so Men of Renown among the People.* 3 And they gathered themselves together against Moles, and against Aaron, and said unto them, Ye take too much upon you, *Moses in thus disposing of all Preferment as he pleases, and Aaron in taking upon him to be High-priest, and his Sons only Priests, by Moses Authority; seeing all the Congregation are Holy or as Good as you, every one of them, and accordingly every one might formerly offer Sacrifice himself in his own Family, and the Lord is among them all, so that they may there present still their Sacrifices to him themselves; and need no other Governor over them but the Lord himself: Wherefore then lift you up yourselves above the Congregation of the Lord, One of you by taking upon him to dispose and order all things; and the Other, to be God's High priest.* 4 And when Moles heard it, he (*likely with Aaron*) fell on his Face, to deprecate God's Displeasure, and to beg his Direction in the present Case. 5 And being risen from Prayer and having receiv'd God's Directions as he desir'd, he spake unto Korah as the Head of the Faction, and unto all his Company, saying; Even to morrow, or stay but till To morrow Morning, and the Lord will shew who are his as his special Ministers, and who is Holy or solemnly separated to the Priesthood by his Appointment; and will cause him to come near unto him i. e. will make it appear that they are the Persons who are to offer Sacrifice &c. Even him whom he has chosen by me, will he cause to come near unto him, and make it appear that he will suffer no other so to come near or Sacrifice unto him. 6 This do for the Trial of the Matter: Take you Censers in order to perform the Office of Priests, to which you pretend a Right, Korah and all his Company; 7 And put Fire therein, and put Incense in them before the Lord i. e. with your Faces toward the Sanctuary at the Gate thereof: and it shall be that the Man i. e. Aaron with his Sons whom the Lord doth choose to be his Priests, he with his shall be then plainly declar'd to be Holy, or those whom God has appointed to execute the Priesthood, and none else: God will then shew, that ye take too much upon you, ye Sons of Levi, viz. Korah and such other of the Levites as Side with him, and who are the chief Incendiaries or Causes of this Insurrection. 8 And Moles, to shew them that they took Too much upon them, further said unto Korah, and his Associates among the Levites, Hear, I pray you, ye Sons of Levi. 9 Seems it but a small thing unto you, that the God of Israel hath separated or chosen you from the Congregation of Israel, to bring you near to himself i. e. nearer than the rest of the Israelites, tho' not so near as the Priests; namely to do the Service of the Tabernacle of the Lord, and to stand before

PARAPHRASE.

before the Congregation, to minister unto them? 10 Whereas he has brought thee *thus* near to him, and all thy Brethren the Sons of Levi with thee, *will not this content you, but seek ye even the Priesthood also?* 11 For which cause both thou, and all thy Company are gathered together against the Lord *in effect?* namely what is Aaron, that ye murmur against him, *but the Person that the Lord has appointed to be his High priest, and his Sons his inferior Priests, without their seeking, much less intruding themselves into the said Offices.* 12 And Moses sent to call Dathan and Abiram the Sons of Eliab: which said to the Messengers sent by Moses, *Tell him, We will not come up.* 13 *But this ye may ask him from us, Is it a small thing that thou hast brought us up out of Egypt, which is indeed a Land that flows with Milk and Honey as thou representest Canaan to be, to kill us in the Wilderness, where thou hast told us we must all dy, that are above Twenty at the time that the Spies return'd, except thou make thy self altogether a Prince over us, by imposing what Orders and Services thou pleasest upon us?* 14 Certainly thou hast not brought us into a Land that floweth with Milk and Honey, or given us Inheritance of Fields and Vineyards, *but hast told us that such things shall be bestow'd on our Children about Forty Years hence, when we are all Dead: What does this shew but that thou dost endeavour to delude us with Deceitful Promises? and wilt thou put out the Eyes of these Men i. e. wilt thou think so to Blind us, as that we shall not discern thy Imposture? Wherefore ye, who are his Messengers, may tell Moses in short, we will not obey his Authority any longer, nor consequently so far as to come up to him, on his Summons sent by you.* 15 And Moses was very wroth *having just occasion so to be,* and said unto the Lord, Respect not thou their Offering *i. e. Be pleas'd to shew some remarkable Token of thy great Dislike of these Mens (viz. Korah and his Companions) taking upon them to offer Incense. As for their accusing me of making my self a Prince (v. 13.) over them, and so acting Arbitrarily; Thou knowest that I have not taken one As or the smallest thing from them by way of Gift or Reward, neither have I hurt or done any Ill to any one of them.* 16 And Moses said unto Korah again *what he had said before (v. 5, 6, 7.)* Be thou and all thy Company before the Lord *i. e. in the Court of the Tabernacle,* thou and they, and Aaron also *shall be there with you* to morrow; 17 And take every Man his Censer, and put Incense in them, and bring ye before the Lord every Man his Censer, two hundred and fifty Censers; Thou also and Aaron stand together each of you with his Censer, *since thou pretendest to be equal with Aaron.*

18 And when the Morrow was come, they *i. e. the two hundred and fifty Men* took every Man his Censer, and put Fire in them *from the Altar*

IX.

The Punishment inflicted on Korah and his Adherents.

H

PARAPHRASE.

Altar of Burnt-offering, and laid Incense thereon, and stood in the Door of the Tabernacle of Meeting with Moses and Aaron, as if they were nothing inferior to them. 19 And Korah, as thinking to detect Moses for an Impostor, and so to have as many Witnesses as he could, of the Issue of this Trial, gather'd all the Congregation that were of his Faction against them i. e. Moses and Aaron, unto the Door of the Tabernacle of Meeting: and the Glory of the Lord appeared unto all the Congregation. 20 And the Lord spake unto Moses, and unto Aaron, saying, 21 Separate your selves from among this Congregation i. e. Korah and his Company and the People that Korah had gather'd together (v. 19.) and brought thither, as favouring his Cause, that I may consume them in a Moment. 22 And they fell upon their Faces, and said, O God, the God of the Spirits of all Flesh, i. e. the Creator of the Souls of all Men, and who therefore perfectly knowest their most secret Thoughts and Inclinations; shall one Man viz. Korah sin in being the chief Incendiary and Contriver of this Sedition out of his Pride; and wilt thou be so wroth with all the Congregation here present, as to consume them in a Moment, on the Account of the said Sedition, when many of them may likely have been seduced into this Faction, only thro' Weakness, not thro' any real Malice at their Hearts? 23 And the Lord spake unto Moses, saying, 24 Speak unto the Congregation, both such as are here present, and such also as are gather'd about the Tents of Korah, Dathan and Abiram, to see the Conclusion of this Contest, saying, Get you up from about the Tabernacle of Korah, Dathan, and Abiram. 25 And Moses having said so to the Congregation there present in the Court of the Tabernacle, afterwards rose up and went unto the Tents of Dathan and Abiram to say the same to them; and the Elders of Israel follow'd him. 26 And being come to the Tents of Dathan and Abiram, he spake to the Congregation that were about the said Tents, saying, Depart, I pray you, from the Tents of these wicked Men, and touch nothing of theirs, all that belong to them being design'd by God for Destruction, lest ye be consum'd in the Punishment sent upon them for all their Sins. 27 So they were so wise as to hearken to Moses, and accordingly gat up from the Tabernacle or Tents of Korah, Dathan, and Abiram on every Side: and Dathan and Abiram came out, and stood in the Door of their Tents, and their Wives, and their Sons, and their little Children, as thereby declaring that they fear'd not in the least what Moses had said would befall them; but look'd on it as mere Imposture. 28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these Works: for I have not done them of mine own Mind. 29 If these Men die the common Death of all Men i. e. a natural Death, or if they be visited after the Visitation of all Men i. e. be punish'd by
such

PARAPHRASE.

such Judgments as are common in the World, as Pestilence, Sword or Famine ; then the Lord has not sent me, as these Men would make you believe : 30 But if the Lord make a new Thing i. e. do something that was never seen nor heard of before in the World, and the Earth without any Earthquake open her Mouth and swallow them up with all that appertain to them, and they go down quick or alive into the Pit or Grave, and none but they are thus punish'd ; then ye shall understand sufficiently, that these Men have provok'd the Lord in making this Insurrection against me and Aaron, as if I was only an Impostor, and had of my own Head advanced Aaron and his Family to the Priesthood. 31 And it came to pass as he had made an end of speaking all these Words, that the Ground clave asunder that was under them : 32 And the Earth opened her Mouth, and swallowed them up, and their Houses, i. e. their Households and Tents, and all the Men that appertain'd or adher'd unto Korah, and all their Goods. 33 They and all that appertained to them, went down alive into the Pit, and the Earth closed upon them : and they perished from among the Congregation. 34 And all Israel that were round about them, fled at the Cry or Screech of them as they sunk down into the Earth, further than they were afore from their Tents : for they said, lest the Earth swallow us up also. 35 And at or about the same time there came out a Fire from the visible Glory of the Lord, and consum'd the two hundred and fifty Men that offer'd Incense, together with Korah (as is probable) who stood by Aaron ; whereby God plainly declar'd that Aaron and his Sons were appointed by him to be his Priests, and that Korah and his Adherents had presumptuously invaded the said Office.

36 And the Lord spake unto Moses, saying, 37 Speak unto Eleazar the Son of Aaron the Priest, that he take up the Censers out of the Fire which is Burning in them, and scatter thou the Fire i. e. command it to be thrown (probably) into some unclean Place, as a Token of God's Abhorrence of their Offering : for they i. e. the Censers are hallow'd for the reason mention'd in the following Verse : 38 As for the Censers I say of these Sinners against their own Souls, i. e. who brought this Destruction on themselves by their presumptuous Sin, let them make them broad Plates for a covering of the Altar of Burnt-offering : for they that are destroy'd, offer'd or presented them before the Lord, when they offer'd Incense in them (v 35.) therefore they are hallow'd i. e. shall be separated from any common use, and used only in my Service : and they shall be for a Sign or (as v 40) a Memorial unto the Children of Israel. 39 And Eleazar the Priest took the brasen Censers wherewith they that were burnt had offer'd ; and they were made broad Plates for a Covering of the Altar : 40 To be a Memorial unto the Children of Israel, i. e. to keep them in Mind,

X.

The Censers
of the Seditious
Levites are to
be reserv'd for
Holy Use.

PARAPHRASE.

that no Stranger, *that is no one, tho' an Israelite or even Levite*, which is not of the Seed of Aaron, come near to offer Incense before the Lord, that he be not as Korah, and his Company: as the Lord said to him by the Hand of Moses.

XI.
The People
murmuring a-
gain are again
punish'd with a
Pestilence.

41 But on the Morrow all *i. e. the far greatest Part* of the Congregation of the Children of Israel murmured against Moses and against Aaron, saying, Ye have killed the People of the Lord: *So did they Impudently call those very Men, whom God himself by such a Visible and Dreadful Destruction to be Presumptuous Sinners against Him.* 42 And it came to pass when the Congregation was gather'd against Moses and against Aaron, that they *i. e. Moses and Aaron* look'd toward the Tabernacle of Meeting, *imploing Help from God suitable to such their Occasion*; and behold, the Cloud which seems to have been withdrawn from the Tabernacle, while the Dead Bodies of Korah's Company lay at the Door of it, was return'd and covered it, and the Glory of the Lord appeared, *in token that he was ready to help and vindicate them.* 43 And Moses and Aaron came before the Tabernacle of Meeting. 44 And the Lord spake unto Moses, saying, 45 Get you up from among this Congregation, that I may consume them as in a Moment, *as I had just cause to do afore (v. 21.) and now have Greater Cause by this their new and great Provocation*: and they *viz Moses and Aaron* fell on their Faces again *(as v. 22.) to beseech God at least not to punish them as they deserv'd.* 46 And Moses, having receiv'd Notice from God, that he would grant his and Aaron's Request again so far, as not to destroy them all or as they deserv'd, but however would punish them anew by a Plague, for the Stopping of which Aaron was to do as follows; Moses (*I say*) having receiv'd such Notice and Directions said unto Aaron, Take a Censer, and put Fire therein from off the Altar of Burnt-offering, and take and put on Incense upon the Fire, when thou art come into the midst of the Congregation, and go quickly unto the Congregation, and make an Atonement for them: for their is Wrath gone out from the Lord; the Plague is begun. 47 And Aaron took as Moses commanded, and ran into the midst of the Congregation; and behold, the Plague was begun among the People: and he put on Incense, and made an Atonement for the People. 48 And he *saw the People dy apace*, and stood between the Dead and the Living, and the Plague was stay'd upon Aaron's thus burning Incense among them: *Which was a New and Great Evidence of Aaron's Right to the Priesthood by God's Appointment, and very much tended to create in the People's Mind a great Reverence and Respect for Aaron, whom God was pleas'd thus to make the Instrument of preserving them from the Plague*; 49 Now they that died in the Plague, were fourteen Thousand and seven Hundred,

PARAPHRASE.

Hundred, *who it is likely were the forwardest Men to join themselves to Korah (v. 19.) and the Promoters of the new Mutiny again (v. 41.) beside them that dy'd about the matter of Korah the day afore, whose just number is not told us.* 50 And Aaron return'd unto Moses unto the Door of the Tabernacle of Meeting after that the Plague was slayed.

Chap. XVII. And *tho' one would think there had been Abundantly enough done already to satisfy the People, that Aaron was advanced to the Priesthood (and his Sons) by God's Appointment, and not by Moses Affection to him; yet the Minds of the People had been so poison'd by Korah and his Complices with the contrary Opinion, that God saw it necessary to do still more to root out the said Opinion from among the People: To which end the Lord spake unto Moses, saying,* 2 *Speak unto the Children of Israel, that each Tribe bring a Rod or Twig, cut off from one and the same (as is probable) Almond-tree; and take thou of every one a Rod i. e. the said Rod which they bring according to the House of their Father or Patriarch of their several Tribes, namely thou shalt take a Rod apiece of all their Princes i. e. of the Prince of each Tribe who were to bring them, according to the House of their Fathers, and consequently Twelve Rods besides that of Levi. And when thou hast receiv'd the Rods, write you every Man's i. e. every Princes Name that brings the Rods, upon his Rod; 3 And thou shalt write Aaron's Name on the Rod of the Tribe of Levi, as denoting him to be made the Prince of that Tribe by God, in giving him the High-Priesthood: for as one Rod shall be for the Head of the House of their Fathers i. e. for the Head or Prince of each Tribe; so there shall be Occasion for no more than Twelve Rods, the Head of each Tribe being to comprehend or represent the whole Tribe he belongs to. 4 And when thou hast thus wrote the said Names in the Presence of the said Princes, or caus'd each of the said Princes to write his own Name on his own Rod, for their greater Satisfaction in distinguishing and knowing again each his own Rod; thou shalt lay them up in the Tabernacle of Meeting, before the Ark of the Testimony, where I will meet with you. 5 And it shall come to pass, that the Man's Rod whom I shall choose to minister to me in the Priesthood, shall blossom; and I will hereby do what is sufficient and necessary to make to cease from me the Murmurings of the Children of Israel, whereby they murmur against you, in relation to Aaron and his Sons alone being appointed to be my Priests. 6 And Moses spake unto the Children of Israel, and every one of their Princes gave him a Rod apiece, for each Prince one, according to their Fathers Houses, even twelve Rods: and the Rod of Aaron was among their Rods. 7 And Moses laid up the Rods before the Lord, in the Tabernacle, namely in that part of it where was the Ark of the Testimony. 8 And it came to pass that on the Morrow Moses went* into

XII.

Aaron and his Sons are confirm'd in the Priesthood as by God's Appointment, by means of the miraculous Budding and Blossoming of Aaron's Rod.

PARAPHRASE.

into the Tabernacle of Witness; and behold, the Rod which had the Name of Aaron written upon it, and was the Rod for the House of Levi, was in some places budded so as the Buds began to appear, and in other Places it had quite brought forth Buds, and in other places it had bloom'd Blossoms, and in other places it yielded Almonds. 9 And Moses brought out all the Rods from before the Lord unto all the Children of Israel: and they looked, and took every Man That, which he could not but own was his Rod, and consequently that there was no Fraud or Cheat in the Matter. 10 And the Lord said unto Moses, Bring Aaron's Rod again, to be laid up before the Ark of the Testimony, namely to be kept for a Token of Aaron and his Sons alone being constituted by me to be my Priests against such as shall be of a Rebellious Temper on this Account, as Korah and his Complices were: and thou shalt hereby do what is sufficient to quite take away for the future their Murmurings from me on the said account, that they die not, as I have now more than once already threaten'd them, viz. by being all consumed in a Moment. 11 And Moses did so: as the Lord commanded him, so did he, both laying up Aaron's Rod before the Ark, and telling the People for what Reason, and what God had said or intimated concerning their Dying certainly, if they should mutiny any more on the same Account. 12 And hereupon the Children of Israel spake unto Moses, saying with great Concern and Fear, Behold, we die, we perish, we all perish. 13 Whosoever being not a Priest, comes any thing near unto the Tabernacle of the Lord, i. e. nearer than he is allow'd, especially to officiate as a Priest, shall die most certainly, as we now understand and believe. But shall we be consumed with Dying for what is past? we trust not, and desire thee, Moses, to intercede for us with God, to spare us and punish us no more for our late Murmurings and Rebellions.

XIII.
Of the Charge
of the Priests,
or Great Care
requir'd to a
due Execution of
their Office.

Chap. XVIII. And the Lord, having thus by several Miracles establish'd Aaron and his Sons in the Priesthood, thought good to let them know withal, that the Office they were honour'd with, was an Office of great Weight, and wherein they were to behave themselves with great Care and Circumspection, lest they provok'd him to punish them. Accordingly the Lord said unto Aaron, Thou and thy Sons and the rest of thy Fathers House i. e. of the Levites with thee, shall bear the Punishment due to the Iniquity ye shall become guilty of, if thro' any Neglect or Default of your Duty there shall be any Profanation of the Sanctuary: and thou and thy Sons with thee shall bear alone, (not the other Levites) the Punishment due to the Iniquity ye shall become guilty of, if ye do not faithfully discharge the Office of your Priesthood. Which seems to be here said, as some Comfort to the People, who were afraid they should dy for every Error committed in their coming to the Tabernacle

PARAPHRASE.

Tabernacle ; whereas God here acquaints them that he would punish not them, but the Priests and Levites for such Errors or Unwilful Transgressions they should happen to be guilty of. And this also serv'd to remove the People's Envy from the Priests, whose Dignity they saw accompanied with so great Danger. 2 And likewise as a Comfort to the Levites, and a Means to make them more contented than they had been, in their inferior Offices, God here requires the Priests to look upon them as their Brethren (&c.) viz. thy Brethren also of the Tribe of Levi, the Tribe of thy Father, bring thou with thee into the Tabernacle, that they may be join'd unto thee as Assistants, and minister unto thee in such things as I have prescrib'd: but only thou and thy Sons with thee shall minister in the Sanctuary or Holy-place, which is before that other part of the Tabernacle where is the Ark of the Testimony, and which is call'd the Most holy place. 3 And they shall keep thy Charge i. e. what thou allottest to each in Charge, and the Charge of all the Tabernacle, as to the outward part of it, and Carriage of the Vessels belonging to the inward part: Only they shall not come nigh to touch the Vessels of the Sanctuary and the Altar of Burnt-offering, that neither they nor you also die; They for presuming to go beyond the Bounds of their Office, and You for permitting them. 4 And they shall be join'd unto thee, as Part of that sacred Body of Men, which wait upon God in the Tabernacle, tho' in an inferior Office; and keep the Charge of the Tabernacle of the Congregation, for all the Service of the Tabernacle: and the Stranger shall not come nigh unto you, i. e. no one but a Levite shall do the Office of a Levite; and no one but a Priest, the Office of a Priest. 5 And ye that are Priests shall keep the Charge of the Sanctuary, you only ministering therein, and taking Care of the Holy things therein contain'd, as the Shew-bread, Lamps, &c. and you only covering them and preparing them for to be carried by the Levites, when ye remove from place to place; and likewise shall ye keep the Charge of the Altar of Burnt-offering, you only offering Sacrifice thereon, and taking Care of every thing belonging to it: that there be no Occasion of Wrath or Punishment any more upon the Children of Israel, by reason of their taking upon them to execute any part of the Priests Office, or running into any other Profanation, which you are to prevent by your constant Care and Admonitions. 6 And I, behold, I have taken your Brethren the Levites from among the Children of Israel: to you they are given as a Gift for the Lord, to do the Service of the Tabernacle of the Congregation. 7 Therefore thou and thy Sons with thee shall keep to your selves, and keep others from invading your Priests Office, which belongs to the performing every thing of the Altar of Burnt-offering which stands in the Court of the Tabernacle, as offering Sacrifice, sprinkling the Blood &c. and to
the

PARAPHRASE.

¹ *he performing every thing within the House or outer part of the Tabernacle, call'd the Holy-place, as Burning Incense, putting on the Shew-bread, and lighting the Lamps; and to the performing every thing within the Vail or most Holy place; even herein shall ye Priests only serve: And it is to be remember'd by others, that I have given your Priests Office unto you, as a Service of Gift or Freely bestow'd on you of my good pleasure, not usurp'd by you: and therefore the Stranger i. e. whosoever not being of the Seed of Aaron and a Priest, that comes nigh to serve in any of the things belonging to the Priesthood shall be put to Death.*

XIV. *8 And the Lord spake unto Aaron, Behold, as a Reward of the Work and Care which belongs to the Priesthood, and mention'd afore (v. 1. 7.) I also have given thee the Charge of i. e. bestow'd on thee for thy own use, with a Charge to let none have them but the Priests, Offerings to my Heave-offerings of all the hallowed Things of the Children of Israel; unto thee have I given them, by reason of the anointing i. e. of thy Consecration to the Priesthood, and to thy Sons by an Ordinance for ever. 9 This shall be thine of the most holy things, or of such things as may be eaten only by the Priests themselves, namely of such as are reserv'd from the Fire or Altar of Burnt-offering: All their Korbans or Oblations for all their Bread-offerings, and for all their Sin-offerings, and for all their Trespas-offerings, namely of the Trespas-offerings which they shall render unto me, shall be most holy for thee and for thy Sons, so as to be eaten by none else: 10 Namely in the most holy place of the Court of the Tabernacle, which is call'd so in comparison of the other Parts of the said Court which were farther off from the Tabernacle itself, and because none might enter into this part of the Court but the Priests alone, shalt thou eat it, and every Male of thy Family likewise shall or may eat it: but it shall be Holy i. e. lawful only unto thee and thy Sons to eat of it, not for thy Daughters. 11 And this is thine also of the Less holy things, or of such things as may be eaten by thy whole Family, Females as well as Males; viz the Heave-offerings of their Gift i. e. the Right-Shoulder of all their Peace-offerings, which Offerings are here call'd Gifts, and also the Right-Shoulder of the Ram offer'd for the Nazarite, with all the Breasts of their Peace-offerings which were wav'd before the Lord, and therefore here call'd the Wave-offerings of the Children of Israel: I have given them unto thee, and to thy Sons, and to thy Daughters with thee, by a Statute for ever: every one that is clean in thy house, and therefore not only the Priests Wives and Daughters that were not married, but also those who were Divorced or Widows and return'd to their Fathers House without Children or had Children begotten by a Priest; as also the Priests Servants either bought or born*

PARAPHRASE.

in their House, (but not hired Servants or meer Sojourners or Boarders) shall eat of it. 12 All the best of the Oyl, and all the best of the Wine, and of the Wheat, namely the First-fruits of them which they shall offer unto the Lord, and which shall be of the best of its kind, them have I given thee for thy use in thy Family as in the following Verse: 13 And whatsoever is First-ripe before the rest of the Harvest or Vintage in the Land, which they shall bring unto the Lord, shall be thine; every one that is clean in thy House shall eat of it viz. of the First-fruits mention'd v. 12. and of the first ripe Fruits here mention'd. 14 Every thing devoted simply or to no particular Use in Israel, shall be thine. 15 Every thing that openeth the Womb in all Flesh, which they bring unto the Lord, whether it be of Men or Beasts, shall be thine: nevertheless the First-born of Man shalt thou surely redeem, and the Firfling of unclean Beasts shalt thou redeem. 16 And those i. e. the First-born of Man that are to be redeemed, from a Month old shalt thou redeem according to thy Estimation, i. e. according to the Estimation prescrib'd for thee to take of all Sorts, Poor as well as Rich viz. for the Money of five Shekels, after the Shekel of the Sanctuary, which is twenty Gerahs. 17 But the Firfling of a Cow, or the Firfling of a Sheep, or the Firfling of a Goat thou shalt not redeem, they are Holy i. e. separated by my Appointment to be offer'd in Sacrifice: thou shalt sprinkle their Blood upon the Altar, and shalt burn their Fat for an Offering made by Fire, for a sweet Savour unto the Lord. 18 And the Flesh i. e. the whole Body of them shall be thine, as the Wave-breast and as the Right-shoulder of Peace-offerings are thine, viz. so that all the Priest's Family that were clean, might eat thereof. 19 All the Heave-offerings (as is said afore v. 8.) of the Holy things, which the Children of Israel offer unto the Lord, have I given thee, and thy Sons, and thy Daughters with thee, by a Statute for ever: it is a Covenant of Salt i. e. an everlasting Covenant, not to be revok'd for ever, during the Mosaical Dispensation: The said Heave-offerings are to be eaten before the Lord, i. e. within the Court of the Tabernacle; and they are given unto thee and to thy Seed with thee. 20 And the Lord spake unto Aaron, Thou shalt have no Inheritance in their Land i. e. in the Land of Canaan when it should be divided among the Israelites; namely thou shalt have no part of the said Land among them for thy Inheritance. I am i. e. the Allowance and Provision I have made thee and thy Sons the Priests out of the Things offer'd to me &c. is to be look'd on as thy Part and thy Inheritance among the Children of Israel.

21 And behold, I have given the Children of Levi i. e. the Levites besides the Priests all the Tenth in Israel, for an Inheritance or instead of a Share in the Land of Canaan, for their Service which they serve,

XV.
The Portion
of the Levites,

PARAPHRASE.

even the Service of the Tabernacle of the Congregation. 22 Therefore the Children of Israel *besides the Levites* must not *any of them* henceforth come nigh the Tabernacle of Meeting, *to do any thing that belongs to the Offices of the Priests or Levites*, lest they bear the Punishment of their Sin in so doing, and die. 23 But the Levites shall do the Service of the Tabernacle of Meeting, and they shall bear their Iniquity: It shall be a Statute for ever throughout your Generations, that among the Children of Israel they have no Inheritance. 24 But the Tithes of the Children of Israel, which they *are to be esteem'd* to offer as an Heave-offering unto the Lord, and which thereupon *are to be esteem'd Holy or Separated to my use*; I have given to the Levites to inherit *as their Right, as much as the Shares of Land that fall to the other Tribes, are their Right*. Therefore I have said unto them, Among the Children of Israel they *i. e. the Levites* shall have no such Share of the Land of Canaan, as the other Tribes have, for their Inheritance. And it is observable that (v. 20, 21 &c.) God appoints Aaron to deliver this his Grant of the Tithes to the Levites, that they might have the more Esteem for Aaron, when they saw that he did not mind only himself, and the Interest of his own Family.

XVI.
The Priests
are to have a
Portion even
from the Le-
vites.

25 And it is also observable, that here the Lord appoints Moses to acquaint the Levites, *What they were to give out of the Tithes to the Priests, it being not so proper for Aaron to have been employ'd in acquainting them, with what would have look'd Selfish in him*. Wherefore the Lord spake unto Moses, saying, 26 Thus speak unto the Levites, and say unto them, When ye take of the Children of Israel the Tithes which I have given you from them for your Inheritance, then ye shall offer up an Heave-offering of it for the Lord, even a Tenth Part of the Tithe. 27 And this your Heave-offering *tho' it be but the Hundredth part viz the Tenth part of the Tenth part of the whole Fruit of the Land*, shall be reckon'd unto you or accepted by God on your Behalf, as tho' it were the Tenth part of the Corn of the Threshing-floor, and as the Fulness of the Wine-press. 28 Thus you also, *as well as the rest of the Tribes*, shall offer an Heave-offering unto the Lord, of all your Tithes which ye receive of the Children of Israel: and ye shall give thereof the Lord's Heave-offering to Aaron the Priest. 29 Out of all your Gifts *i. e. not only out of your Tithes, but out of all things that I have given unto you, as your Fields in the Suburbs of your Cities &c*; ye shall offer or present unto the Priests some Portion of every thing God gives you to possess, as an Heave-offering, by way of Acknowledgment of the Bounty of the Lord in bestowing so many good things on you; of all the best thereof, even the hallowed part *i. e. the Tenth part* thereof, out of it. 30 Therefore thou shalt say unto them, When ye have heav'd the best there-
of

PARAPHRASE.

of from it, *i. e.* taken out the Tenth part as an Offering to the Lord, then it which shall remain, shall be counted unto the Levites to be Free for their Use, as the Increase of the Threshing floor, and as the Increase of the Wine-press may be Freely used by any Man that has land, when he has paid the Tithe thereof. 31 And ye shall or may eat in every or any Place, ye and your whole Households, whether Clean or Unclean; for it is your Reward for your Service in the Tabernacle of Meeting, whereby ye are enabled to support or feed your Families: 32 And ye shall bear no Punishment as if you had been guilty of Sin, by reason of your so eating it, when ye have heav'd the best of it, neither shall ye pollute the Holy things (as Tithes) of the Children of Israel by thus turning them to your common use nor shall ye die as Guilty of any such Pollution.

Chap. XIX. And the Lord spake unto Moses, and unto Aaron, saying, 2 This is the Ordinance or Constitution of the Law which the Lord has commanded concerning the Water of Purification, saying, speak unto the Children of Israel, that they bring thee at the publick Charge a red Heifer without so much as a Spot of any other Colour, wherein is no Blemish, and on which never came Yoke, *i. e.* which has never been work'd. 3 And ye shall give her unto Eleazar the Priest, that he may bring her forth without the Camp, and one shall slay her before his Face. 4 And Eleazar the Priest shall take of her Blood with his Finger, and sprinkle of her Blood directly before *i. e.* with his Face directly toward the Tabernacle of Meeting, seven times to signify the Perfection of the Expiation to be made by the said Red Heifer. 5 And one shall burn the Heifer in his Sight; her Skin, and her Flesh, and her Blood, with her Dung, shall he burn. 6 And the Priest shall take Cedar-wood, and Hyssop, and Scarlet, and cast it into the midst of the burning of the Heifer. 7 Then the Priest, in token of his having become Unclean by touching the Red Heifers Blood, in order to cleanse himself again, shall wash his Clothes, and he shall bathe his Flesh in Water, and afterward he shall come into the Camp, and the Priest shall be unclean until the even. 8 And he that burns her, thereby becoming Unclean, likewise shall wash his Clothes in Water, and bathe his Flesh in Water, and shall be unclean until the even. 9 And a Man that is clean shall gather up the Ashes of the Heifer, and lay them up without the Camp in a clean Place, and it shall be kept for the Congregation of the Children of Israel, for to make a Water call'd the Water of Separation, because such Persons as were separated from the Congregation for any Uncleaness, were hereby to be purified or cleans'd; and likewise such Things as had been defil'd and so separated from Use, were hereby restor'd to common Use, being cleans'd or purified thereby; It is design'd for a Purification of Men

XVII.
The Water
of Purification
how to be
made.

P A R A P H R A S E.

for Sin or any Legal Defilement, and likewise of Things. 10 And he that gathers the Ashes of the Heifer, as becoming thereby Unclean, shall wash his Clothes, and be unclean until the Even: And it viz. this Water aforesaid of Purification shall be for the said use unto the Children of Israel, and unto the Stranger that sojourneth among them, for a Statute for ever.

XVIII.
The Use of
the said Wa-
ter.

11 He that touches the dead Body of any Man, shall be unclean seven Days. 12 He shall purify himself with it i. e. with the Water of Separation or Purification (v. 9.) on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day from his said touching the Dead Body, he shall not be clean: but (as seems probable) on the seventh day, reckoning the Day on which he used the said Water as the third day. 13 Whosoever touches the dead Body of any Man that is dead, and purifies not himself with the said Water as is prescrib'd (v. 12.) if he comes to the Tabernacle, defiles the Tabernacle, and that Soul shall be cut off from Israel, if he does so presumptuously: Because the Water of Separation was not sprinkled upon him, he shall be unclean; his Uncleanness is yet upon him, not to be purified now by the said Water, but by being cut off or put to Death, if he had done so presumptuously; if Ignorantly, then an Atonement was allow'd to be made by Sacrifice. 14 Further this that follows is the Law, when a Man dies in a Tent, and likewise in an House, when they came to dwell in Canaan, concerning Defilements by dead Bodies: not only he that touches the said dead Man, but also all that come into the Tent, as well as all that dwell in the Tent, shall be unclean seven days. 15 And every open Vessel which hath no covering bound upon it, is unclean. 16 And whosoever toucheth one that is slain with a Sword in the open Fields, or a dead Body of any other that dies in the Field any other way, or a Bone of a Man that is Dead and Rotten, or a Grave, shall be unclean seven days. 17 And for the cleansing of such an unclean Person or the like, they shall take of the Ashes of the burnt Heifer of Purification for Sin, and running Water shall be put thereto in a Vessel: 18 And a clean Person shall take Hyssop, and dip it in the Water, and sprinkle it upon the Tent, and upon all the Vessels, and upon the Persons that were there, and upon him that touched a Bone, or one slain, or one dead, or a grave: 19 And the clean shall sprinkle on the unclean, whether Person or (as is probable) Things, on the third day and on the seventh day: and on the seventh day he viz. the said clean person that sprinkled the said Water on the unclean, in token of his being in sort defil'd by coming near the said unclean, shall purify himself, namely wash his Clothes, and bathe himself in Water, and shall be clean at even. 20 But the Man that shall

PARAPHRASE.

shall be unclean in respect of any of the Cases aforementioned, shall not purify himself as is afore prescrib'd, out of meer Neglect or Contempt, that Person shall be cut off from among the Congregation: because he has defiled the Sanctuary of the Lord in a presumptuous manner, in presuming to come to the Tabernacle, when he knew that the Water of Separation has not been sprinkled upon him; for which reason he is unclean so as now not to be purify'd by the said Water or Sacrifice, but to be cut off for such his presumptuous Sin. 21 And it shall be a perpetual Statute unto them, that he that sprinkleth the Water of Separation, shall wash his Clothes (as v. 19.) and bathe his Body, and be unclean until Evening: and he that but touches the Water of Separation, shall wash his Clothes and bathe his Body, and be unclean until even. 22 And whatsoever the unclean Person, who is made so by touching a dead Body, touches, shall be unclean until Evening: and the Person that touches it i. e. the person or thing that is made unclean by touching an unclean person or thing, shall be unclean until Evening, and consequently wash his Clothes in order to his being clean at Evening.

SECTION XVIII.

Containing an Account of such Particulars, as are taken Notice of by Moses, From the Coming of the Israelites into the Wilderness of Zin, To their Departing thence to Mount Hor: Which Particulars take up Chap. XX. 1.—21.

Chap. XX. Now after seven and thirty Years and somewhat more from the time that they distrusted God's Goodness and Power to bring them into the Land of Canaan related Chap. 14; during which time they had made the several Removals, and encamp'd at the several places mention'd Chap. 33. 19, 36. the Children of Israel, even the whole Congregation, came into the Desert of Zin, in the first Month of the Fortieth Year after their coming out of Egypt, and continuing in the Wilderness; and the People abode near a City in the said Wilderness, call'd Kadesh, but quite different from Kadesh mention'd Chap. 13. 26. and which lay in the Wilderness of Paran; and Miriam the Sister of Moses and Aaron died there, and was buried there.

I.
Miriam dies
in the Wilder-
ness of Zin.

2 And there was no Water there for the Congregation, the Water that had hitherto follow'd from the Rock in Horeb now failing: Which God might order to try the Faith of this new Generation, whether they were any better than their Fathers who were most, if not all of them, now Dead in the Wilderness for their Unbelief and Murmuring, and withal to convince them that the Water out of the Rock at Horeb was not naturally contain'd in it, but as it was produced by

II.
The People
murmuring
here again for
want of Water,
Moses causes
it to come forth
of a Rock, by
smiting it with
his Rod.

PARAPHRASE.

his special Providence, and made to follow them hitherto ; so he could by the same his Almighty Power bring forth Water out of any other place as well as That : And lastly God might permit the said miraculous Issuing of the Water out of the Rock at Horeb, and following of them hitherto, now to cease, in order to give them to understand that he would shortly provide for them some other Water in a natural way, viz. by bringing them into places where were natural Springs or Rivers of Water. But the Israelites did not duly consider any of the foremention'd Designs of Providence ; and therefore in a mutinous manner, as their Fathers had formerly done, they gathered themselves together against Moses, and against Aaron. 3 And the People chode with *i. e.* in a rude and mutinous manner accosted Moses, and spake, saying, Would God we had died in a sudden manner, when our Brethren died before the Lord, rather than be kill'd now by such a lingering Death as is caus'd by Thirst : 4 And using the very Words of their Fathers (Exod. 17. 3.) presently after they came out of Egypt, they add : Why have ye brought up the Congregation of the Lord into this Wilderness, that we and our Cattle should die there ? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil Place ? it is no Place of Seed, or of Figs, or Vines, or of Pomegranates, neither is there any Water to drink. 6 And Moses and Aaron went from the Presence of the Assembly, unto the Door of the Tabernacle of Meeting, and they fell upon their Faces, as formerly, to pray to God to pardon their Sin and supply their Want : and the Glory of the Lord appeared unto them. 7 And the Lord spake unto Moses, saying, 8 Take the Rod wherewith thou didst work the Miracles in Egypt, and didst divide the Red-Sea, and also bring the Water out of the Rock at Horeb, &c. and gather thou the Assembly or Representatives of the People together, Thou and Aaron thy Brother, and speak ye unto the Rock which I have shew'd thee or told thee of, when thou smitest it with the Rod before their Eyes, to this effect viz. I command in the Name of God, Water to come out of thee for to supply our Wants ; and it shall give forth its Water in a sufficient Quantity, as the other Rock at Horeb did ; and thou shalt thus by a new Miracle bring forth to them Water out of the Rock : so that hereby thou shalt give the Congregation, and their Beasts Water enough for them all to drink. 9 And Moses took the said Rod mention'd v. 8. from before the Lord, it being laid up (as is scarcely to be doubted) by God's Order somewhere before him in the Sanctuary, as he commanded him. 10 And Moses and Aaron gathered the Congregation together before the Rock, and he said unto them, Hear now, ye Rebels like your Fathers, must we to satisfy your unreasonable Discontent, and most Sinful, even above your Fathers, in that ye are guilty of it, after

PARAPHRASE.

after so many Examples of God's Goodness and therefore Willingness as well as Power to provide for you, and also of his great Wrath against your Fathers for the like Discontent and Unbelief; must we, I say, fetch you Water out of this Rock by the miraculous Power of God? 11 And Moses lift up his Hand and smote the Rock, and the Water not coming out at the first Stroke, with his Rod he smote the Rock twice; and at the second Stroke the Water came out abundantly, and the Congregation drank, and their Beasts also; and as it is thought, they also fill'd their Vessels when they left this Place, to serve them till they should meet with Water elsewhere.

12 And the Lord spake unto Moses and Aaron, Because ye believ'd me not in such a manner as ye ought, and without any Diffidence in the least, when I commanded Moses to take the Rod (v. 8.) and by striking the Rock I order'd him therewith to bring Water out of the said Rock; but ye distrust'd at first that I would not grant the People the like Favour I had formerly done at Horeb, on account of such their repeated Murmuring; and upon the Water not coming forth at the first Stroke, ye suffer'd your former Distrust to encrease into a Downright Unbelief or settled Perswasion, that no Water would come forth; inso-much that out of such an Unbelief, ye spake (u) unadvisedly with your Lips, and acted so, as was not proper or conducive, to sanctify me in the Eyes of the Children of Israel, i. e. openly to assert me to be the HOLY one of Israel, and as such, Faithful to my Promises as well as Infinite in Power: therefore ye shall not either of you bring this Congregation into the Land of Canaan, which I have given them by Promise; but shall both of you dy afore they come into Canaan. 13 On the Occasion foremention'd (v. 2, 3.) viz. the Strife or Chiding of the Israelites with Moses, This place where the Israelites lay now encamp'd is call'd Meribah; as the place Exod. 17. 7. was on the like occasion: and consequently the Water that came forth from the Rock here smitten, is call'd the Water of Meribah, namely because the Children of Israel strove with the Lord here, in striving with Moses (as v. 3.) and the said place is distinguish'd from the other place afore call'd Meribah, by being peculiarly call'd Meribah-Kadesh (Deut. 32. 51.) or Meribah near Kadesh viz. in the Wilderness of Zin; and also because at this last Meribah he was sanctified in them i. e. God made his Goodness and Power appear in the Eyes of all the Israelites, by bringing Water out of the Rock; and at the same time demonstrated his Holiness and impartial Justice in punishing his greatest Friends or Saints, Moses and Aaron, for their Unbelief:

III:

Moses and Aaron are not to enter into the Land of Canaan.

14 And Moses by God's Direction (as Deut. 2. 2. &c.) sent Messengers from Kadesh in the Wilderness of Zin, and lying on the South-east

IV.

The Edomites refus'd the Israelites Passage thro' their Border Country.

(u) See Psal. 106. 32, 33.

PARAPHRASE.

Border of the Country of Edom, unto the King of Edom, saying, Thus says thy Brother Israel i. e. the Israelites your Kindred as descended from Israel or Jacob, the Twin-Brother of Edom or Esau from whom you are descended, Thou knowest as having heard thereof without all doubt, all the Travel or Trouble that has befallen us. 15 How our Fathers went down into Egypt, and we dwelt in Egypt a long time: and the Egyptians vexed us, and our Fathers. 16 And when we cried unto the Lord, he heard our Voice, and sent (w) an Angel, and hath brought us forth out of Egypt: and behold, we are near Kadesh, a City in the uttermost of thy Border, i. e. in the utmost Borders of thy Country, or in the Confines thereof. 17 Let us pass, I pray thee, thro' thy Country, as being hence the most commodious way for us to invade the land of Canaan, which God has promis'd to give us: We will not do thee any Damage, as we pass thro' the Fields or thro' the Vineyards, neither will we so much as drink of the Water of the Wells, at least without paying for it (as v. 19.) but only of the Rivers, we will go by the King's High-way, we will not turn to the Right-hand nor to the Left, until we have passed thy Borders. 18 And Edom i. e. the King with the Advice and Consent of his whole Country or their Representatives, said unto the Messengers sent by him viz. Moses: Thou shalt not pass by me, i. e. thro' my Country, left, i. e. but if you attempt it, I will come out against thee, with the Sword i. e. with all my Forces to hinder thee; the Edomites being afraid, no doubt, that the Israelites should seize or spoil their Country. 19 And the Children of Israel that were first sent v. 14. or else such as were sent a second time, said unto him, We will go by the High-way: and if I and my Cattle drink of thy Water, then I will pay for it: I will only (without doing any thing else) go through on my Feet; i. e. as fast as we can travel on Foot. 20 And he i. e. the King of Edom said, Thou shalt not go thro'. And to hinder them, the King of Edom came out against him i. e. Moses as the Leader of the Israelites, with much People and with a strong hand or powerful Army, to hinder the Israelites from passing thro' the said Country. 21 Thus Edom refused to give Israel Passage thro' his Border: wherefore Israel stay'd some longer time near Kadesh, namely till they had furnish'd themselves with Necessaries from the Edomites, who consented so to furnish them, and of whom (x) they were order'd by God, to buy what they needed, and then likewise by God's Direction they turn'd away from him i. e. from the Country of the King of Edom, directing their March, as is describ'd in the following Sections.

(w) Exod. 14. 19. and 23. 20. &c. (x) Deut. 2. 5, 6, and Judg. 11. 17.

SECTION XIX.

Wherein is contain'd an Account of such Particulars as are taken Notice of by Moses, From the Israelites Removing from near Kadesh in the Wilderness of Zin, To their Coming to Mount Hor, and during their Stay there. Which Particulars take up Chap. XX. 22—XXI. 3.

22 And the Children of Israel, even the whole Congregation, journeyed from Kadesh, *aforemention'd* (v. i. 16.) and came unto the foot of Mount Hor, *where they encamp'd again, and which also lay on the Edge of Edom, but more to the North-East than Kadesh in the Wilderness of Zin, from whence they came. How long they encamp'd here, is not certain: only thus much is certain, (from v. 29.) that they stay'd above thirty days.*

I.
The Israelites
cometo Mount
Hor.

23 And the Lord spake unto Moses and Aaron in Mount Hor, by the Coast of the Land of Edom, saying, 24 Aaron shall be gathered unto his People *i. e. dy*: for he shall not enter into the Land which I have given unto the Children of Israel, because ye rebelled against my Word at the Water of Meribah. 25 Take Aaron and Eleazar his Son, and bring them up unto Mount Hor: 26 And strip Aaron of his Priestly Garments, *which likely he put on in the Camp and went up the Mount in,* and put them on Eleazar his Son, *conferring thereby the Office of High-priest from Aaron on his said Son:* and Aaron, *after he has been thus stript of the Robes of the High priest,* shall be gathered unto his People, and shall die there. 27 And Moses did as the Lord commanded: and they went up into Mount Hor, in the Sight of all the Congregation, *that they might all be the better satisfy'd as to the Succession of Eleazar to his Father.* 28 And Moses stript Aaron of his Garments, and put them upon Eleazar his Son: and Aaron died there in the Top of the Mount: and Moses and Eleazar *after they had seen Aaron laid in his Grave by such as attended them,* came down from the Mount, *Eleazar keeping on the High-priests Robes, in all likelihood, till he was come down into the Camp, as his Father had put them on before he went up.* 29 And when all the Congregation saw *i. e. gather'd plainly enough from what they saw, viz. not only Aaron's not coming down again with the others, but also Eleazar's having on the High priests Robes which his Father went up in,* that Aaron was dead, as likely Moses had foretold them would come to pass, they mourned for Aaron thirty days, even all the House of Israel.

II.
Aaron dies in
Mount Hor.

PARAPHRASE.

III.
King Arad
is smitten by
the Israelites.

Chap. XXI. And when the Canaanite King Arad or of Arad, who dwelt in the South, viz South-east part of the Land of Canaan, heard tell, that Israel came by the Way that the Spies formerly went thro' the Wilderness of Zin, when Moses sent them (Chap. 13. 21.) to spy the land of Canaan; then he not doubting but they were coming to force their passage that way into Canaan, without any delay gather'd his Forces together, and march'd out to oppose them and fought against Israel, attacking as is likely only the Skirts of their Camp at first, and there surprizing them, he took some of them Prisoners. 2 And Israel here-upon seeing it necessary to engage him, and being withal afraid by reason of their own Unexperience in War, vow'd a Vow unto the Lord in order to implore the more earnestly the divine Aid, and said, If thou wilt indeed deliver this People into my hand, then I will utterly destroy their Cities, reserving none of the Spoil to my use, but devoting it all to destruction. 3 And the Lord hearken'd to the Voice of Israel, and delivered up the Canaanites: and they utterly destroy'd i. e. devoted to destruction, not only the Spoils they took from them they now slew, but also all the rest of them that belong'd to the Kingdom of Arad, and their Cities whenever they should become Masters or Conquerors of them: and he call'd the Name of the Place where the Battle was fought, Hormah which signifies utter Destruction or a Thing devoted to Destruction, partly in remembrance of the Destruction the Israelites here now made of those Canaanites, that came out to fight against them, and partly in remembrance of the Vow they had made to destroy all the Cities and Inhabitants of that Kingdom of Arad and of his Confederates.

SECTION XX.

Containing an Account of what is taken Notice of by Moses, From the Israelites leaving Mount Hor, To their Coming to Ije-abarim in the Wilderness before Moab: Which takes up Chap. XXI. 4.—11.

I. 4 And they journey'd from Mount Hor, keeping still along the way which led from the Red-Sea to those Parts they were to march to, remove from in order to compass or avoid going thro' the land of Edom: and the Mount Hor, Soul of the People was much dissatisfied because of their being thus and murmur- forced to keep the way aforesaid, which lay thro' a desert and barren ing are pu- nish'd with Country. 5 And the People spake against God, and against Moses, fiery Serpents. herein exceeding the Murmurings of their Fathers, who never directly murmur'd against God himself, or spoke against him as they did now, viz. Wherefore have ye brought us up out of Egypt, to die in the Wilderness? for there is no Bread, neither is there any Water, and

PARAPHRASE.

and our Soul lotheth this light or pitiful empty Bread, that has nothing of Substance to fill our Stomachs, meaning the Manna. 6 And the Lord, who had all along hitherto by his special Providence protected them from the Serpents and Scorpions and the like venomous Creatures, which those Wilderness-parts did abound with, now for a Punishment of the great Sin they were guilty of in thus speaking against God, and very probably to mind them that such their Sin did not only proceed from the Old Serpent or Devil that tempted Eve, but also was of a like Nature with his Sin in speaking against God, or misrepresenting God as forbidding Adam and Eve to eat of the Tree of Knowledge, out of Envy to them or Unwillingness they should be so knowing as they would become by eating the Fruit of the said Tree. On these reasons, as seems probable, the Lord permitted to come and so sent fiery Serpents among the People, as a most suitable Punishment for their Sin, and they bit the People, and much People of Israel died. 7 Therefore the People came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the Serpents from us: and Moses prayed for the People. 8 And the Lord said unto Moses, Make thee a fiery Serpent, i. e. a Serpent in Brass like one of the Serpents that bit the People, and (as is very probable) consequently like the Serpent, in whom or whose Shape the Devil tempted Eve, and set it upon a Pole, by which Pole was doubtless prefigur'd (y) the Cross of Christ: and it shall come to pass, that every one that is bitten, when he looks upon it i. e. the Serpent made of Brass (as v. 9.) thus put on the Pole, whereby was prefigur'd Christ's Triumphing over the Devil, or destroying the Works of the Devil by his Death on the Cross, shall be heal'd of the Hurt he has receiv'd by any such Serpent, and so shall live, whereby was prefigur'd the Salvation of all such as should look on the Crucify'd Jesus thro' a true Faith, or such a Faith as is perfected by a sincere Obedience to the Gospel. 9 And Moses made a Serpent of Brass, and put it upon a Pole, and it came to pass, that if a Serpent had bitten any Man, when he beheld the Serpent of Brass, he lived.

10 And the Children of Israel set forward from the Place where they had been so bitten by the Serpents, and which was probably call'd (z) Zalmonah from the Brazen Serpent made here, as an Image or Representation of the said Fiery Serpents; From this Zalmonah they set forward unto Punon, and from Punon unto Oboth, and pitch'd in Oboth, which Word signifying Bottles, it is not improbable that it was so call'd now by the Israelites, because there they met again with Water, with

II.
They come
to Oboth and
Ije-abarim.

ANNOTATIONS.

(y) See my Paraphrase and Note on Job. 3. 14, 15.

(z) Compare Chap. 33. 41, 44.

PARAPHRASE.

which they fill'd their Bottles, or Vessels wherein they carried their Water: and which by this time were empty'd of the Water they had fill'd them with at Meribah last mention'd, and lying in the Wilderness of Zin. 11 And they journey'd from Oboth, and pitch'd at Ije-abarim, which signifies as much as Heaps of Fords, so that doubtless there they found more Water, tho' it lay in the Wilderness which is before the Country of Moab, namely toward the Sun-rising or on the East of Moab. Where God gave them Command, not to do any Hurt to, or use any Hostility towards the Moabites.

SECTION XXI.

Containing what is taken Notice of by Moses, From the Israelites leaving Ije-abarim, To their Coming to Pisgah: Which takes up Chap. XXI. 12—20.

I.
They come
to the River
Arnon.

12 From thence viz. Ije-abarim they remov'd, and pitch'd in the Valley of Zared where was likewise a Brook, (a) so that they had no Want of Water. 13 From thence (aa) it being now thirty and eight Tears from their coming from Kadesh-barnea they remov'd, and pitch'd on the other Side of Arnon in respect of the Place where Moses penn'd this, that is on the South side of Arnon, which Arnon is in or runs along the Wilderness that lies as one comes out of the Coasts of the Amorites Southward: for the River Arnon is the Border of Moab, running between and bounding the Countries of Moab and the Amorites that dwelt on the East of Jordan. 14 Wherefore it said in the (b) Book or Authentick Record in those Countries, wherein was contain'd an Account of the Wars between the Moabites and Amorites, and how the Amorites dispossest the Moabites of what they were afore possess'd of on the North of the River Arnon, this being done by the Providence of the Lord, who, as he is the supream Governor of the World, disposes of Countries as he sees Good; and let the Amorites so dispossest the Moabites of the said Country on the North of Arnon, that the Israelites might likewise dispossest the Amorites, and so have a just Right to the said Country without using any Hostility to the Moabites their Kinsmen. Now in the said Book are these Words, he i. e. the Amorite King came against Vaheb the then King of the Moabites, and routed him at Suphah, and at the Brooks of Arnon, 15 And at the broad Stream made by the Waters of the Brooks that goes down or extends it self to

ANNOTATIONS.

(a) Deut. 2. 14. (aa) Deut. 2. 14. (b) Some understand, by the Book of the Wars of the Lord, no other than the following Account of the Wars of the Israelites given in the sacred History by Moses and other inspir'd Writers; wherein mention is often made of the said King Sihon and the Amorites his Subjects, &c.

the

PARAPHRASE.

the Dwelling or City of Moab call'd Ar, and lies on the Border of Moab.

16 And from thence they went to a place call'd Beer, which signifies a Well, because that is the place where they digg'd the Well, where-
of the Lord spake unto Moses, on the Peoples beginning now again to want Water after their Removal from the River Arnon, Gather the People together, and forasmuch as they have not presently fell into Murmurings, I will give them Water of my own Accord without their Praying to me for it, only by thy and the Elders thrusting your Staves into the Ground. 17 Then Israel sang this Song of Thanksgiving unto God for his said Mercy: Spring up, O Well, sing ye Praises for it unto God: 18 For that God was pleas'd to make the Work so easy, that the Princes digged the Well, the Nobles of the People digged it by the Direction and Example of the Lawgiver Moses, only with their Staves thrust into the Ground, and turning up the Earth.

II.
And thence
to Beer.

And from the Wilderness which lay before Moab, (v. 13.) and to the end of which they were now come, they went to Mattanah: 19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 And from Bamoth to the Valley that is by the Country of Moab, and so to the Beginning of the high Mountain Pisgah, which looks toward Jeshimon, or the Wilderness, namely of Kedemoth; and at the Foot of the said Mountain they encamp'd again.

III.
And so to the
Foot of Mount
Pisgah.

SECTION XXII.

Wherein Moses gives a short Account of the Israelites Conquering the two Kingdoms of Sihon and Og: Which takes up Chap. XXI. 21.— ult.

21 And Israel sent Messengers unto Sihon King of the Amorites, saying, 22 Let me pass thro' the South-west Corner only of thy Land, so as to come to the River Jordan: We will not turn into the Fields, or into the Vineyards, we will not drink of the Waters of the Well: but we will go along by the King's High-way, until we be past thy Borders. 23 And Sihon would not suffer Israel to pass thro' his Border: but Sihon gathered all his People together, and went out against Israel into the Wilderness: and he came to Jahaz, and fought against Israel. 24 And Israel smote him with the Edge of the Sword, and possess'd his Land, which reach'd from the River Arnon Southward to the River Jabbok Northward, and from Jordan Westward (as was so well known that Moses thought it needless to mention it) unto the Children of Ammon Eastward; whom Sihon could not conquer or drive out of the Country they now possess'd, tho' he or his Ancestors had driven

I.
The Israelites
conquer and
possess the
Kingdom of Si-
hon.

PARAPHRASE.

driven them out of that part of the Country (c) which they formerly possess'd and which lay West of the Ridge of Mountains, which parted at present the Kingdom of Sihon and the Country of the Ammonites: for by reason of the said Ridge of Mountains the Border of the Children of Ammon, that lay next to Sihon's Country, was strong. 25 And Israel took all those Cities that lay within the Kingdom of Sihon: and Israel dwelt in all the Cities of the Amorites beyond Jordan and Subjects to Sihon; even in Heshbon, and in all the Villages thereof. 26 For Heshbon was the Royal City of Sihon, which seems to have been the usual Name of the King of the said Amorites, who i. e. One of which former Kings had fought against a former King of Moab, and taken all his Land out of his Hand, even unto Arnon. 27 Wherefore they that speak in Proverbs i. e. their Poets say or have this Song or Poem in their Mouths, which seems to have been compos'd by some Amorite, upon the Victory which Sihon got over Moab, Come into Heshbon, O victorious Amorites, let the City of Sihon i. e. which he has chosen for his royal Seat, be re-built and prepared or made fit for his Reception. 28 For there is a Fire gone out of Heshbon, a Flame from the Royal City of Sihon, which is a Poetical Rapture or High Expression foretelling the Conquest of the whole Country, by the Forces of Sihon that march'd out of Heshbon: It has consumed Ar of Moab, which is likewise a Strain of the Poet speaking, as if he saw the thing already done, which he foretold, tho' it never came to pass; Ar afterwards continuing in the Possession of the Moabites; and the Lords of the High-places of Arnon i. e. the Princes of Moab who dwell in the strongest Forts of their Country, lying on the River Arnon. 29 Wo to thee, Moab; thou art undone, O People of Moab who worship (d) Chemosh as your God: He viz. your God Chemosh whom ye trusted in, is so far from being able to protect you, that he has given up, as forced thereto, his Sons that escaped, and his Daughters, i. e. the Moabitish Men and Women that worship him, and had escap'd the Fury of the Sword, into Captivity unto Sihon King of the Amorites. 30 Their Light or Glory is perish'd or gone from Heshbon unto Dibon i. e. from one end of their Country to the other; and we have laid them waste unto Nophah and as far as Medeba. Such is the Poem or Song still used in remembrance of the Conquest made by the Amorites formerly over the Moabites in these parts. 31 And thus Israel now conquer'd the said Amorites, and dwelt in the Land of the said Amorites. 32 And whereas there remain'd one City call'd Jaazer with its Dependencies unconquer'd, after all the rest of the Country was conquer'd, which was occasion'd by its Situation, which made it difficult of Access; hereupon Moses sent to spy

(c) Read Judg. 11. 12, &c. (d) See the Discourse of the Heathen Gods mention'd in Scripture, before Genesis.

PARAPHRASE.

out, *which way they might get to and attack the said Jaazer, and having done so, they attack'd it, and they took it together with the Villages thereof or depending thereon, or in its Neighbourhood, and drove out the Amorites that were there.*

33 And the Israelites having thus took Jaazer, which lay on the North-side of the Kingdom of Sihon, and so near to the Kingdom of Og; they turn'd from Jaazer, and went up by the way of the Mountain and Country of Bashan, possess'd likewise by the Amorites, and which God had likely directed Moses that the Israelites should invade: and Og the King of Bashan went out against them, he and all his People, to the Battle fought between him and the Israelites at Edrei. 34 And the Lord said unto Moses just before the Battle, that he might there-with encourage the Israelites: Fear him not, tho' he be of a Gigantick Stature and Strength: for I have deliver'd him into thy hand, and all his People, and his Land; and thou shalt do to him as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon. 35 So they smote him and his Army that came out against them; and after that they pursued their Victory till they had destroy'd all his Sons and all his People, till there was none left him alive; and they possess'd his Land, as shall be more particularly related afterwards, both in respect of this Kingdom of Og and also the other of Sihon.

II.

The Israelites conquer and possess the Kingdom of Og.

SECTION XXIII.

Wherein is contain'd an Account of the Israelites Coming to that Place by Jordan, where they encamp'd all the remaining part of Moses Life, and till they pass'd over Jordan under the Conduct of Joshua: And consequently in this Section is contain'd an Account of all that is taken Notice of by Moses, From the Israelites coming to this their Encampment by Jordan, To the Death of Moses: Which Particulars take up all the Remaining part of this Book of Numbers, and all the Book of Deuteronomy, except some or all of the Last Chapter of that Book.

Chap. XXII. And the Children of Israel set forward from the Foot of Pisgab, where they encamp'd when they sent Messengers to Sihon to desire leave to pass thro' part of his Country (Chap. 21. 20) and where they had continued encamp'd, as to their Women and Children and the Tabernacle and Levites &c; during the Conquest of the two Kingdoms of Sihon and Og; and pitch'd in the plains of Moab, so call'd as belonging to the Moabites before they were disposse's'd thereof by the Amorites; but which now by their Conquest of the Amorites, were

PARAPHRASE.

were in the Possession of the Israelites themselves: In these Plains they now pitch'd, on this Side Jordan i. e. the Side where Moses was when he penn'd this viz. the East-side, over against Jericho lying in the Land of Canaan, and so on the West-side of Jordan. And forasmuch as the Israelites continued in this same Camp till the Death of Moses, and Consequently during all the Transactions mention'd by Moses in the remaining part of his sacred History, which is of a considerable length: Therefore, as it will be requisite to contain all the said Transactions under this one and the same Section XV, that the Reader may the better carry in mind, that they were all transacted during the Encampment at the said one and same Place; so by reason of the length of this Section it will be also requisite, for the Reader's better carrying in his Mind the several things here transacted, to divide this Section into several Sub-divisions, suitable to the several Affairs therein treated of; as was done afore in reference to Section V, wherein was contain'd all that was transacted during the Israelites long Encampment near Mount Sinai.

SECTION XXIII. No. 1.

Wherein Moses gives an Account of the Method taken by Balak the King of the Moabites, to prevent the Israelites from conquering his Country, namely by sending for Balaam to come and curse them; and what was the Event thereof. Which Particulars take up Chap. XXII. 2.—XXIV. ult.

I. 2 And Balak the Son of Zippor saw all that Israel had done to the Moabites two Kingdoms of the Amorites on the East-side of Jordan. 3 And *Ec. send to Balaam.* Moab i. e. the said King and Princes of Moab, seeing what a speedy Conquest the Israelites had made of the said two Kingdoms of the Amorites, one of which singly was much stronger than themselves, was sore afraid of the People of Israel, because they plainly saw that they were too many or strong for them to deal withal; and hereupon Moab was distress'd because of the Children of Israel, lest they should likewise attack and drive them out of their Country or destroy them; forasmuch as it hence appears, that the Moabites knew nothing of God's Command to the Israelites, not to invade the Moabites. 4 And the King and Princes of Moab sent Messengers, and by them said unto the Elders i. e. Princes or petty Kings of Midian who were their Neighbours and Confederates: Now shall this Company i. e. Army of the Israelites lick up all that are round about us, as the Ox licketh up the Grass of the Field, i. e. most easily conquer us and you, unless we timely join our Forces against them, and oppose them all we can. And Balak the Son of Zippor was King of the Moabites at that time. And the Result

PARAPHRASE.

Just of the Treaty with the Midianites seems to be this, that for the more easy conquering of the Israelites, or at least preventing their further Conquests, it would be Advisable for both Moabites and Midians, to send jointly to Balaam a famous Soothsayer or Diviner, to come and curse the Israelites first, before they fell upon them with their Forces: Which Advice seems to have been given or proposed by the Midianites, the Moabites saying nothing of It by their Messengers. 5 To this Balak King of Moab readily consented, and he sent Messengers therefore together with those sent by the Midianites (as v. 7.) unto Balaam the Son of Beor, to Pethor, which is by the River of the Land of the Children of his People viz. Euphrates, to call or invite him to come to them, saying, Behold, there is a People come out from Egypt; behold, they cover the Face of the Earth, they are so numerous, and they are seated or encamp'd not far from me, ready I suppose to invade my Country and my Neighbours. 6 Come now therefore, I pray thee, curse me this People, for they are too mighty for me to conquer by bare Force of Arms: but I hope when thou hast cursed them, they will thereby be so disabled, that then I shall prevail, that we i. e. my Forces with the Midianites may smite them, and that I may drive them out of the Land adjoining to me: For I know that he whom thou blestest, is blessed, and he whom thou curstest, is cursed, it being not unlikely that while Balaam continued a good Man as well as Prophet, he might have Blest'd some, if not Curs'd others by God's Direction, and so with suitable Effect. 7 And the Elders of Moab, and the Elders of Midian departed, with the Rewards of Divination in their Hand, i. e. carrying along with them Presents for Balaam as a Diviner.

And they came unto Balaam, and spake unto him the Words of Balak. 8 And he said unto them, Lodge here this Night, and I will bring you Word again as to what I shall do, namely as the Lord shall spake unto me: *Whence it appears that he knew Jehovah which we render the Lord, and consequently the True God; and also it seems hence that he had Revelations made to him by God in Dreams or Visions by Night. And the Princes of Moab, as also doubtless the Princes of Midian, abode with Balaam. 9 And God came unto Balaam in a Dream or Vision that Night, and said, What Men are these with thee? God putting this Question to him, partly to try whether Balaam would tell the Truth of their Business, and partly to make way for the following Directions. 10 And Balaam said unto God, Balak the Son of Zippor, King of Moab, hath sent unto me, saying, 11 Behold, there is a People come out of Egypt, which covereth the Face of the Earth: Come now, curse me them; I hope then I shall be able to overcome them, and drive them out. 12 And God said unto Ba-*

II.
Balaam re-
fuses to come.

PARAPHRASE.

laam, Thou shalt not go with them, thou shalt not curse the People, *tho' thou goest not with them*; for they are blessed *by me*. 13 And Balaam rose up in the Morning, and said unto the Princes of Balak, Get you into your Land: for the Lord refuseth to give me leave to go with you. 14 And the Princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

III.
The Moabites
send a second
Time to Balaam.

15 And Balak, *either not understanding the true Reason why Balaam refused to come, the Messengers not telling him, that Balaam had acquainted them that the Lord refused to let him come; or else thinking that this was only a specious Pretence made use of by Balaam, whereas the true reason was that he thought himself slighted, both in respect of the Number and Quality of the Persons sent, and also of the Presents they brought him*; sent yet again Princes, more in Number, and more Honourable than they *that were first sent, and agreeably with more and greater Presents for Balaam*. 16 And they came to Balaam, and said to him, Thus saith Balak the Son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 17 For, *besides the Presents already sent thee, I will promote thee unto very great honour, even I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this People*. 18 And Balaam answered and said unto the Servants of Balak, If Balak would give me his House-full of Silver and Gold, I cannot go beyond the Word of the Lord my God, *(which Expression plainly shews him not only to know, but to Worship and Revere the true God, as yet; so that he durst not yield to his Covetous and Ambitious Desires, out of the Fear of God,)* to do less or more than God directs me. 19 Now therefore, I pray you, tarry ye also, *as did the former Messengers, here this Night, that I may know what the Lord will say unto me more, than he did Afore; whether he will alter his Mind, and let me go, as it is evident he hoped he would: Otherwise he would have rested in the Answer he first receiv'd from God, especially when he had been told therein (as v. 12.) that the People he was sent for to Curse, was Blessed*. 20 And God came unto Balaam at Night, and having had now Experience of the Naughtiness of his Heart, in not resting in the Answer first given, and seeing whether his Covetousness and Ambitiousness would lead him; as one not to be truly reclaim'd, God would not strive any more with him in vain, but would let him follow his own ill Inclinations, and said unto him: If the Men come to call thee *i. e. to press thee again to go with them*, Rise up, and go with them; but *tho' I let thee thus far follow thy own Inclinations, yet the Word which I shall say unto thee when thou comest to Moab, that shalt thou do or speak, whether thou wilt or no; and nothing else as from me*.

PARAPHRASE.

21 And Balaam, being mighty glad that God had permitted him to go, as hoping hereby to gain at last his Covetous and Ambitious ends, rose up in the Morning, and saddled *i. e.* commanded one of his Servants (for such he had, as appears v. 22.) to saddle his Ass, great or considerable Persons being wont to ride on Asses in those Countries, and went with the Princes of Moab, setting out all together, as seems most probable; but after they had gone some way, perceiving he could not ride as fast as they or the like, desiring them to go afore, and assuring them that he would follow them as fast as he was able to ride. 22 And God's Anger was kindled, not barely because he went as was permitted him, but because of the Evil or Covetous and Ambitious Desires he had, and which made him so ready not only to go, but also even to Curse the Israelites, if God would permit: And the Angel of the Lord stood in the Way or Road his Ass was going in for an Adversary against him, *viz.* to stop his Proceedings, not in his Journey but ill Desires and Intentions: Now he was riding on his Ass, and at present only his two Servants were with him. 23 And the Ass saw the Angel of the Lord standing in the Way, and his Sword drawn in his Hand: and the Ass being frighten'd thereat turned aside out of the Way, and went into the Field: and Balaam smote the Ass to turn her into the Way. 24 But the Angel of the Lord removing forwarder on, stood in a Path or narrow Passage of the Vineyards where the Ass was to come along, a Wall being on this Side, and a Wall on that Side. 25 And when the Ass saw the Angel of the Lord, she thrust her self unto the Wall on one Side, there being just Room for her to get by the Angel between him and the Wall, and thrusting to get by, she crusht Balaam's Foot against the Wall: and he smote her again. 26 And the Angel of the Lord went further, and stood in a narrow Place, where was no Way to turn, either to the Right-Hand or to the Left, so as for the Ass to go by the Angel. 27 And when the Ass saw the Angel of the Lord, there being no Room to pass by him, she fell down under Balaam: and Balaam's Anger was kindled, and he smote the Ass with a Staff much more than afore. 28 And the Lord open'd the Mouth of the Ass, so as to speak with Man's Voice or Words like Men, and she said unto Balaam, How can I help what I have done unto thee, that thou hast smitten me these three Times? 29 And Balaam out of Rage and Fury, not considering the Wonderfulness of the Ass's so speaking with Man's Voice or Words, and thence reasonably inferring something extraordinary, and done by the immediate and miraculous Power of God, was the Cause of the Ass's having done as she had; but considering only (as he thought) the untoward Crossness of the Ass, said unto the Ass, Because thou hast mock'd me *i. e.* hast dealt with me as if thou hadst a Mind to mock or expose me, by not going

IV.

Balaam going with the Moabites is met in the way by an Angel.

PARAPHRASE.

going as I guided thee &c. I would there were a Sword in mine Hand, for now would I kill thee. 30 And the As's said unto Balaam, *not that she understood what Balaam had said, but the Lord opening her Mouth again, and causing her to return this suitable Answer*: Am not I thy As, on which thou hast rid, ever since thou hast been a Rider, unto this Day? was I ever wont to do so unto thee? And he said, Nay. 31 Then the Lord open'd the Eyes of Balaam, *which tho' not Blind, yet were with-holden afore from seeing the Angel*, and he saw the Angel of the Lord standing in the way, and his Sword drawn in his Hand: and hereby presently understanding the true Cause of what the As's had done to him, *out of Fear and Reverence*, he bow'd down his Head first, and then fell flat on his Face. 32 And the Angel of the Lord said unto him, Wherefore hast thou smitten thine As these three Times? behold, I went out to withstand thee, because thy Way is i. e. *thy Intentions and Purposes are perverse or not Sincere and Honest before me; Thou designing or desiring to serve Balak and so to gain thy Covetous and Ambitious ends, rather than to serve me.* 33 And the As's saw me, and turned from me these three Times: unless she had turned from me, surely now I had even slain thee, and saved her alive. 34 And Balaam said unto the Angel of the Lord, I have sinn'd, *which Confession, whether it refers to any Sense he had of the Perverse Disposition of his Heart mention'd (v. 32.) by the Angel, or only to his Outrageousness against his As's, which he now confesses was without Cause, is uncertain; tho' probably to the latter: but this I have to say in Excuse of my beating the As's Causlessly, that I knew not that thou stoodest in the Way against me: now therefore if it displease thee that I am going to Balak, I will get me back again.* 35 And the Angel of the Lord said unto Balaam, *God does not recall the Leave he gave thee afore to Go with the Men: but seeing the evil Inclinations of thy Heart, and whither they will carry thee if let alone, therefore to prevent thy following the said evil Inclinations of thy Heart to thy utter Ruin, God in great Mercy to thee hast sent me to renew the Commandment which he gave thee afore (v. 20) to this effect: Only the Word that I shall speak unto thee, that thou shalt speak.*

V. So, the Angel departing, Balaam overtook the Princes of Moab where Balaam comes they lodg'd or stay'd for him, and thence went with the Princes of Balak, to the King of who when they were got near Home, sent some Messenger before them Moab. to acquaint Balak with their coming together with Balaam. 36 And when Balak heard that Balaam was coming, he went out to meet him, partly out of Joy and partly out of Respect to him, unto a City o' Moab, which is in the Border of Arnon, which is in the utmost Coast. 37 However Balak could not forbear letting Balaam know, that

PARAPHRASE.

that he somewhat resented his not coming to him sooner ; and therefore Balak said unto Balaam, Did I not earnestly send unto thee to call thee ? Wherefore camest thou not unto me ? Am I not able indeed to promote thee to honour ? 38 And Balaam said unto Balak, Lo, mark what I say to thee : Thou hast no Reason to be dissatisfied with me for not coming sooner, but rather to be glad that now at length I am come unto thee : for as it was not my Fault that I came not sooner ; so now I am come, have I now any Power at all to say any Thing of my self or as I will ? i. e. I have no such Power at all : but the Word that God puts in my Mouth, that shall I speak, not daring to offend God by doing otherwise. 39 And Balaam went with Balak, who was satisfy'd with Balaam's Reason for not coming sooner, and likewise not discourag'd by what Balaam had told him as to the Power he had to do what he was sent for ; and they came unto Kirjath-huzoth, which signifies as much as a City of Streets, or a large City, it being likely the Royal City. 40 And Balak offer'd Oxen and Sheep, by way of Thankfulness that he had procur'd, as he hop'd, Balaam's Assistance, against his Enemies as he took them to be, viz. the Israelites ; and the Sacrifice being over he sent to Balaam and to the Princes of Moab and Midian that were sent for and return'd with him, to come to the Feast made upon the said Sacrifice, it being such as the Jews call Peace-offerings, of which the Offerers had a Share for themselves and for their Friends to feast on.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the High places of Baal, it being usual for all Nations to worship their Gods in High places, and Baal being the God of the Moabites, that thence he might see the utmost part of the People i. e. All the Israelites to the very Outfides of their Camp. Chap. XXIII. And Balaam, having made choice of one of the High places mention'd Chap. 22. 41. as fit for his purpose said unto Balak, Build me here seven Altars, and prepare me here seven Oxen, and seven Rams, viz. to offer one of each on the several Altars, the Number Seven denoting Perfection, and so Balaam hoping to prevail on God to permit him to Curse the Israelites, by worshipping him after the most perfect manner according to the Rites of his Country, viz. by not only offering seven Sacrifices, but offering them also on seven distinct Altars. 2 And Balak did as Balaam had spoken ; and Balak and Balaam offer'd i. e. Balak presented for that purpose to Balaam, and Balaam offer'd or perform'd the Office of a Priest in offering on every Altar a Bullock and a Ram. 3 And Balaam said unto Balak, Stand by thy Burnt-offering, looking to it, and praying to God to accept it : and I will go by my self into some private Place, and I hope the Lord will come to meet me there, and give me such Directions as thou desirest viz. to Curse the Israelites :

VI.

Balaam Blesses
the Israelites
the first time.

PARAPHRASE.

Israelites : and whatsoever he shews or reveals to me, and thereby orders me to speak, I will tell thee. And he went away by himself. 4 And God met Balaam *i. e. appear'd unto him as he had been wont to do in other places* : and he said unto him, I have prepared seven Altars, and I have offer'd upon every Altar a Bullock and a Ram. 5 And the Lord put a Word in Balaam's Mouth *i. e. told him what he should say*, and said, Return unto Balak and thus thou shalt speak. 6 And he returned unto him, and lo, he stood by his Burnt-sacrifice, as Balaam had directed him *v. 3.* he and all the Princes of Moab, who not only attended their King out of Respect, but were also concern'd in the good Success of this Matter, as they thought. 7 And he took up his Parable *i. e. lift up his Voice*, and deliver'd with a loud and audible Voice this his Prophetical Speech, being of weighty Concern, and express'd in sublime and majestic Words, and said : Balak the King of Moab has brought me from Aram, namely from that part of it which lies on the River Euphrates, and near the Mountains of the East *i. e. the mountainous Part of Mesopotamia toward Arabia*, saying, Come, Curse me the Posterity of Jacob, and come, defie *i. e. curse* in the most Direful manner, or such a manner as shall have the most Direful effects on the Posterity of Israel : but herein I perceive Balak has desir'd of me what is impossible to be done by me : 8 For how shall I curse, whom God hath not cursed ? or how shall I defie, whom the Lord hath not defied. 9 For from the Top of the Rocks whereon I now stand, I see him, *i. e. all the Camp or People of Israel*, as Balak intended I should (*Chap. 22. 41.*) tho' to a different end, *viz. that I might curse them all the more effectually* ; and from the Hills, whereon we now are, I behold him : Lo, the People shall dwell, in the land of Canaan which God has promis'd them, Alone as not being mingled with other Nations, but separated from them by different Laws, Religion, and Manner, and on this account shall not be reckon'd among the other Nations of the World, as being God's peculiar People, and so not liable to my Curses as other Nations are. 10 Who can count the Dust of Jacob *i. e. the Posterity of Jacob*, which are and shall continue to be multiply'd as the Dust of the Earth ; and the Number of the fourth part of Israel *i. e. of the Israelites* which are contain'd in any one of their Four Camps, besides that of the Levites ? Let me die the Death of the righteous, *i. e. not dy an immature and violent Death*, but enjoy such Length of Life as is promis'd to the Israelites on their Obedience to God ; and let me be happy in the other World, as the Righteous or Obedient among them shall be ; and let my last end be like his, or let my Posterity be like unto the Posterity of Israel ; such is the Happiness that God has irrevocably assur'd to them on their Obedience to him, both in this and the other World. 11 And Balak

PARAPHRASE.

Balak said unto Balaam, What hast thou done unto me? *i. e.* Thou hast done what is very surprising, as being directly contrary to the End for which I sent for thee: I took thee hither to curse mine Enemies, and behold, thou hast blessed them altogether. 12 And he answer'd and said, Must I not, as I told thee at my first coming (Chap. 22. 38) take heed to speak that which the Lord has put in my Mouth, it being no ways safe for me, or what thou canst in Reason desire of me, that I should disobey God, to comply with thy Desires.

13 And Balak could not but think that Balaam gave him a reasonable Answer, and therefore only said unto him, Come, I pray thee, with me unto another place, gently intreating him to make a Trial whether God would be pleas'd to be more favourable to his Desires, if he sought his Favour in some other place: Balak being possess'd with a superstitious Fancy, (whatever Balaam thought of the Matter) that the very place or prospect had been some Cause of producing an Effect contrary to his Desires; as judging that the Reason why Balaam had thus (as v. 10.) spoken of the numerous Multitude of the Israelites, and consequently of their great Power, proceeded from his viewing them from a Place, where he could see all the whole Multitude of them, (as Chap. 22. 41.) and therefore he intreated Balaam to go with him to another place; where he might not see too many of them at once, which is the Meaning of the next Words viz. from whence thou mayst see them, but so as that thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. 14 And he brought him into the Field of Zophim, to the Top of Pisgah, a very high Mountain, from whence one might see at some places a great way, even so as to take a View of all the parts of Canaan; but at the Place whither Balak now brought Balaam, Balaam could not see much of the Camp of the Israelites: and, here as afore v. 1. Balak built seven Altars, and offer'd a Bullock and a Ram on every Altar. 15 And he said unto Balak, Stand here by thy Burnt-offering, while I meet the Lord yonder, pointing to the place he meant. 16 And the Lord met Balaam, and put a Word in his Mouth, and said, Go again unto Balak, and say thus. 17 And when he came to him, behold, he stood by his Burnt-offering, and the Princes of Moab with him. And Balak said unto him, What hath the Lord spoken? 18 And he took up his Parable, and said, Rise up Balak, and hear with due Reverence the Message of the Lord; hearken unto me, thou Son of Zippor: 19 God is not a Man, that he should be induced by any Sacrifices or other Means, to lie or break his Word; neither a Son of Man that he should repent or alter his Mind, as to what he has afore absolutely resolv'd: Has he said, and shall he not do it that he said, since he wants not Power to perform it, nor can receive better Infor-

mation

VII.
Balaam Blesses
the Israelites
the second time.

PARAPHRASE.

nation than he had afore, so as thereby to be mov'd to recall what he has said he will do? or has he spoken, and shall he not make it good? 20 Behold I have receiv'd Commandment, not only not to Curse, but even to bless the Israelites; and he has blessed them himself, and I cannot reverse it. 21 He has not beheld such Iniquity in Jacob, neither has he seen such Perverseness in Israel, at least those now living, as to provoke him to recall his Blessing, they being free from Idolatry, which seems to be the only Sin, for which he would Curse them, or deliver them into the Power of their Enemies, as Accursed and Forsaken by him. The Lord his God is the only God he worships, and therefore the Lord is with him as his God or Protector; and the Shout of a King is among them i. e. God being their Almighty King, they shall triumph over their Enemies. 22 God brought them out of Egypt with a miraculous Power to be his peculiar People, and he will still defend them by the same Almighty Power, as long as they keep Faithful in their Obedience to God: Hence it may be fitly said, that he viz. Israel has as it were the Strength of an Unicorn i. e. As the Reem, which we render Unicorn, is counted strong and eminent among other Creatures, so the Israelites shall be strong and eminent among other Nations. 23 Surely there is no one, that can by any Enchantment do any thing against Jacob, neither is there any thing to be done by Divination against Israel: On all Occasions it shall be said of Jacob, and of Israel, What has God wrought for them? forasmuch as God shall continue to preserve them as wonderfully for the future, as he has done hitherto, particularly by enabling them to subdue their Enemies; 24 Behold the People of Israel shall rise up to conquer his Enemies with as undaunted a Courage as a Lioness rises up to seize her Prey, and lift up himself as a full grown Lion: He shall not lay aside his victorious Arms until he has made an entire and perfect Victory over his Enemies, particularly the Canaanites, just as the Lion does usually not ly down, when he is once risen up to seize his Prey, till he has taken it and eat of the said Prey, and till he drink the Blood of the Prey which he has so taken and slain. 25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all i. e. if thou couldst not Curse them as I would have thee, yet thou shouldst not have (as v. 20.) blessed them. 26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do; and therefore as I can't Curse them, because God has commanded me not; so I can't forbear Blessing them, because God has commanded me to Bless them.

VIII. 27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another Place; I hope it will please God, that thou mayst curse me them from thence. 28 And Balak brought Balaam unto the

Balaam Blesses
the Israelites
the third time.

PARAPHRASE.

the Top of Peor, *which was the most famous High place in all the Country of Moab, where probably Baal had a Temple, who is thence call'd Baal-peor, that looks toward Jeshimon.* 29 And Balaam said unto Balak, build me here seven Altars, and prepare me here seven Bullocks, and seven Rams. 30 And Balak did as Balaam had said, and offered a Bullock and a Ram on every Altar. Chap. XXIV. And when Balaam saw that it so pleas'd the Lord to bless Israel, *that no hurt was to be done them by any Enchantment (Chap. 23. 23.)* He went not as the two former Times, *from the Place where the Sacrifices were offer'd, to some private Place by himself to seek for to hurt the Israelites by Enchantments, but without any more ado he set his Face toward Jeshimon or the Wilderness, whither he had a good Prospect.* 2 And Balaam lift up his Eyes, and he saw Israel abiding in his Tents according to their Tribes, and the Spirit of God came upon him. 3 And he took up his Parable, and said *with an Air of Vanity, he magnifying himself (v. 3, 4) rather than the Spirit of God; Balaam the Son of Beor has said, and the Man whose Eyes (*) were shut i. e. his Sight and other Senses were lock'd up by a Trance, has said:* 4 He has said, which heard the Words of God, which saw the Vision of the Almighty, falling into a Trance, but having now his Eyes open, *or all his Outward Senses unlock'd again, and restor'd to their several Uses:* 5 How goodly *or in what a beautiful Order* are thy Tents, O Jacob, and thy Tabernacles, O Israel. 6 As the Vallies are they spread forth, as Gardens by the Rivers Side, as the Trees of Lign-Aloes which the Lord hath planted *i. e. which grow of themselves by the Rivers Side, and as Cedar-trees growing beside the Waters: By which Metaphors Balaam sets forth the present and future Prosperity of the Israelites, and their Fame, which spread itself into all Nations round about, and seems to be represented by the sweet Odours which come from the Cedars and Lign-aloes &c.* 7 He *i. e. God* shall pour the Water out of his Buckets, *i. e. shall rain plentifully on the Valleys, Gardens and Trees afore (v. 6.) mention'd, as denoting the Israelites; and his Seed shall be by many Waters i. e. the Israelites shall sow their Seed in Ground well-water'd, so that they shall have plentiful Crops.* And as in the former Part of this Verse, Balaam sets forth God's Blessing the Israelites with Plenty of the Fruits of the Earth; so next he proceeds to set forth the Power of the Israelites by God's special Blessing *viz. and his King shall be higher or more Powerful than Agag, the common or usual Name (as seems) of the King of the Amalekites, which was the Greatest King Balaam it seems then knew, at least thereabouts; and his Kingdom shall be exalted to a great Extent of Dominion and Degree of Power.* 8 God brought him forth out of Egypt, he hath as it were the Strength of an Unicorn:

PARAPHRASE.

he shall eat up *i. e.* quite destroy the Nations, his Enemies, *i. e.* specially the seven Nations of Canaan; and shall break their Bones or Strength, so as that they shall never recover it; and pierce them thro' with his Arrows so as to give them a Deadly Wound. 9 He couched, he lay down as a Lion, and as a great Lion: who shall stir him up? whereby Balaam foretells, that the Israelites having conquer'd Canaan, should settle therein and live securely and at Rest. Blessed is he that blesteth thee, and cursed is he that curseth thee. 10 And Balak's Anger was kindled against Balaam at his hearing these last Words more especially *viz.* Cursed is he that curses thee, that he stopp'd him from going on any further for the present, and he smote his Hands together as a Token of the Vehemency of his Anger: and Balak said unto Balaam, I called thee to curse mine Enemies, and behold, thou hast altogether blessed them these three Times. 11 Therefore now flee thou *i. e.* get away as fast as thou canst to thy Place or Home: I thought to promote thee unto great Honour, but lo, the Lord hath kept thee back from Honour, by not permitting thee to Curse the Israelites as I would have done.

IX. 12 And Balaam said unto Balak, *There is no Reason for thee to be thus angry with me, or to take any thing so much as Ill of me, if thou wilt but consider what I have all along said from the very first: For* Balaam's last Prophecy before Balak. *spake I not even to thy Messengers which thou sentest unto me, saying, 13 If Balak would give me his House-full of Silver and Gold, I cannot go beyond the Commandment of the Lord, to do either good or bad of mine own Mind; but what the Lord saith, that will I speak? 14 And now behold, I am ready to go to my People or own Country, as thou commandest me: but come, before I go, with thy leave I will advertise thee, what this People shall do to thy People in the latter Days or future Ages. 15 And he took up his Parable, and said, Balaam the Son of Beor hath said, and the Man whose Eyes (*) were shut, hath said: 16 He has said, which heard the Words of God, and knew the Knowledge of the Most High, whereby Balaam shews his intimate Acquaintance with the supreme Lord of the World; which saw the Vision of the Almighty, falling into a Trance, but having now his Eyes open: 17 I see i. e. did as it were see in my Vision aforemention'd the Person of him I am going to speak of, but not as a Person in Being on Earth now at present, but to come in future Times: I behold him i. e. did behold him in the Vision but not as a Person nigh to come, but that shall come many Ages hence: There shall come a Star or Great and Glorious Person out of Jacob; and one that shall sway a Scepter i. e. a King shall rise out of Israel: Which by the Jews themselves is allow'd to be meant of the Messiah, and is to be understood of the spiritual Kingdom of Christ: in reference to which also what,*

PARAPHRASE.

what follows concerning Moab and Edom, may be well interpreted to denote the Conversion of the Inhabitants of those Countries, or their Descendents to Christianity; as in a literal Sense it is to be understood of David viz. and one that shall sway the Scepter of Israel shall smite the Corners i. e. subdue all the land of Moab, and the Messiah or Christ shall (*) rule over all the Children of Sheth i. e. all Mankind, uniting them into one spiritual Kingdom by the Gospel, by which all former Distinctions between Jews and Gentiles shall be taken away.

18 And Edom shall be a Possession, even Seir the strongest Part of Edom shall be a Possession for his Enemies i. e. the Israelites, and Israel shall do valiantly in subduing this and other Countries. 19 Out of Jacob shall come he that shall have Dominion over many of the neighbouring Nations, and shall not only rout the Enemies of the Israelites in the Field, but also take their fenced Cities, and so destroy him that remains of any such the fenced City. 20 And when he look'd on the Country of Amalek or Amalekites, he took up his Parable, and said, Amalek is the chief (as v. 7) of the neighbouring Nations, and the First that fought with the Israelites, but his latter end shall be, that he shall be so routed as to perish for ever, or to be so destroy'd as to be no more a Nation. 21 And he look'd on the Kenites, being a Branch of the Midianites, which dwell not far from the Amalekites, namely in that Midian where Moses Father-in-law was Priest or Prince, or near unto it; and took up his Parable, and said, Strong is thy Dwelling-place, and i. e. forasmuch as thou puttest thy Nest in a Rock, i. e. hast thy Dwelling on a steep Rock not easily accessible, the Word Ken in Hebrew, which signifies in English Nest, being here made use of, to explain the Reason of their being call'd Kenites, viz. because being a small Branch of the neighbouring Kenites, they had chosen the said Rock for to put their Nest in i. e. to place their small Dwelling in. 22 Nevertheless, the Kenite shall be wasted or become by Degrees fewer in Number, tho' they dwell in a Rock so difficult of Access, until at length Asshur i. e. the Assyrians shall carry thee away captive, as they did when they over-ran Syria. 23 And having made a Pause to shew the better the great Importance of what he was about to say next, he took up his Parable, and said, Alas, who shall live when God does this, which I am about to mention next i. e. what miserable times will they be! how few shall escape the Miseries thereof, and who would not rather die than live in such Times! 24 Namely when Ships shall come from the Coast of Chittim according to the double Sense of the Word, namely as thereby may be signify'd the Army of Alexander the Great and Macedonian, or the Armies of the Romans, both the Macedonians and Romans being Chittim or Kittim i. e. Descendents of one Keth a Son of Javan and Grandson of Japheth: As the Word Chittim

is taken to denote the Macedonians, so the following Words viz. and shall afflict Asshur, are easy to be interpreted, Alexander the Great overthrowing the Persian Empire, of which the Assyrians were part: As the Word Chittim is taken to denote the Romans, so the next Words viz. and shall afflict Heber i. e. the Hebrew or Jewish Nation, are easily interpreted, the Romans quite putting an End to the Jewish State, and he i. e. the Roman Emperor or Empire, which shall thus put an End to the Jewish State, shall not always continue, but also shall perish or be destroy'd, and that for ever or so as never to be restor'd. 25 And Balaam rose up, after he had deliver'd these Prophecies, and went as Balak commanded him and return'd to his Place: and Balak also went his way to his Palace at Kirjath-buzoth, as is probably suppos'd.

SECTION XXIII. No. 2.

Containing an Account of the Israelites Committing Whoredom and Idolatry with the Moabites and Midianites, and what follow'd thereupon: Which takes up Chap. XXV.

I. Chap. XXV. And Israel abode still in the same Camp by the River Jordan mention'd Chap. 22. 1. Which Camp extended (as we learn Chap. 33. 49) from Beth-jesimoth unto Abet-Shittim, or in short Shittim; whence their continuing in the said Camp is here describ'd in short by their abiding in Shittim. Now whereas it is said Chap. 24. ult. that Balaam return'd to his Place; if it be to be understood Literally, then it is most likely, that as soon as he left Balak, he presently betook himself to the Midianites, as those who seem to have been the first Advisers for sending for him, and who still continued their Respect for him, tho' Balak was so highly disgust'd at him as presently to dismiss him. And while he was with the Midianites, to let them see how well he was inclin'd of himself to have curs'd the Israelites, if God would have permitted him; He gives them to understand that the only Way to make God displeas'd with the Israelites, and to permit them to be curs'd, was to entice them to Idolatry or the Worship of their or the Moabites false Gods. Accordingly the Midianites acquainted the Moabites with the Advice given them by Balaam, who after a short Stay among the Midianites, return'd to his own Country. And the said Advice being approv'd of both by Moabites and Midianites, they put it forthwith in Execution; and it had its desir'd Effect so far, as that a great many of the People or Israelites began to commit Whoredom, both as it signifies Literally Bodily Whoredom, and also as it signifies Figuratively Spiritual Whoredom or Idolatry; Both which they committed with the Daughters of Moab and also of Midian (as v. 6. 17, 18.) the Daughters of Moab being only mention'd here, because they first

The Israelites
are entic'd to
Whoredom and
Idolatry by the
Moabites and
Midianites.

PARAPHRASE.

first began to entice the Israelites to such Sins, as tying nearest to them: and the Way they took to entice them, was this: 2 Namely they call'd or invited the People unto the Feasts that were made upon the Sacrifices of or to their Gods: which were very Magnificent among the Heathen, being accompanied with Musick and Dancing, and sometimes Pompous Processions, and so very apt to entice Persons to partake of them: and the People did eat of the said Sacrifices, which was an Act of Idolatry, (as Eating of the Lord's Sacrifices was an Act of Divine Worship:) and having likely disorder'd themselves by plentifully Eating and Drinking, they were the more easily prevail'd upon even actually to worship their Idol-gods, and accordingly bow'd down themselves in token of paying Worship to their Gods. Another means to bring the Israelites hereto being also this, that being taken with the Beauty of the Females they saw there, and courting their Enjoyment, the said Females would not yield to the Motion, but on condition that they would first worship their Gods. 3 And thus in a little Time a great many of Israel join'd each himself unto Baal-peor i. e. did not barely bow down to the said Idol to obtain their Lustful Ends, or as being disorder'd with Drinking; but were inwardly taken with this Idolatrous Worship, and became affectionate Devotees to the said Idol-god: And the Anger of the Lord was kindled against the aforementioned Sinners of Israel. 4 And the Lord said unto Moses, Take all the Heads of the People, that have thus bow'd down or at least join'd themselves unto Baal-peor, and hang them up before the Lord i. e. before the Tabernacle, as Persons who had forsaken the Worship of the Lord, and by his Sentence adjudg'd to Dy, against the Sun i. e. Openly, that all the rest might see them, and fear to Sin; that the fierce Anger of the Lord may be turn'd away from bringing those Evils he justly might on the whole Body of Israel, by your thus shewing your Zeal to vindicate my Honour. 5 And Moses said accordingly unto the Judges, slay ye i. e. take Care every one, that his Men i. e. the Men that belong'd to his Jurisdiction, and that were join'd unto Baal-peor, be taken and put to Death, and hang'd up before the Lord, as he has commanded.

6 And behold, one of the Children of Israel was so impudently Wicked, that he came and brought unto his Brethren i. e. into the Camp of Israel a Midianitish Woman, in the Sight of Moses, and in the Sight of all the Congregation of the Children of Israel, who were weeping and bewailing the Wickedness of their Brethren who thus sinn'd, before the Door of the Tabernacle of Meeting. 7 And when Phinehas the Son of Eleazar, the Son of Aaron the Priest, saw it, his Spirit being thereby stirr'd in him, and he inspir'd with an Holy Zeal for the Honour of God, he rose up from among the Congregation that were weeping at the Door of the Tabernacle, and took a Jave-

II.
Phinehas kills
Zimri and Col-
bi.

lin

PARAPHRASE.

lin or Spear in his Hand: 8 And he went after the Man of Israel even into that more close and secret Part of the Tent, whither he and the Woman were got together, and thrust both of them thro' with his Javelin, viz. the Man of Israel, and the Woman through her Belly: So the Plague, which was begun and had swept away many of the Offenders, who could not so speedily be punish'd by the Judges, was stay'd from the Children of Israel. 9 And those that died during the Plague, were twenty and four Thousand viz three and twenty Thousand of the Plague it self, and a Thousand more by the Hands of the Judges or their Officers. 10 And the Lord spake unto Moses, saying, 11 Phinehas the Son of Eleazar, the Son of Aaron the Priest, has turn'd away my Wrath in a special Manner, or more than your Weeping at the Door of the Tabernacle, (while he was so zealous (e) for my Sake or to vindicate my Honour among them as that he fear'd not but ventur'd to execute speedy Punishment on such notorious Offenders, tho' of an High Rank: hereby he has turn'd away my Wrath so) that I consum'd not more of the Children of Israel by the Plague, in my jealousy or while I was so highly incens'd against them. 12 Wherefore say or let all know, that Behold, I give unto him my Covenant of Peace i. e. solemnly promise to make him and his Family Prosperous, as in other Respects, so peculiarly in Respect of their having the Priesthood; 13 And accordingly he shall have it, and his Seed after him, for the most Part, even the Covenant of an everlasting Priesthood, because he was zealous for his God, and by such his Zeal made an Atonement or procur'd Pardon for the rest of the Children of Israel. 14 Now the Name of the Israelite that was slain, even that was slain with the Midianitish Woman, was Zimri the Son of Salu, a Prince of a chief House among the Simeonites. 15 And the Name of the Midianitish Woman that was slain, was Cozbi the Daughter of Zur; he was Head over a People, and of a chief House in Midian: Which is here taken notice of, chiefly to do Honour to Phinehas, by shewing the Greatness of his Zeal, which made him durst venture to slay two Persons of such an High Rank; and perhaps withal to render the Names of the Offenders, at least of Zimri, the more infamous, in order to deter others from the like heinous Sins, for fear of the like Infamy even to future Ages.

III. 16 And the Lord spake unto Moses, saying, 17 Vex or distress the The Midianites, and smite them with the Sword: 18 For they may be look'd on as the principal People that vex or distress you with their Wiles, forasmuch as it was to them that Balaam communicated that distress'd by the Israelites.

ANNOTATIONS.

(e) Hence the Sect of the Zealots took their Rise among the Jews, and endeavour'd to justify their most unjust Murders of Others.

Wicked

PARAPHRASE.

Wicked Advice, viz. to entice you to Idolatry, and to Whoredom; Which Advice the Midianites not only communicated to the Moabites, but have also join'd with them in executing the said Wiles or Wicked Devices; wherewith they have beguil'd you in the Matter of Peor, i. e. entic'd you to commit Idolatry by eating of the Sacrifices offer'd to their God Peor or Baal-peor, and even by Worshipping him &c; and in the Matter of Cozbi, by whom one of you was drawn into Lewdness, she being the Daughter of a Prince of Midian, by whose Consent likely she went to the Israelites with such a Wicked Design, as that by her splendid Garb and Attendance, she might the sooner entice the great Men of Israel to Lewdness with her, and so to Idolatry; the said Cozbi being consequently their Sister or of the Country of Midian, who was slain together with Zimri who committed Lewdness with her, in the day that so many dy'd of the Plague for Peor's Sake i. e. for worshipping the Idol-god of the Moabites, Baal-peor. (f)

SECTION XXIII. N^o. 3.

Wherein is contain'd an Account of several things relating only to the Israelites themselves, Which take up Chap. XXVI. 1. XXX. ult.

Chap. XXVI. And it came to pass after the Plague (*mention'd in Chap. 25. 8, 9, 18.*) that the Lord spake unto Moses, and unto Eleazar the Son of Aaron the Priest, and now High-priest in his Father Aaron's Stead, saying, 2 Take the Sum of all the Congregation of the Children of Israel, from twenty Years old and upward, throughout their Fathers House, all that are able to go to war in Israel. *Which might be now order'd to be done on many accounts, but chiefly that mention'd in the two last Verses of this Chapter: Besides which, it might be done also, that the Israelites might the better know their present Strength, and thereby be the more encourag'd not to fear to fight with the Midianites, (as God had lately commanded them) tho' assisted with the Moabites as was likely; which War on the Midianites was to be made Forthwith, and accordingly was made as we read Chap. 31. As also that the Israelites by this Muster knowing their Number the better, might be the more encourag'd to fall upon the Canaanites, whose Country they were now in a little time to begin to conquer; and when they had conquer'd it, might the better know how to divide the said Country among their several Tribes in due Proportion.* 3 And Moses and Eleazar the High-priest spake with them that were the Heads of the several Tribes, and who likely were to assist in this Numbring, as they did in the former; the Israelites still continu-

I.
The Number
of the Israelites
is to be
taken again.

(f) See the Discourse of the Heathen Gods mention'd in Scripture, before Genesis.

PARAPHRASE.

ing in the same Camp aforementioned Chap. 22. 1. viz. in the Plains of Moab by Jordan, over-against Jericho: Where Moses and Eleazar spoke to them, saying, 4 Take the Sum of the People, from Twenty Years old and upward, after the same manner as the Lord commanded Moses and the Children of Israel, which went forth out of the land of Egypt, and are all now Dead, but Caleb and Joshua.

II.
The Number
of the Reu-
benites.

5 Accordingly they began now, (as afore Chap. 1. 20.) with numbring the Tribe of Reuben the eldest Son of Israel: And the Children or immediate Sons of Reuben were these: Hanoch, of whom comes the Family i. e. Nation, Kindred or Stock of the Hanochites: as of Pallu, Reuben's second Son, comes the Family of the Palluites; 6 Of Hebron his third Son, the Family of the Hebronites: of Carmi his fourth Son, the Family of the Carmites. 7 These are the four Families of the Reubenites or four Sons of Reuben: and they that were numbred of them, were forty and three Thousand and seven Hundred and thirty; so that the Number of this Tribe was less than it was about eight and thirty Years before (Chap. 1. 21.) by near three Thousand Men, some whole Households having been destroy'd, as is observed v. 9. to which end it is here further added as follows. 8 Now as for the Sons of Pallu, he had but One, or at least there is Occasion to take particular Notice but of one here viz. Eliab. 9 And the Sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were famous in the Congregation, who strove against Moses and against Aaron in the Company of or in Conjunction with Korah, when they strove against Aaron and his Sons, who were appointed to be High-priest and Priests by the Lord: 10 And the Earth open'd her Mouth, and swallow'd them up viz. Dathan and Abiram with their whole Households, whereby it comes to pass that the Number of the Reubenites is less than it was Chap. 1. 21. and as for Korah he died, when that other Company died that sided with him, namely, when the Fire devoured the two hundred and fifty Men that presum'd to offer Incense, as Korah himself did (Chap. 16. 17, 18, 35.) and they became a Sign, or Monument of God's Displeasure against those that murmur at and affront his Ministers, to give Warning to all Posterity not to follow their pernicious Example. 11 Notwithstanding the Children of Korah died not with their Father, as did the Children of Dathan and Abiram, they likely not approving of what their Father did, or at least repenting thereof and leaving him, before God's Judgments fell on him and his Abettors.

III.
Of the Si-
monites.

12 Then they number'd the Descendants of the Sons of Simeon after their Families: namely of Nemuel (or Jemuel) the eldest Son of Simeon comes the Family of Nemuelites: of Jamin his second Son comes the Family of the Jaminites: Ohad, who is mention'd both
Gen. 46.

PARAPHRASE.

Gen. 46. 10. and Exod. 6. 15. as his third Son, is here omitted, because either he had no Children, or his Family was extinct before this time : of Jachin the next Son of Simeon comes the Family of the Jachinites : 13 Of Zerah, the Family of the Zarhites : of Shaul, the Family of the Shaulites. 14 These are the Families of the Simeonites, twenty and two Thousand and two Hundred : So that they were fewer by above thirty seven Thousand, than they were at the last numbring Chap. 1. 23. this wonderful Decrease being occasion'd, as is probable, by the great Number of this Tribe that were guilty of the great Sins afore-mention'd, for which God sent Plagues among them, since the last numbring ; and especially of the same Crime with Zimri a chief Person of the said Tribe ; on which account the said Plagues fell most heavily on this Tribe, and perhaps Moses does not bless it with the others (Deut. 33.)

15 Then they number'd the (*) Children of Gad after their Families which are these : namely of Zephon, the Family of the Zephonites : of Haggi, the Family of the Haggites : of Shuni, the Family of the Shunites : 16 Of Ozni, the Family of the Oznites : of Eri, the Family of the Erites : 17 Of Arod, the Family of the Arodites, of Areli, the Family of the Arelites. 18 These are the Families of the Children of Gad, according to those that were number'd of them, forty Thousand and five Hundred : So that this Tribe was also less by above five Thousand than afore Chap. 1. 25.

19 The two eldest Sons of Judah were Er and Onan : and Er and Onan died in the Land of Canaan, before they had any Children, and so no Families sprang from them. 20 And the Sons of Judah, who liv'd to have Children and so Families, after their Families were these viz. Of Shelah, the Family of the Shelanites : of Pharez, the Family of the Phartzites : of Zerah, the Family of the Zarhites : 21 And

IV.
The Num-
ber of the Ga-
dites.

V.
Of the Tribe
of Judah.

A N N O T A T I O N S.

(*) Chap. 26. 15. The Account of the Sons of Gad, which make v. 15. 18. in the Hebrew, is placed after the Account of the Sons of Zebulun in the Septuagint Version. The Reason of which Transposition seems evident, viz. the Transposer (perhaps being himself a Descendent of Leah) judg'd it not Fit or Disdain'd to have the Descendents of Leah's Handmaid (Zilpah) to be placed before the Descendents of Leah's own three Sons, Judah, Issachar, and Zebulun. And for the like Reason it is, that the said Transposer, presently after the Descendents of Leah's own Sons, places not only the Descendents of Gad, but also the Descendents of Asher, the other Son of Zilpah Leah's Handmaid ; namely placing the Descendents of both the Sons of Leah's Handmaid before the Descendents of Rachel and her Handmaid Bilhah. Whereas in the Hebrew the Descendents of Asher are not mention'd till after the Descendents of Dan, the eldest Son of Bilhah Rachel's Handmaid. So that both these Transpositions seem to be entirely owing to the Haughtiness of some Transcriber, that look'd on himself as descended from Leah, and therefore would give the Preference of Place to Leah's and even her Handmaids Descendents, before Rachel's Descendents and her Handmaids.

N

the

PARAPHRASE.

the Sons of Pharez *after their Families* were *these viz.* of Hefron, the Family of the Hefronites : of Hamul, the Family of the Hamulites. 22 These are the Families of Judah according to those that were number'd of them, threescore and sixteen Thousand and five Hundred : *So that this Tribe was more numerous by two Thousand, than afore Chap. I. 27. whence it is probable that this Tribe was less guilty of the Sins, which cut off so many of the other Tribes aforemention'd.*

VI.
Of the Tribe
of Issachar.

23 Of the Sons of Issachar *after their Families* were *these viz.* of Tola, the Family of the Tolaites : of Pua, the Family of the Punites : 24 Of Jashub, the Family of the Jashubites : of Shimron, the Family of the Shimronites. 25 These are the Families of Issachar according to those that were number'd of them, threescore and four Thousand and three Hundred : *So that this Tribe was also increas'd near Ten Thousand more, than they were afore Chap. I. 29. and 2. 6. and probably on the like Account.*

VII.
Of the Ze-
bulunites.

26 Of the Sons of Zebulun *after their Families* were *these, viz.* of Sered, the Families of the Sardites : of Elon, the Family of the Elonites : of Jahleel, the Family of the Jahleelites. 27 These are Families of the Zebulunites according to those that were numbred of them, threescore Thousand and five Hundred : *So that this Tribe was also increas'd above three Thousand since the numbring Chap. I. 31. and without doubt on the like account : For it is observable that as the Tribe of Reuben and the other two Tribes, which made up the Camp of Reuben, were all diminish'd, as being join'd probably in the same Sins as well as Camp ; So the Tribe of Judah and the other two Tribes that made up the Camp of Judah, were all increas'd, as being join'd together not only in the same Camp, but also in not yielding to the same Sins the other Camp of Reuben was generally guilty of.*

VIII.
The Number
of the Manas-
sites.

28 The Sons or Descendents of Joseph *after their two Original Families* were *the Descendents of Manasseh and the Descendents of Ephraim.* 29 To give an account first of the Sons or Descendents of Manasseh : of Machir, *who was his only Son, or at least the only Son of his, whose Posterity was now Living,* comes the Family of the Machirites : and Machir begat Gilead : and of Gilead come the Family of the Gileadites, *which tho' differing in Name, yet must be the same with the aforemention'd Family of the Machirites, forasmuch as Gilead was the only Son of Machir, who had any Issue living : so that the Family which was at first call'd the Family of the Machirites, was afterwards call'd the Family of the Gileadites ; or they were indifferently call'd by either Name.* 30 And these are the Sons or Families descended of Gilead : *viz.* of Jeezer Gilead's eldest Son comes the Family of the Jeezerites : of Helek, the Family of the Helekites : 31 And of Asriel, the Family of the Asrielites : and of Shechem, the Family of the Shechemites :

PARAPHRASE.

mites: 32 And of Shemida, the Family of the Shemidaïtes, and of Hephher, the Family of the Hephherites. 33 And *in respect to the Family last mention'd of the Hephherites it is to be particularly observ'd, that Zelophehad the only Son or else one of the Sons of Hephher had no Sons, but Daughters: and the Names of the Daughters of Zelophehad, were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.* 34 These are the Families descended of Manassah, and those that were number'd of them, fifty and two Thousand and seven Hundred: *So that this Tribe was increas'd above twenty Thousand, since the last numbring Chap. 1. 35. Which is the greatest Increase of any Tribe, and as it is perhaps to be ascrib'd to the same Reason, as the Increase of the three Tribes that made up the Camp of Judah, so it made good the Prophecy of Jacob concerning the Fruitfulness or Multitude of the Descendants of Joseph, Gen. 49. 22.*

35 These are the Sons or Descendants of Ephraim after their Families, viz. of Shuthelah comes the Family of the Shuthalhites: of Becher, the Family of the Bachrites: of Tahan, the Family of the Tahanites. 36 And these are the Sons *i. e. Descendants* of Shuthelah viz. of Eran, *who was his only Son, or the only Son that had Issue now living, comes the Family of the Eranites.* 37 These are the Families of the Sons of Ephraim, according to those that were number'd of them, thirty and two Thousand and five Hundred: *So that this Tribe was fewer by eight Thousand, than at the numbring Chap. 1. 33. Tho' this prov'd a very numerous Tribe in future Times, which makes Moses Prophecy, a little after this (Deut. 33. 17) the more remarkable, forasmuch as in the said Prophecy he makes the Ephraimites Ten to One in comparison with the Manassites. These aforementioned v. 28, 36. are the Sons or Descendants of Joseph after their Families.*

38 The Sons or Descendants of Benjamin after their Families were these viz. of Bela come the Family of the Belaites, of Ashbel, the Family of the Ashbelites: of Ahiram, the Family of the Ahiramites: 39 Of Shupham, the Family of the Shuphamites: of Hupham the Family of the Huphamites: *So that whereas Benjamin had ten Sons when they went into Egypt, (as Gen. 46. 21.) Half of them had no Children, or they were all extinct before this time. But this Loss was somewhat recompens'd by the Descendants of two of Benjamin's Grandsons by his eldest Son Bela being so numerous, as to make two Families. viz.* 40 And the Sons of Bela were Ard and Naaman: of Ard, the Family of the Ardites: and of Naaman the Family of the Naamites. 41 These are the Sons of Benjamin after their Families: and they that were number'd of them, were forty and five Thousand and six Hundred: *So that this Tribe was increas'd Ten Thousand more, than they were at the last numbring Chap. 1. 37.*

N 2

42 These

IX.
The Number
of the Ephraim-
mites.X.
The Number
of the Benjamin-
mites.

PARAPHRASE.

- XI. Of the Danites. 42 These are the Sons or *Descendents* of Dan after their Families : viz. of Shuham, call'd otherwise by a *Transposition of the Letters* (as is usual) *Hushim*, the only Son of Dan, at least which had Children, come the Family of the Shuhamites ; and from these Shuhamites are sprung all the Families of Dan, which are now distinguish'd so after their Families. 43 All the Families thus sprung of the Shuhamites according to those that were number'd of them, were three-score and four Thousand and four Hundred. Which is seventeen Hundred more than were in this Tribe at the last Numbring Chap. 1. 39.
- XII. Of the Asherites. 44 Of the Children of Asher after their Families were these, viz. of Jimna, the Family of the Jimnites : of Jesui, the Family of the Jesuites : of Beriah, the Family of the Beriites : Whence it follows that one of the Sons of Asher mention'd Gen. 46. 17. viz. *Ishuah*, either had no Children, or they were all extinct. But in recompence hereof the *Descendents* of Beriah, the younger Son of Asher, were so numerous, as to be distinguish'd into two Families viz. 45 Of the Sons of Beriah were these, viz. of Heber, the Family of the Heberites : of Malchiel, the Family of the Malchielites. 46 And the Name of the Daughter of Asher was Sarah or Serah, who seems to have been very eminent for some Virtue, she is so particularly taken notice of all along with her Brothers. 47 These are the Families of the Sons of Asher, according to those that were number'd of them ; who were fifty and three Thousand and four Hundred : so that this Tribe was increas'd Twelve Thousand wanting but an Hundred, more than they were at the last numbring Chap. 1. 41.
- XIII. Of the Naphtalites. 48 Of the Sons of Naphtali after their Families were these viz. of Jahzeel, the Family of the Jahzeelites : of Guni, the Family of the Gunites : 49 Of Jezer, the Family of the Jezerites : of Shillelem, the Family of the Shillemites. 50 These are the Families of Naphtali, according to their Families : and they that were number'd of them, were forty and five Thousand and four Hundred : So that there wanted Eight Thousand of the Number that was in this Tribe Numb. 1. 43.
- XIV. The Sum total of them that were now number'd. 51 Now putting all the foremention'd particular Sums of the several particular Tribes together, These were the number'd of the Children of Israel, six hundred Thousand and a Thousand seven hundred and thirty : Which was but eighteen Hundred and twenty less than they were when they were last number'd, about Thirty-eight Years ago, as Chap. 1. 4. So great was the Goodness of God, and yet such his Faithfulness to his Word, that as he destroy'd all the former Generation who were above Twenty Years old, according to what he had declar'd Chap. 14. 29. so he multiply'd their Posterity so fast in that Space of Time, as to make them equal in a manner to those that went before them.
- 52 And

PARAPHRASE.

52 And after the People were thus number'd; and every Family, and the Persons it contain'd, exactly known; then the Lord spake unto Moses, saying, 53 Unto these Families aforemention'd the Land of Sihon and Og which ye have already conquer'd, and of Canaan which remains to be conquer'd, shall be divided for an Inheritance not to be alienated from the said Families, according to the Number of Names i. e. Persons now taken in the said Families; 54 To such Tribes or Families as have many Persons i. e. more than the others in them, thou shalt direct Joshua hereby to give the more Land for an Inheritance; and to such Tribes or Families as have few Persons in them i. e. less than the others, thou shalt direct him likewise to give the less land for an Inheritance: to every one i. e. every Family shall a due Proportion of Land for his or its Inheritance be given, according to the Number of those that were now number'd of them, without having Regard to such Increase or Decrease of the several Families as may be, between this and the Division of the Land. 55 Notwithstanding the Land, when it is divided into such proportional Shares as is afore (v. 54.) prescrib'd, according to the Number of the Tribes; then it shall be divided further or determin'd by Lot, to which Tribe each Share shall appertain: Only Care is to be taken, that according to the Names or Number of Persons of the Tribes of their Fathers they shall inherit, and therefore it seems that the Lots to determine the Greater Shares of Land among the Greater Tribes were not to be mingled with the Lots that were to determine the Lesser Shares among the Lesser Tribes. 56 According to the Lot shall the Possession thereof i. e. of the several Shares of the Land be divided or determin'd, between many and few; viz. each Tribe having its Share assign'd by Lot, its said Share shall then be divided among the Families of each Tribe; and lastly the Share that falls to each Family shall be further divided by Lot among the several Households; due Regard being had to the Largeness or Smallness of Families and Households.

XV.
How the Land
is to be divided
among them.

57 And these are they that were number'd of the Levites after their principal or primary Families, which were these three viz. of Gershon, the Family of the Gershonites: of Kohath, the Family of the Kohathites: of Merari, the Family of the Merarites. 58 Besides the three foremention'd primary Families, these also are other secondary Families of the Levites, viz. the Family of the Libnites descended from Libni the eldest Son of Gershon; the Family of the Hebronites descended of Hebron one of the Sons of Kohath; the Family of the Mahlites, the Family of the Mulhites, which two last were descended from two Sons of Merari, call'd Mabli and Musbi; the Family of the Korathites descended from Korah who was destroy'd Chap. 16. Now Kohath begat Amram. 59 And the Name of Amram's Wife was Jochebed,

XVI.
The Number
of the Levites.

PARAPHRASE.

Jochebed, the Daughter (g) or *Descendent* of Levi, whom her Mother bare to Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their Sister. 60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar. 61 And Nadab and Abihu died, when they offered strange Fire before the Lord; *Eleazar being now alive and High-priest, and it is likely that Ithamar was still living, being under twenty Tears old when God swore that all above that age should dy in the Wilderness.* 62 And those that were number'd of them, were twenty and three Thousand, so that they were a Thousand more than at the last numbring, (Chap. 3. 39) All the Males from a Month old and upward: for they were not number'd among the rest of the Children of Israel, but by themselves, because there was no Inheritance given them among the Children of Israel.

XVII. 63 These contain'd from v. 5. *hitherto* are they that were number'd by Moses and Eleazar the Priest, who by God's special Command v. 1. 2, &c. number'd the Children of Israel in the Plains of Moab, by Jordan near Jericho. 64 Now among these there was not a Man of them whom Moses and Aaron the Priest number'd, when they number'd the Children of Israel in the Wilderness of Sinai. 65 For the Lord had said of them, They shall surely die in the Wilderness for their Unbelief. And accordingly now there was not left a Man of them that was then above Twenty except Caleb the Son of Jephunneh, and Joshua the Son of Nun, which two God promis'd to keep alive because of their Belief in his Power and Truth. Thus exactly did God fulfill both his Threatnings and Promises.

XVIII. Chap. XXVII. Then came the Daughters of Zelophehad the Son of Hephher, the Son of Gilead, the Son of Machir, the Son of Manasseh, of the Families of Manasseh the Son of Joseph: and these are the Names of his Daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2 And they stood before Moses, and before Eleazar the Priest, and before the Princes, and all the Congregation, by the Door of the Tabernacle of the Congregation, saying, 3 Our Father died in the Wilderness, and he was not in the Company of them that gathered themselves together against the Lord in the Company of Korah; but he died for that general Sin of Unbelief, for which all dy'd that were then above Twenty and guilty thereof, as Chap. 26. 64, 65; and for which Sin God was pleas'd to declare that he would not punish the Children of the said Sinners, but only the Persons themselves that were guilty of it: on which account the said Sin is here styl'd his or Zelophehad's own Sin, with respect only to his Children, who were not concern'd in the Guilt of it; not with respect to the rest of the People, they being all alike guilty of it, except Caleb

(g) See Exod. 2. 1, 2. and 6. 20.

and

PARAPHRASE.

and Joshua: and he had no Son. 4 Why should the Name of our Father be done away from among his Family, i. e. One Family of the Tribe of Manasse viz. the Hephherites be in Danger to be wholly extinguisht, because he has no Son? as it must be, if the Land is to be divided only among those that were lately number'd, they being all Males: for by this means We shall be excluded from having any Inheritance among the Israelites, and so the Family of the Hephherites be extinguisht. Give unto us therefore a Possession among the Brethren of our Father, that so one of the Sons that shall be born of us, taking upon him the Name, not of his Father that shall beget him, but of his Mother's Grandfather viz. Hephher, the Name of the said Family may be preserv'd. 5 And Moses brought their Cause, as being too difficult for him to judge, before the Lord. 6 And the Lord spake unto Moses, saying, 7 The Daughters of Zelophehad speak right or nothing but what is reasonable to be done: Wherefore thou shalt give Directions, that at the Division of the Land they surely give them a Possession of an Inheritance among their Fathers Brethren; and thou shalt cause the Land, which would have fall'n to the Inheritance of their Father, had he been living, to pass to them. 8 And thou shalt speak unto the Children of Israel, saying, If a Man die, and have no Son, then ye shall cause his Inheritance to pass unto his Daughter. 9 And if he have no Daughter, nor his own Father be Alive, (for if he was Living, he was esteem'd by the Jews, as undoubtedly the next Heir,) then ye shall give his Inheritance unto his Brethren. 10 And if he have no Brethren, then ye shall give his Inheritance unto his Father's Brethren. 11 And if his Father have no Brethren, then ye shall give his Inheritance unto his Kinsman that is next to him of his Family, and he shall possess it: and it shall be unto the Children of Israel a Statute of Judgment i. e. a Law whereby to determine such matters in future times, as the Lord commanded Moses.

12 And the Lord said unto Moses, I give thee to understand, that in no long time hence thou art to Get thee up into this Mount Abarim, near which ye are encamp'd, and see the Land of Canaan, which I have given unto the Children of Israel. 13 And when thou hast seen it, thou also shalt be gathered unto thy People, as Aaron thy Brother was gathered. 14 For ye i. e. thou as well as he rebelled against my Commandment (in the Desert of Zin, in the Strife of the Congregation) to sanctify me at the Water, before their Eyes: that is the Water of Meribah in Kadesh in the Wilderness of Zin. 15 And Moses, having first desir'd that he might be permitted to go over Jordan, and conduct the People into Canaan, and finding that God would not grant his Desire; then spake unto the Lord, saying, 16 Let

XIX.

Moses is inform'd by God that he is not to go over Jordan, and that he is to appoint Joshua to be his Successor in the Government of the People in Chief.

the

PARAPHRASE.

the Lord, the God of the Spirits of all Flesh, *i. e.* who hast not only made the Souls of all Men, but knowest their Dispositions, and who is fittest for this weighty Employment, set a fit Man to be Chief Ruler over the Congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, *i. e.* who may be able or understand how to manage in Chief the publick Affairs both in Peace and War; that the Congregation of the Lord be not as Sheep which have no Shepherd, have none to govern and take Care of them as is Fitting and Requisite for their Welfare. 18 And the Lord said unto Moses, Take thee Joshua the Son of Nun, a Man in whom is the Spirit of Courage and Prudence and Piety, with all other Gifts necessary to an excellent Governor, and lay thy Hand upon him, as a Ceremony used in Blessing, and setting Men apart to an Office; 19 And set him before Eleazar the Priest, and before all the Congregation: and give him a Charge in their Sight, telling him before them all, what I expect from him, and bidding him not to be afraid to execute it. 20 And thou shalt put some of thine Honour upon him *i. e.* not let him be any longer as thy Attendant in Chief, but take him as thy Associate in the Government, and communicate some of thy Authority to him at present; that all the Congregation of the Children of Israel may begin to learn to be obedient and submit to his Authority and Commands, as well as thine. 21 And for his Encouragement to undertake the Charge thou givest him, let him know that he shall never want Direction from me, what to do, when he is in any Difficulty or Doubt: Which Direction he shall most certainly receive in the manner I now prescribe, *viz.* He shall stand before Eleazar the High-priest, who shall ask Counsel for him, after the Judgment of Urim (*b*) and Thummim, both which were inseparable from the High-priests Breast-plate, call'd on this account the Breast-plate of Judgment; because with it put upon him, the High-priest, whenever he consulted God about great and publick Affairs, appear'd before the Lord *i. e.* standing before the Ark where the Shechinah was: At his Word *i. e.* according to the Directions given by me in the afore-said manner, shall they go out, and at his Word they shall come in, *i. e.* transact the said publick Affair, which they consult me about, both

ANNOTATIONS.

(*b*) It is not to be doubted but *Thummim* is here also to be understood, it being most common in Holy Scripture to put one part for the whole, as might be shewn by innumerable Instances. And here it is observable, how far Joshua was inferior to Moses in respect to the Familiarity vouchsafed by Moses to God. For Moses never made use of the Urim and Thummim to consult God by the High-priest, but went directly and immediately to God himself; whereas Joshua was not permitted so to do, nor had such frequent Revelations from God, as Moses had.

he,

PARAPHRASE.

he, and all the Children of Israel with him, even all the Congregation. 22 And Moses did as the Lord commanded him: and he took Joshua and set him before Eleazar the Priest, and before all the Congregation. 23 And he laid his Hands upon him, and gave him a Charge, as the Lord commanded by the Hand of Moses.

Chap. XXVIII. And the People having been number'd as Chap. 26. and a Successor to Moses, who was to bring them into the Inheritance of Canaan, having been nominated and appointed, as in the latter end of Chap. 27. What was most necessary to be done next, was to persuade the People to be truly religious, as the only means to preserve them in the Enjoyment of what God should give them. To this end the Lord spake unto Moses, saying: 2 Command this new Generation of the Children of Israel, which is sprung up in the Stead of them, that the said Commands were afore given to in the Main, and who are since Dead in the Wilderness, and say unto them: My daily Burnt-offering, and my Bread-offering for i. e. which is always to accompany my Sacrifices made by Fire or daily Burnt-offerings, for a sweet Savour unto me i. e. in order to their being Acceptable unto me, shall ye observe, or be very Careful so as never to neglect, to offer unto me in their due Season. 3 Namely thou shalt say unto them, This is the Offering made by Fire, which ye shall offer unto the Lord in its due Season, and is principally, if not only spoken of in the foregoing Verse, viz. two Lambs of the first year without Blemish, day by day, for a continual Burnt-offering. 4 The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even: 5 And a tenth Part of an Ephah of Flour for a Bread-offering, mingled with the fourth Part of an Hin of beaten Oil. 6 It is to be a continual Burnt-offering throughout all your Generations every day, it being in the Nature of a daily Prayer to God, that he would graciously continue his Mercy unto Israel, and increase their Cattle, Corn, Wine and Oil &c. which they hereby acknowledg'd they receiv'd from him: Which daily Burnt-offering was ordain'd at first in Mount Sinai, for a sweet Savour, a Sacrifice made by Fire unto the Lord. 7 And the Drink-offering thereof shall be the fourth Part of an Hin for the one Lamb, Upon the Altar of Burnt-offering, which stands in the Holy Place or Court of the Tabernacle near to the Door of the Tabernacle shalt thou cause the aforesaid Quantity of some strong or most noble Wine to be pour'd unto the Lord for a Drink-offering. 8 And the other Lamb shalt thou offer at Evening, in like manner exactly as that offer'd at Morning, which is the meaning of the following Words, viz. as the Bread-offering of the Morning, and as the Drink-offering thereof thou shalt offer it, a Sacrifice made by Fire of a sweet Savour unto the Lord, as well as the Morning Sacrifice.

XX.

The Commandment as to the Daily Burnt-offerings renew'd to the new Generation of the Israelites now grown up to Manhood.

O

9 And

PARAPHRASE.

XXI.
As also as to
the Offerings on
the Sabbath.

9 And on the Sabbath-day, *there shall be offer'd two Lambs more or besides the two Lambs offer'd every other day (as v. 10.)* of the first Year, without Blemish: and consequently two Tenth-deals of Flour *(which was Double the Quantity offer'd every other Day)* for a Bread-offering mingled with Oil, and likewise a Double Quantity in respect of what was offer'd every other Day for the Drink-offering thereof. 10 This is the Burnt-offering of every Sabbath, beside the continual Burnt-offering, and his Drink-offering to be offer'd every Day.

XXII.
And on the
New Moons.

11 And in the Beginnings or on the first Days of your Months, *which began with every New Moon, besides the daily Sacrifice afore prescrib'd,* ye shall offer for a Burnt-offering unto the Lord; two young Bulls, and one Ram, seven Lambs of the first Year without Blemish. 12 And three Tenth-deals of Flour for a Bread-offering mingled with Oil, for one *i. e. each* Bullock; and two Tenth-deals of Flour for a Meat-offering mingled with Oil, for one *i. e. each* Ram; 13 And a several *(i. e. distinct from those aforemention'd)* Tenth-deal of Flour mingled with Oil for a Meat-offering unto one Lamb *i. e. each of the seven Lambs aforemention'd v. 11.* for a Burnt-offering of a sweet Savour, a Sacrifice made by Fire unto the Lord. 14 And their Drink-offerings shall be half an Hin of Wine unto a Bullock, and the third Part of an Hin unto a Ram, and the fourth Part of an Hin unto a Lamb: This is the Burnt-offering to be offer'd at every New Moon, or on the first Day of every Month throughout the Months of the Year. 15 And one Kid of the Goats for a Sin-offering unto the Lord shall be offer'd likewise every New Moon: And all the said Offerings afore prescrib'd to be offer'd at the New Moons, shall be so offer'd, besides the continual daily Burnt-offering, and his Drink-offering.

XXIII.
And at the
Passover.

16 And on the fourteenth Day of the first Month is the Passover of the Lord to be slain, and eaten *viz. at the Evening on the fourteenth Day it shall begin at least to be eaten.* 17 And on the fifteenth Day of this Month is the Feast of unleaven'd Bread to be reckon'd to begin: seven Days shall unleaven'd Bread be eaten. 18 And on the first Day of the said Seven, which is to be reckon'd the fifteenth Day of the said Month, shall be an Holy Convocation; ye shall do no manner of servile Work therein. 19 But ye shall offer a Sacrifice made by Fire for a Burnt-offering unto the Lord; two young Bulls, and one Ram, and seven Lambs of the first Year: they shall be unto you without Blemish. 20 And their Meat-offering shall be of Flour mingled with Oil: three Tenth-deals shall ye offer for a Bullock, and two Tenth-deals for a Ram, 21 A several Tenth-deal shalt thou offer for every Lamb, throughout the seven Lambs: 22 And one Goat for a Sin-offering, to make an Atonement for you. 23 Ye shall offer

PARAPHRASE.

offer these beside the Burnt-offering in the Morning, which is for a continual Burnt-offering. 24 After this manner before prescrib'd v. 19, 23. ye shall offer daily throughout the seven days of unleaven'd Bread, the Meat of the Sacrifice made by Fire i. e. the Sacrifice which is to be put on the Altar of Burnt offering as my Tabernacle, and there consum'd by the Fire from Heaven, which is as it were my eating thereof; which Sacrifice if rightly perform'd as I have directed, shall be of a sweet Savour unto the Lord. But remember well what I say again, viz. that it shall be offer'd every one of the seven Days of unleaven'd Bread, beside the continual Burnt-offering, and his Drink-offering. 25 And on the seventh Day of unleaven'd Bread ye shall have, likewise as on the first, an Holy Convocation; ye shall do no servile Work.

26 Also on the Day of your bringing the First-fruits of Wheat-harvest, which is call'd sometimes the Feast of Harvest, when ye bring a new Bread-offering unto the Lord i. e. two Loaves made of the first Wheat Corn reap'd each Year, as the First-fruits of the said Wheat-harvest; which is to be done each Year, after your seven Weeks, which ye are to reckon for this purpose from the morrow after the first Day of unleaven'd Bread, be out, (whence this Feast is also call'd the Feast of Weeks, and in the New Testament Pentecost) ye shall have an Holy Convocation; ye shall do no servile Work. 27 But ye shall offer the Burnt-offering for a sweet Savour unto the Lord; two young Bullocks, one Ram, seven Lambs of the first Year: 28 And their Meat-offering of Flour mingled with Oil, three Tenth-deals unto one Bullock, two Tenth-deals unto one Ram, 29 A several Tenth-deal unto one Lamb, throughout the seven Lambs: 30 And one Kid of the Goats, to make an Atonement for you. 31 Ye shall offer them i. e. all prescrib'd v. 27, 30. on the said Day of bringing the First-fruits of Wheat-harvest, beside the continual daily Burnt-offering, and its Bread-offering with its Drink-offering; and also besides the special Burnt-offering prescrib'd to be offer'd with the two Loaves that were offer'd as the First-fruits of Wheat-harvest. And altho' there are so many Sacrifices to be then offer'd, beside the daily Sacrifice, yet the like Care is to be taken now, as at other times, that they shall be all unto you without Blemish, and likewise that their Drink-offerings together with the Bread-offerings which attend the said special Sacrifices, be duly offer'd as afore prescrib'd.

Chap. XXIX. And in the seventh Month, on the first Day of the Month, ye shall have an Holy Convocation; ye shall do no servile Work: It is a Day to be kept or solemniz'd, as in other respects, so with the Solemnity of blowing the Trumpets unto you. 2 And ye shall offer a Burnt-offering for a sweet Savour unto the Lord, one young

XXIV.

And at Pen-

tecost.

XXV.

And at the
Feast of Trum-
pets.

PARAPHRASE.

young Bullock, one Ram, and seven Lambs of the first Year without Blemish: 3 And their Meat-offering shall be of Flour mingled with Oil, three Tenth-deals for a Bullock, and two Tenth-deals for a Ram, 4 And one Tenth-deal for one Lamb, throughout the seven Lambs: 5 And one Kid of the Goats for a Sin-offering, to make an Atonement for you: 6 *The Sacrifices aforementioned v. 2, 5. shall ye offer on the said first Day of the seventh Month, beside the special Burnt-offering that is afore prescrib'd to be offer'd on the first Day of the Month in general or of every other Month, and his Bread-offering, and also beside the daily Burnt-offering, and its Bread-offering, and their Drink-offerings, i. e. the Drink-offering belonging both to the daily Burnt-Sacrifice, and also to the special Burnt-offering every New Moon, or first Day of every Month: All these ye shall offer according unto their manner or in the Order appointed by me, for a sweet Savour, a Sacrifice made by Fire unto the Lord.*

XXVI.
And on the
Day of Expi-
ation,

7 And ye shall have on the tenth Day of this seventh Month an Holy Convocation: and ye shall afflict your Souls: ye shall not do any Work therein. 8 But ye shall offer a Burnt-offering unto the Lord for a sweet Savour, one young Bullock, one Ram, and seven Lambs of the first Year, they shall be unto you without Blemish: 9 And their Bread-offering shall be of Flour mingled with Oil, three Tenth-deals to a Bullock, and two Tenth-deals to one Ram, 10 A several Tenth-deal for one Lamb, throughout the seven Lambs: 11 One Kid of the Goats for a Sin-offering, *all beforemention'd from v. 8. hitherto ye shall offer, beside the Sin-offering of Atonement formerly prescrib'd to be particularly offer'd this Day; and also beside the daily continual Burnt-offering, and the Bread-offering of it, and their Drink-offerings.*

XXVII.
And at the
Feast of Taber-
nacles.

12 And on the fifteenth Day of the seventh Month, ye shall have an Holy Convocation; ye shall do no servile Work, and ye shall keep a Feast, *call'd the Feast of In-gathering and of Tabernacles, unto the Lord seven Days.* 13 And ye shall offer *on the said fifteenth Day or first Day of the said Feast,* for a Burnt-offering, a Sacrifice made by Fire of a sweet Savour unto the Lord; thirteen young Bullocks, two Rams, and fourteen Lambs of the first Year, they shall be without Blemish: 14 And their Bread-offering shall be of Flour mingled with Oil, three Tenth-deals unto every Bullock of the thirteen Bullocks, two Tenth-deals to each Ram of the two Rams, 15 And a several Tenth-deal to each Lamb of the fourteen Lambs: 16 And one Kid of the Goats for a Sin-offering, beside the continual Burnt-offering, his Bread-offering, and his Drink-offering. 17 And on the second Day of the said Feast ye shall offer one Bullock *less viz. but twelve young Bullocks, but the same Number of Rams and Lambs* &c.

PARAPHRASE.

etc. as on the first, viz two Rams, fourteen Lambs of the first Year without Spot : 18 And their Bread-offering, and their Drink-offerings, for the Bullocks, for the Rams, and for the Lambs, shall be according to their Number, after the manner *asore* (v. 14, 15.) *prescrib'd*: 19 And one Kid of the Goats for a Sin-offering, beside the continual Burnt-offering, and the Bread-offering thereof, and their Drink-offerings. 20 And on the third Day eleven Bullocks, two Rams, fourteen Lambs of the first Year without Blemish: 21 And their Bread-offering, and their Drink-offerings, for the Bullocks, for the Rams, and for the Lambs, shall be according to their Number, after the manner: 22 And one Goat for a Sin-offering, beside the continual Burnt-offering, and his Bread-offering, and his Drink-offering. 23 And on the fourth Day ten Bullocks, two Rams, and fourteen Lambs of the first Year without Blemish: 24 Their Bread-offering, and their Drink-offerings, for the Bullocks, for the Rams, and for the Lambs, shall be according to their Number, after the manner: 25 And one Kid of the Goats for a Sin-offering, beside the continual Burnt-offering, his Bread-offering, and his Drink-offering. 26 And on the fifth Day nine Bullocks, two Rams, and fourteen Lambs of the first Year without Spot: 27 And their Bread-offering, and their Drink-offerings, for the Bullocks, for the Rams, and for the Lambs, shall be according to their Number, after the manner: 28 And one Goat for a Sin-offering, beside the continual Burnt-offering, and his Bread-offering, and his Drink-offering. 29 And on the sixth Day eight Bullocks, two Rams, and fourteen Lambs of the first Year without Blemish: 30 And their Bread-offering, and their Drink-offerings, for the Bullocks, for the Rams, and for the Lambs, shall be according to their Number, after the manner: 31 And one Goat for a Sin-offering, beside the continual Burnt-offering, his Bread-offering, and his Drink-offering. 32 And on the seventh Day seven Bullocks, two Rams, and fourteen Lambs of the first Year without Blemish: 33 And their Bread-offering, and their Drink-offerings, for the Bullocks, for the Rams, and for the Lambs, shall be according to their Number, after the manner: 34 And one Goat for a Sin-offering, beside the continual Burnt-offering, his Bread-offering, and his Drink-offering. 35 On the eighth Day ye shall have a solemn Assembly; ye shall do no servile Work therein. 36 But ye shall offer *on this eighth Day* a special Burnt-offering, a sacrifice made by Fire, of a sweet Savour unto the Lord; one Bullock, one Ram, seven Lambs of the first Year without Blemish: 37 Their Bread-offering, and their Drink-offerings, for the Bullock, for the Ram, and for the Lambs, shall be according to their Number, after the manner: 38 And one Goat for a Sin-offering,

PARAPHRASE.

offering, beside the continual Burnt-offering, and his Bread-offering, and his Drink-offering.

XXVIII.

A Recapitulation.

39 These Things afore prescrib'd in this and the foregoing Chapter ye shall do or offer unto the Lord at your several set or stated Feasts aforemention'd; besides your Vows and your Free-will-offerings, *i. e.* besides what in Performance of any Vow, or Freely out of Affection to God, you shall offer for your Burnt-offerings, and for your Bread-offerings, and for your Drink-offerings, and for your Peace-offerings. 40 And Moses told the Children of Israel according to all that the Lord commanded Moses.

XXIX.

Vows are religiously to be perform'd.

Chap. XXX. And some Case about Vows having probably been propos'd to Moses, and by him to God, who thereupon had given Moses proper Directions about them, Moses spake to the Heads of the Tribes, concerning the said Matter as relating to the whole Body of the Children of Israel, saying, This is the Thing which the Lord hath commanded. 2 If a Man (or likewise Woman, as is but reasonable to think) vow a Vow unto the Lord *i. e.* solemnly promise unto God something that is for his Honour and Service; or, if not content simply or barely to vow so, swear an Oath to bind his Soul with a double Bond, *viz.* that of the Oath as well as Vow: in either Case he (or she) shall not break his Word, and thereby profane it by rendering God as it were Vile and Contemptible; but he shall do according to all that proceeds out of his Mouth, if it be Lawful and Possible.

XXX.

Of the Vows of Minors, or such as are yet under the Government of Parents or the like.

3 If a Woman also, either barely vow a Vow unto the Lord, or else also bind her self by a Bond or Oath, being in her Father's House in her Youth *i. e.* so young as to be still under his Government as well as in his Family: 4 And her Father hear her Vow, or her Bond wherewith she hath bound her Soul, either when she spake the Words, or by her acquainting him therewith as she was bound to do; and her Father shall hold his Peace at her, *i. e.* not declare that he Disallow'd of what she had so done: then all her Vows shall stand, and every Bond wherewith she hath bound her Soul, shall stand *i. e.* be made good by her; it being not in her Father's Power to disannul any of them, if he did not contradict them, when he was told of them, or after the Time he had taken for Deliberation on the Matter. 5 But if her Father disallow what has been done by her, in the Day that he hears of it: not any of her Vows or of her Bonds wherewith she hath bound her Soul, shall stand: and the Lord shall forgive her not standing to or making good what she vow'd or swore to do, because her Father disallow'd her, whose Consent is necessary to make the Vow binding, she being under his Power, and not in her own, and also not of Age; And the like is doubtless to be understood in reference to Youths, or Makes as yet under their Fathers Government or Guardians or the like.

6 And

PARAPHRASE.

6 And if she had at all an Husband, *i. e. was either actually married, or espous'd to an Husband*, when she vowed, or uttered any thing out of her Lips, wherewith she bound her Soul: 7 And her Husband heard it, and held his Peace at her in the Day that he heard it: then, *tho' she was still in her Father's House, yet not being now under him properly, but her Husband as to matter of Government*, her Vows shall stand, and her Bonds wherewith she bound her Soul, shall stand. 8 But if her Husband disallow her on the Day that he heard it; then he shall make her Vow which she vowed, and that which she uttered with her Lips, wherewith she bound her Soul, of none effect: and the Lord shall forgive her. *And the like is to be understood in respect of a married Man.*

XXXI.
Of the Vows
of a Wife.

9 But every Vow of a Widow, and of her that is divorced, wherewith they have bound their Souls, shall stand against her *so as to oblige her to make it Good, tho' she be return'd to her Father's House, when she made the said Vow or Oath.* 10 And if she vowed in her Husband's House, *either before he dy'd or she was divorced from him*; or bound her Soul by a Bond or double Obligation with an Oath; 11 And her Husband heard it, and held his Peace at her, and disallow'd her not: then all her Vows shall stand, and every Bond wherewith she bound her Soul, shall stand *i. e. oblige her to make them Good, even after her Husband's Death, or her Divorcement from him.* 12 But if her Husband hath utterly made them void on the Day he heard them; then whatsoever proceeded out of her Lips concerning her Vows, or concerning the Bond of her Soul *i. e. the Obligation laid on her Soul by an Oath*, shall not stand or oblige her to make them Good, when her Husband is dead, or she divorced: her Husband has made them void, and the Lord shall forgive her. 13 Every Vow and every binding Oath *i. e. Oath taken with a Design to Bind, as for Instance, to afflict the Soul, by abstaining from such or such Meats, tho' lawful in themselves to be eaten; or to fast and eat nothing &c.* her Husband may establish it, or her Husband may make it void. 14 Namely if her Husband altogether hold his Peace at her, from Day to Day; then he establisheth all her Vows, or all her Bonds which are upon her: he confirmeth them, because he held his Peace at her in the Day that he heard them: *For it is to be observ'd, that his bare Silence is to be interpreted a Consent to or allowing of what she has done. And therefore if he will make it void, he must openly and actually disallow it, when he is acquainted with it, or after the Time taken for Deliberation.* 15 But if he shall go about any ways to make them void, or to hinder her from performing them, after that he has heard them, and did not disallow them upon his so hearing of them, and due Time taken for Deliberation; then he shall bear the Punishment of

XXXII.
And if a Wi-
dow or a Wo-
man divorced.

PARAPHRASE.

of her not performing them, as being not hers but his Iniquity. 16 These are the Statutes concerning such Vows or Oaths, which the Lord commanded Moses to deliver to the Israelites in order to be observ'd between a Man and his Wife, between the Father and his Son as is likely; but more especially (as what was likely more frequently to happen) his Daughter; being yet in his or her Youth in his or her Father's House: these Statutes tending to prevent great Inconveniences, which might otherwise arise in Families.

SECTION XXIII. No. 4.

Containing an Account of the Israelites conquering and destroying the Midianites; and among them Balaam; and how the Spoils or Booty was dispos'd of. Which takes up Chap. XXXI.

I.
The Israelites
make War on
the Midianites,
and overcome
them, and kill
great Numbers
of them, and
among them
Balaam the Di-
viner.

Chap. XXXI. Now it is to be remember'd, that some time afore (Chap. 25. 16, 17.) the Lord had spoken unto Moses, saying, 2 Avenge the Evils brought on the Children of Israel by means of the Midianites: and a little afterward the Lord had also told Moses (Chap. 27. 13.) Thou shalt be gather'd unto thy People, whereupon Joshua was appointed to be his Successor. 3 And Moses having taken the Sum of the Israelites that were fit for War, by God's Command presently after he had commanded him to smite the Midianites, and so all things being now prepar'd to make War on the Midianites, he now spake unto the People, i. e. to such of them as had been found fit for War on the afore said numbring of them, saying: Arm some of your selves unto the War, where Moses is reasonably thought to speak in such general Terms, without specifying as yet what Number the Army should consist of, in order to try the Willingness of the Soldiery to obey God's Command, and consequently their Belief and Trust in him; and let them go against the Midianites, and avenge the Lord and his People of Midian, on account of the Injury done both to the Lord and his People, by the Midianites enticing his People to Whoredom and Idolatry. 4 And when all the Soldiery, or greatest Part of them, appear'd Ready to go to the said War, then Moses specify'd the Number that God would have employ'd therein, viz. Of every Tribe a Thousand throughout all the Tribes of Israel, shall ye send to the War. 5 So there were deliver'd out of the several Thousands, into which the Soldiery of each Tribe of Israel was divided, a Thousand of every Tribe; and consequently there were in all twelve Thousand arm'd for the War, being such probably as of themselves chose rather to go, than stay behind, after Moses had signified, that twelve Thousand would be sufficient. And whereas twelve Thousand was but a small Number compar'd with all the Midianites, that were seated in those Parts, and had five Kings over

PARAPHRASE.

over them (as v. 8.) God saw fit to have no greater a Number employ'd in the said War, that thereby the Israelites might be taught to rely more upon him, than the Multitude of their Armies; and also that they might see by their Success against the Midianites, that they need not to fear the Conquest of Canaan. 6 And Moses sent them to the War, a Thousand of every Tribe, them and Phinehas the Son of Eleazar the Priest, to the War, with the holy Instruments, namely the Trumpets to blow, in his Hand: Which Phinehas deliver'd to the rest of the Priests who follow'd him, to sound an Alarm when they went to fight, according to the Directions (Chap. 10. 8, 9.) 7 And they warr'd against the Midianites, invading their Country, as the Lord commanded Moses: and they conquer'd them, and slew all their Males, that they met with, either in the fight or afterwards, and which did not save themselves by flight. 8 And they slew the Kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, who is not improbably thought to have been the Father of Cozbi, whom Phinehas slew; and Hur, and Reba, five Kings of Midian; so Populous were the Midianites: and consequently so much more Remarkable the Success God gave to the Israelites over them, tho' the Israelites Army consisted but of twelve Thousand Soldiers: And what is still more Remarkable, Balaam also the Son of Beor, who had been sent for by Balak the King of Moab to Curse the Israelites, probably on the Advice of the Midianites: and who, after he was sent away from Balak the King of Moab, because God would not suffer him to Curse the Israelites, either return'd actually to his own Place or Country, (as Chap. 24. ult.) and afterwards came back again to the Midianites; or else departing from Moab, with an Intent to return into his own Country, but going first to the Midianites, was there detain'd by them till this War: During which Time, he had given the Advice to the Midianites, and by them to the Moabites, to entice the Israelites to commit Idolatry, as the sure Way to make God highly displeas'd with them, and so perhaps to permit him to Curse them at last. This same Balaam, who had thus been the Author or first Mover to the Midianites of the Evils they had brought on the Israelites, and which God had commanded the Israelites to avenge by this War, they slew with the Sword, the over ruling Providence of God so ordering it, that he might receive the just and remarkable Punishment of his wicked Counsels against the Israelites. 9 And the Children of Israel having routed all the Forces of the Midianites, and kill'd all the Males that were at Men's Estate, they fell upon and took all their Cities; and then they took all the Women of Midian captives, and their little ones, and took the Spoil of all their Cattle, and all their Flocks, and all their Goods. 10 And they burnt all their Cities wherein they

P

dwelt,

PARAPHRASE.

dwelt, and all their goodly Castles with Fire. 11 Namely they took all the Spoil, and all the Prey, both of Men *i. e.* Mankind, as Women and Children, and of Beasts; 12 And they brought the Captives Women and Children, and the Prey of Cattle, and the Spoil of Money and Goods, unto Moses and Eleazar the High-Priest, and unto the Congregation of the Children of Israel, unto the Camp at the Plains of Moab, which are by Jordan over-against Jericho.

II.
The Women
that had known
Men, and all the
Males are or-
der'd to be
kill'd.

13 And Moses, and Eleazar the Priest, and all the Princes of the Congregation, went forth to meet them without the Camp, in order to congratulate them upon the Victory. 14 And Moses was wroth with the Officers of the Host, namely, not with Joshua, who was in all probability their General, and had given them Directions to the contrary, or else suppos'd they needed no such Directions, as knowing that the Women had been the principal or more immediate Instruments of enticing the Israelites to Idolatry, and that therefore, when God sent them to avenge themselves on the Midianites, the said Command was reasonably to be understood of avenging themselves on the Midianitish Women for the Reason just afore mention'd, and again (v. 16) by Moses: but Moses was wroth with the Captains over Thousands, and Captains over Hundreds, which came from the Battle, and seem to have disobey'd the Directions given them as to the said matter by Joshua. 15 And Moses said unto them by way of Admiration, that they should be so Disobedient, or at least Inconsiderate, Have ye sav'd all the Women alive? 16 Behold, know or consider ye not, that these principally caused the Children of Israel, through the Counsel of Balaam, to commit trespass against the Lord in the Matter of Peor, and there was a Plague among the Congregation of the Lord. 17 Now therefore kill every Male among the little ones, that the Nation may be extirpated as far as lies in your Power, and kill every Woman that has known Man by lying with him, these having been most Instrumental in the Crimes aforemention'd, by prostituting themselves to the Israelites, and thereby drawing them into Idolatry: 18 But all the Women-Children, that have not known Man by lying with him, and so are Innocent as to the foremention'd Crimes, keep alive for your selves, either to be your Servants, or Wives after such Preparation as shall be requir'd, (Deut. 21. 16, 17.) or to be sold as Slaves to other Nations.

III.
The Purifi-
cation of the
Soldiers, &c.

19 And do ye abide, as being unclean Persons, without the Camp seven Days: whosoever hath kill'd any Person, and whosoever hath touch'd any slain, purify both your selves and your Captives, on the third Day, and on the seventh Day. 20 And purify all your Raiment, and all that is made of Skins, and all Work of Goats-Hair, and all things made of Wood. 21 And Eleazar the Priest said unto

PARAPHRASE.

unto the Men of War which went to the Battle, This is the Ordinance of the Law which the Lord has commanded Moses *to be observ'd by you and succeeding Generations, in relation to such as come from any War, and in relation to whatever is taken by them in the said War, viz.* 22 As for the Gold, and the Silver, the Brass, the Iron, the Tin, and the Lead, 23 *And every thing else that ye take in War, and may abide the Fire, ye shall make it go through the Fire, and it shall be clean without washing them in common Water; only it shall be purify'd also with the Water of Separation or Purification: and all that abides not the Fire, ye shall make go thro' the Water i. e. common Water, as well as sprinkle them with the Water of Purification.* 24 And ye shall wash your Clothes on the seventh Day, and ye shall be clean, and afterward ye shall come into the Camp.

25 And the Lord spake unto Moses, saying, 26 Take the Sum of the Prey that was taken, both of Man and of Beast, thou and Eleazar the Priest, and the chief Fathers of the Congregation: 27 And divide the Prey into two Parts, *namely between them that took the War upon them, or who voluntarily went out to Battle; and between all the rest of the Congregation: By which Partition it is observable, that a far larger Share was given to them that went out to the War, they being but twelve Thousand, than to the rest, who were near six Hundred Thousand; it being but reasonable so to do, since the former had hazarded their Lives, as well as undergone the other common Fatigues of War, which the rest had not.* 28 And levy a Tribute unto the Lord as their Sovereign in Chief, and as an Acknowledgment that they owe their Success to me, of the Men of War which went out to battle: *namely the Tribute shall be one Soul of five Hundred, both of the Persons, and of the Beeves, and of the Asses, and of the Sheep, and of the Goats, that they have taken.* 29 Take it *viz. the foresaid Tribute of their half i. e. of the Half of the Prey that was to be given to those that went to the late Battle (as v. 27.) and give it unto Eleazar the High Priest, for an Heave-offering to the Lord, and so for the Maintenance or Use of the Priests, among whom this Tribute was divided.* 30 And of the Children of Israels half, *viz. of the other Half of the Prey which was to be given to those that went not out to the late War, (as v. 27.) thou shalt take one Portion of Fifty, of the Persons, of the Beeves, of the Asses, and of the Flocks, of all manner of Beasts, and give them unto the Levites, which keep the Charge of the Tabernacle of the Lord.* 31 And Moses and Eleazar the Priest did as the Lord commanded Moses.

32 And the Booty, *namely the Remainder of the Prey which the Men of War had taken, besides or over what had been necessarily spent for their Subsistence, during the War, and while they lay without the*

IV.

In what Pro-
portion the
Booty is to be
divided.

V.

The Sum of
what was di-
vided.

PARAPHRASE.

Camp (v. 19.) was six hundred Thousand and seventy Thousand and five Thousand Sheep, 33 And threescore and twelve Thousand Beeves, 34 And threescore and one Thousand Asses, 35 And thirty and two Thousand Persons in all, of Women that had not known Man by lying with him.

VI. 36 And *consequently* the half which was (according to v. 27.) the Portion of them that went out to war, was in Number three hundred Thousand and seven and thirty Thousand and five hundred Sheep. 37 And the Lord's Tribute of the *said* Sheep was according to v. 28. six Hundred and threescore and fifteen. 38 And the Beeves which fell to them that went out to War according to the Portion prescribed v. 27. were sixty and six Thousand: of which the Lord's Tribute was according to v. 28. threescore and twelve. 39 And the Asses that (as v. 27.) fell to them that went to the War, were thirty Thousand and five hundred: of which (as v. 28.) the Lord's Tribute was threescore and one. 40 And the Persons were sixteen Thousand, of which the Lord's Tribute was thirty and two Persons. 41 And Moses gave the Tribute which was the Lord's Heave-offering, unto Eleazar the Priest, as the Lord commanded Moses.

VII. 42 And of the Children of Israel's half, which Moses divided from the Men that warred, and gave to the rest that went not out to the said War, Moses did likewise (as v. 47.) as the Lord commanded him. 43 Now the half Portion of the whole Prey set down v. 32. 35. and that pertain'd (as v. 28.) unto the rest of the Congregation that went not out to the War, was likewise (as v. 36, 40) three hundred Thousand and thirty Thousand and seven Thousand and five hundred Sheep. 44 And thirty and six Thousand Beeves. 45 And thirty Thousand Asses, and five hundred, 46 And sixteen Thousand Persons. 47 Even of the Children of Israel's Half aforesaid, Moses took one Portion of fifty, both of Man and of Beast, and gave them unto the Levites, which kept the Charge of the Tabernacle of the Lord; as the Lord commanded Moses v. 30.

VIII. 48 And the Officers which were over the Thousands of the Hosts, namely the Captains of Thousands, and Captains of Hundreds, came near unto Moses: 49 And they said unto Moses, Thy Servants, since our return from the War, have taken the Sum of the Men of War which are under our Charge when we went to the War; and there lacks not one Man of us. 50 We have therefore brought in Gratitude for such a signal Mercy, besides the foremention'd Levy (v. 28.) on that half of the Prey which was given to us, an Oblation of our own Free-Will for the Lord or Use of the Sanctuary, viz. a Portion of what every Man of us has gotten in the War, and that not of meaner Things but of the most valuable, as of Ornaments made of Gold viz. Chains

PARAPHRASE.

worn about the Neck and Legs as well as Arms, Bracelets worn about the Wrists or Hands, Rings worn upon the Fingers, Ear-rings, and Tablets, worn upon the Breast: These we have brought for an Oblation, as to testify our Gratitude for the Mercy mention'd v. 49, so also to make an Atonement for our Souls before the Lord, on account of the Fault which Moses blam'd us for, (v. 14.) and for any other Crime we may have been guilty of in the War. 51 And Moses and Eleazar the High Priest took the Gold of them, even all the aforesaid wrought Ornaments. 52 And all the said Gold of the Offering that they offer'd up to the Lord, viz. of the Offering of the Captains of Thousands, and of the Captains of Hundreds, was sixteen Thousand seven hundred and fifty Shekels: 53 Now this Offering was thus brought by the Free-will of the Soldiers that went to the War, for that the said Men of War had taken the said Spoil of Golden Ornaments, every Man such a Proportion for himself, before they return'd to the Camp, it being usual likely so to do; for which reason God did not command the said Spoil or golden Ornaments to be divided, as the rest of the Prey or Booty. 54 And Moses and Eleazar the High Priest took the Gold which was thus offer'd by all the Soldiers that went to the War, (as v. 50, 51.) and was presented to Moses and Eleazar by the Hands of the Captains of Thousands, and of Hundreds, and brought it into the Tabernacle of the Congregation, for a Memorial for the Children of Israel before the Lord, i. e. that God might continue to be gracious unto them, being mindful of this their Gratitude to him for his Benefits vouchsafed unto them.

SECTION XXIII. No. 5.

The Land beyond Jordan is assign'd by Moses to the Reubenites and Gadites, and half of the Tribe of Manasseh. The Account whereof takes up Chap. XXXII.

Chap. XXXII. Now the Children of Reuben and the Children of Gad had a very great Multitude of Cattle in respect of the other Tribes: and when they saw the Land beyond Jordan, which they had lately taken from the Amorites who were Subjects of Sihon; especially that part of the said Land which lay about the City or Town of Jazer, and the Land of Gilead so call'd from the Mountain Gilead which bounded it on the East, and which likewise the Israelites had lately taken from Og and the Amorites subject to him; that behold, the Place was a Place fit for feeding Cattle, as abounding with good Pasture and other Grazing Ground: 2 The Children of Gad, who probably are first mention'd here and all along after, as being the first Movers of this matter, and the Children of Reuben came and spake unto Moses, and

I.
The Reubenites
and Gadites
desire their Set-
tlement may be
in the Country
East of Jordan.

PARAPHRASE.

and to Eleazar the Priest, and unto the Princes of the Congregation, saying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; 4 Even the Country of King Sihon and the Amorites, which the Lord smote or made to fall before the Congregation of Israel, and also gave it to the Israelites for a Possession (as Chap. 21. 24, 25.) is a Land for Cattle, and thy Servants have a great many more Cattle than the other Tribes in proportion, and therefore the said Land is fitter for us, than any other Tribes. 5 Wherefore, said they, if we have found Grace in thy Sight, let this Land be given unto thy Servants for a Possession, and bring us not over Jordan, we desiring nothing in the Land of Canaan, if we have this given to us which we petition for.

II.
Moses at first
disapproves of
their Proposal.

6 And Moses said unto the Children of Gad, and to the Children of Reuben, Shall your Brethren continue to go to War in order to conquer Canaan, and shall ye sit here without assisting them, and enjoying your Ease in what they have helpt to conquer as well as you? Can you think this so much as reasonable in it self, were there no other ill Consequences attending it? 7 And therefore I must tell you, that there are other very ill Consequences which attend what you desire; wherefore discourage ye thereby the Heart of the rest of the Children of Israel from going over into the Land which the Lord has given them? For they may be induc'd to think hereby, that you doubt of God's making good his Promise, in enabling them to conquer Canaan: and so may begin to doubt the same: At least they may follow your Example, in desiring rather to settle in what is already conquer'd, than to undergo the Fatigue and Danger of War in conquering Canaan. 8 Thus did your Fathers dishearten all the rest of their Brethren, when I sent them from Kadesh-barnea, to see the Land. 9 For when they had went up into the said Land, and were return'd unto the Valley of Eshcol, and so saw the Land from one end to the other; upon their coming to the Camp they discouraged the Heart of the Children of Israel, that they should not go into the Land which the Lord had given them. 10 And the Lord's Anger was kindled the same time, and he sware, saying, 11 Surely none of the Men that came up out of Egypt, from twenty Years old and upward, shall see the Land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me. 12 Except Caleb the Son of Jephunneh the Kenezite, so call'd from one Kenaz his Ancestor; and Joshua the Son of Nun: for they have wholly followed the Lord. 13 And the Lord's Anger was kindled against Israel, and he made them wander in the Wilderness forty Years, until all the Generation that had done evil in the Sight of the Lord was consumed. 14 And behold, ye are risen up in your Father's Stead, an Increase of sinful Men, to augment

PARAPHRASE.

augment yet the fierce Anger of the Lord toward Israel. 15 For if ye turn away from after him, by refusing (as your Fathers did) to go and conquer the Land of Canaan, he will yet again lead them back into the Wilderness, as he did your Fathers; and leave them to dy in the Wilderness as did your Fathers, and so ye shall destroy all this People.

16 And they came near unto him, and said, We will build Sheep-folds here for to defend our Cattle from Wild-beasts, and repair and fortify the Cities for our Wives and other Females and little ones. III. They offer Conditions to Moses.

17 But we our selves, who are of Age to go to War, and as many as shall be thought necessary, will go ready arm'd before the rest of the Children of Israel, if it be requir'd of us, so far will we be from disheartening them to go over Jordan, until we have brought them unto their Place, i. e. till the Land of Canaan be conquer'd, and each Tribe has its Share assign'd it for its Possession, (as v. 18.) and our little ones with their Mothers and other Females, shall dwell in the fenced Cities, which we shall repair and fortify in this Country, and for the Guard or Garrison of which Cities, as well as looking after our Cattle, it will be necessary to have a requisite Number of our own Tribes, because of preserving or defending the said Cities and our Cattle from the Assaults or Depredations of such of the old Inhabitants of the Land, as yet remain in it with our Leave, or are fled for the present and may return, when they hear we are gone over Jordan. 18 We will not return hither unto our Houses, until the Children of Israel have conquer'd the Land of Canaan, and have inherited every Man his Inheritance i. e. is settled therein, in respect of all the rest of the Tribes. 19 For we of the two Tribes of Reuben and Gad will not desire to inherit with them of the other Tribes any part of Canaan, that lies on the yonder or western Side of Jordan, whether it ly just on the other Side, and so near to us, or more forward on Westward: because we shall look on our Inheritance as that which is fallen to us on this Side Jordan Eastward, and by means whereof we are with our own Consent excluded from all Right or Claim to any part of Canaan.

20 And Moses, perceiving they had no such ill Intention as he first fear'd; and that what they propos'd, was very reasonable and fair, laid unto them: If ye will do this thing which ye have said: namely If ye will go arm'd (as ye have (i) hitherto done) before the Ark of the Lord to war against the Canaanites, 21 And will go all of you, that can be spar'd from garrisoning your fenced Cities, and looking after your Cattle, arm'd over Jordan before the Lord, and continue to help and assist your Brethren in conquering the Land of Canaan, until he i. e. the Lord has driven out the Canaanites, which he esteems his Enemies as well as they are yours; for which reason you have no need to

IV.

Moses approves of the Conditions offer'd.

(i) See Chap. 2. 10, 17.

PARAPHRASE.

fear them, but to rest assur'd that the Lord will drive them out, as his Enemies, from before him by your Arms, and consequently from before you; 22 And until the Land be subdued before the Ark of the Lord, which shall be carried along with you every where to the War, till it be ended: Then afterward ye shall return hither, and be guiltless, or free from all Blame as to what you now desire, before the Lord and before the rest of the Children of Israel; and this land shall be your Possession before the Lord, or by his Order and Appointment, as ye now desire. 23 But if ye will not do so, as you have promis'd; Behold, or mark well what I say, ye have sinn'd against the Lord himself, not only against your Brethren in what ye have thus spoken deceitfully; and be sure your Sin will find you out, i. e. you will be most certainly punish'd for it, as you deserve. 24 As for the rest of your Proposals, I have nothing to object against them on the foremention'd Conditions: but Build ye i. e. repair and fortify Cities for your little ones, and Folds for your Sheep; and do that which hath proceeded out of your Mouth.

V. 25 And the Children of Gad, and the Children of Reuben spake unto Moses, saying, Thy Servants will do as my Lord commandeth. And thereupon assigns the Land East of Jordan to the Reubenites, Gadites, and Half Tribe of Manasseh. 26 Our little ones, our Wives, our Flocks, and all our Cattle, shall be left here Eastward of Jordan, and particularly our Wives and little ones, mostly if not all, in the Cities of Gilead, as being most capable of Defence or resisting any Assault from Enemies. 27 But thy Servants will pass over, every Man armed for War, before the Lord to Battle, as my Lord saith. 28 So concerning them Moses commanded Eleazar the Priest, and Joshua the Son of Nun, and the chief Fathers of the Tribes of the Children of Israel. 29 And Moses said unto them, If the Children of Gad, and the Children of Reuben will pass with you over Jordan, when the Time comes, which will not be till after my Death, every Man armed to battle before the Lord, and shall continue to help you, till the Land shall be subdued; then ye shall give them viz. the Reubenites, Gadites, and Half Tribe of Manasseh (as v. 33.) the Land of Gilead, and all the rest on this East side of Jordan (as v. 33.) for a Possession, in such manner as is specify'd (v. 34. 42.) 30 But if they will not pass over with you, as they have promis'd, then they shall have such Possessions among you in the Land of Canaan, as shall there fall to their Share; and this Country on the East of Jordan shall be dispos'd of, as God shall direct. 31 And the Children of Gad, and the Children of Reuben answered, saying: What thou hast said, we know we are to look on as what the Lord has said unto thy Servants, and therefore so will we do, we promise again: 32 Namely We will pass over armed before the Lord into the Land of Canaan, that so according to v. 29. the Possession

PARAPHRASE.

Possession of the Land, which we have desir'd for our Inheritance on this Side Jordan, may be ours. 33 And hereupon or on the foregoing Conditions Moses gave unto them, even to the Children of Gad, and to the Children of Reuben, and unto half the Tribe of Manasseh the Son of Joseph, (which half Tribe is not mention'd afore, because they did not (as is likely) sue for any such thing, till they saw how those of Gad and Reuben would succeed in their Petition: Which being granted, then the said Manassites represented what Store of Cattle they had, and that the Country would be more than enough for the Gadites and Reubenites: Whereupon Moses gave unto the said Manassites as well as the Gadites and Reubenites, the Country East of Jordan viz.) the Kingdom of Sihon King of the Amorites, and the Kingdom of Og King of Bashan, the Land with the Cities thereof, and their respective Territories, even the Cities and all the lesser Towns or Villages of the Country round about and depending on each City; in the manner more particularly specify'd in the following Verses.

34 And the Children of Gad built i. e. repair'd and fortify'd among the Cities given to them, or which fell to them by Lot, viz. Dibon, and Ataroth, and Aroer, 35 And Atroth, Sophan, and Jaazer, and Jogbehah, 36 And Beth-nimrah, and Beth-haran; these were the fenced Cities, which the Gadites repair'd and fortify'd for to leave their Wives and little ones in: and they built also Folds for their Sheep.

VI.

The Cities
and Country of
the Gadites.

37 And the Children of Reuben rebuilt Heshbon, and Elealeh, and Kirjathaim, 38 And Nebo, and Baal-meon (their Names i. e. the Names of the two last Cities being chang'd, Nebo as well as Baal being likely the Name of an Heathen God; and the Reubenites being willing to abolish all Remainders of Idolatry in their Country) and Shibmah: namely they i. e. the Reubenites gave other Names unto the two Cities aforesaid, Nebo and Baalmeon, which they rebuilt.

VII.

And of the
Reubenites.

39 Now the Children of Machir the Son of Manasseh had went to Gilead, when the Israelites first conquer'd the Country East of Jordan, and took it with the Forces of his own Family, or at most of his own Tribe, as seems probable, and dispossess'd the Amorite which was in it. 40 And Moses for that reason gave Gilead (all but what is mention'd v. 41, 42.) unto the Children of Machir the Son of Manasseh; and he dwelt therein. 41 And Jair the Son of Manasseh by his Mothers Side, but of the Tribe of Judah (k) by his Father, had went likewise at the same time mention'd (v. 39.) as is likely, and so in the same Expedition, and took several of the small Towns thereof, i. e. which lay in one Part of Gilead, which was not so fit for Cities, probably in the very Mountainous Part of it, and call'd them Havoth.

VIII.

And of the
Manassites.

(k) See 1 Chron. 2.21, 22.

Q

jair,

PARAPHRASE.

Jair, i. e. the Habitations of Jair, he with his Family settling there. 42 And one Nobah doubtless of the same Tribe of Manasseh, had went at the same Time and in the same Expedition aforementioned (v. 39.) and took Kenath one of the small Towns of Gilead, and the Villages thereof, and call'd it Nobah, after his own Name, he likewise settling therein: Moses consenting to Jair and Nobah having the fore-mention'd Parts of Gilead for their Inheritance, on account of their being the Persons that more immediately took or conquer'd them.

SECTION XXIII. No. 6.

Containing an Account of the several Stations, or Places where the Israelites encamp'd, From their setting forth from Rameses in Egypt, To their coming to their last Camp on the East of Jordan: Which takes up Chap. XXXIII. 1—49.

I. Chap. XXXIII. These which follow are the several Stations or Encampments, where the Israelites encamp'd or stay'd in the Journeys of the Children of Israel, which went forth out of the Land of Egypt, with their whole Tribes, who march'd like Armies or in an orderly manner, under the Hand or Conduct of Moses and Aaron. 2 And Moses wrote this Account following of their goings out or Removals from Place to Place, according to their Journeys which as they took, so Moses wrote, by the Commandment of the Lord: it being very useful for Posterity, that so by the particular Places where they encamp'd being thus recorded, Men might be more fully satisfy'd in all future Ages, that the Israelites did continue in and pass thro' such a Desert Country, or vast Wilderness, full of Scorpions and Serpents, destitute of Water, &c. for forty Years together; and consequently that it was by God's special and miraculous Providence, that such a Multitude of People could subsist there, and be fed every Day. And God having for the aforesaid Reason commanded Moses to write an Account of the said Journeys, accordingly these are their Journeys according to their goings on or several Removals.

II. 3 Namely they departed from Rameses in Egypt, in the first Month, on the fifteenth Day of the first Month: on the Morrow after the Passover, the Children of Israel went out with an high Hand in the Sight of all the Egyptians. 4 For the Egyptians were burying all their First-born, which the Lord had smitten among them the Midnight before the Day that the Israelites set forth: upon their Idol-Gods also the Lord had executed Judgments destroying or damnifying them in some exemplary manner: With which the Egyptians were so terrify'd, that they were so far from hindring the Israelites going

PARAPHRASE.

going from among them, that they press'd and hasten'd them to be gone. 5 And the Children of Israel removed from Rameses, and pitch'd in Succoth. 6 And they departed from Succoth, and pitch'd in Etham, which is in the Edge of the Wilderness. 7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. 8 And they departed from before Pi-hahiroth, and pass'd thro' the midst of the Sea, into the Wilderness, and went three Days journey in the Wilderness of Etham, and pitched in Marah. 9 And they removed from Marah, and came into Elim: and in Elim were twelve Fountains of Water, and threescore and ten Palm-trees; and they pitched there. 10 And they removed from Elim, and encamp'd by the Red-Sea, *which Encampment is not mention'd by Moses afore.* 11 And they removed from the Red-Sea, and encamp'd in the Wilderness of Sin. 12 And they took their Journey out of the Wilderness of Sin, and encamp'd in Dophkah. 13 And they departed from Dophkah, and encamp'd in Alush; *neither of which two last Places are afore taken notice of by Moses.* 14 And they removed from Alush, and encamp'd at Rephidim, where was no Water for the People to drink. 15 And they departed from Rephidim, and pitched in the Wilderness of Sinai. 16 And they removed from the Defart of Sinai and pitched at Kibroth-hattaavah. 17 And they departed from Kibroth-hattaavah, and encamp'd at Hazeroth. 18 And they departed from Hazeroth, and pitch'd in Rithmah, *which Place, as likewise all the Places following to Kadesh in the Wilderness of Zin, (v. 36.) are no where afore mention'd by Moses. It is thought commonly that Rithmah was the Place, where the Israelites lay encamp'd near Kadesh-barnea Chap. 13. 26. But this is not certain, forasmuch as Moses does more than once omit in the foregoing Part of this History some of the Stations: and therefore tho' the Encampment near Kadesh-barnea or Kadesh in the Wilderness of Paran be afore mention'd next to Hazeroth, as Rithmah is here; yet there might be some Encampments between Hazeroth and that near Kadesh-barnea, and consequently not Rithmah, but Rimmon-parez or Libnah might be the Encampment near Kadesh afore said. However that be, certain it is, that all the Places from v. 19. to v. 25. except the two or three first, were the Places where the Israelites encamp'd, after God commanded them to turn back into the Wilderness toward the Red-Sea for their Unbelief on account of the Report of the Spies, that were sent to search the Land of Canaan; and that the Israelites encamping in the said Places took up all the thirty-eight (1) Years, that they continued in the Wilderness after their Unbelief and Murmuring on account of the Spies Report afore-*

(1) Deut. 2. 14.

PARAPHRASE.

mention'd. Proceed we then to the Account of the Order, wherein they encamp'd in the said Places. as given by Moses in the following Verses viz. 19 And they departed from Rithmah, and pitched at Rimmon-parez. 20 And they departed from Rimmon-parez, and pitch'd in Libnah. 21 And they removed from Libnah, and pitch'd at Rissah. 22 And they journeyed from Rissah, and pitch'd in Kehelathah. 23 And they went from Kehelathah, and pitch'd in Mount Shapher. 24 And they removed from Mount Shapher, and encamp'd in Haradah. 25 And they removed from Haradah, and pitch'd in Makheloth. 26 And they removed from Makheloth, and encamp'd at Tahath. 27 And they departed from Tahath, and pitch'd at Tarah. 28 And they removed from Tarah, and pitch'd in Mithcah. 29 And they went from Mithcah, and pitch'd in Hashmonah. 30 And they departed from Hashmonah, and encamp'd at Moseroth. 31 And they departed from Moseroth, and pitch'd in Bene-jaakan. 32 And they removed from Bene-jaakan, and encamp'd at Hor-hagidgad. 33 And they went from Hor-hagidgad, and pitch'd in Jotbathah. 34 And they removed from Jotbathah, and encamp'd at Ebronah. 35 And they departed from Ebronah, and encamp'd at Fziongaber. 36 And they removed from Fziongaber, and pitch'd in the Wilderness of Zin, so call'd from Zin a Town or City in the said Wilderness, and which is otherwise call'd Kadesh. 37 And they removed from Kadesh, and pitched in Mount Hor, in the Edge of the Land of Edom. 38 And Aaron the High Priest went up into Mount Hor, at the Commandment of the Lord, and died there in the fortieth Year after the Children of Israel were come out of the Land of Egypt, in the first Day of the fifth Month. 39 And Aaron was an hundred and twenty and three Years old, when he died in Mount Hor. 40 And King Arad the Canaanite (which dwelt in the South, in the Land of Canaan) heard of the coming of the Children of Israel. 41 And they departed from Mount Hor, and pitch'd in Zalmonah. 42 And they departed from Zalmonah, and pitch'd in Punon; neither of which two last Places are afore mention'd; but it appears by comparing Chap. 21. v. 4. and 10. with v. 41, and 43. of this Chapter, that what is related (Chap. 21. 4, 10.) concerning the Peoples being dissatisfy'd with the Way, and God's sending therefore fiery Serpents to bite them, and the making of the Brazen Serpent to cure them &c; was all done in one or both these Places last mention'd. 43 And they departed from Punon, and pitch'd in Oboth. 44 And they departed from Oboth, and pitch'd in Ije-abarim, in the Border of Moab. 45 And they departed from Iim, which is in short for Ije-abarim, and pitch'd in the Valley of Zared, near Dibon-gad, which is probably the same with the City Dibon mention'd Chap. 32. 34. as given to the Tribe of Gad, and therefore

PARAPHRASE.

therefore here call'd Dibon-gad; and which, tho' it was near the Place where the Israelites encamp'd in the Valley of Zared, yet lay on the other Side of the River Arnon, and so belong'd to Sihon King of the Amorites. 46 And they remov'd from the Neighbourhood of Dibon-gad, and still keeping on the South-side of the River Arnon, encamp'd near Almon-diblathaim lying in the Wilderness of Moab. 47 And they remov'd from Almon-diblathaim, and pitch'd first in Beer, then in Mattanah, then in Nabaliel, then by Bamoth, then by the Beginning of Pisgah; all which five Places last mention'd were by the Mountains of Abarim, Bamoth and Pisgah being two Risings of the said Mountains; and most or all of the said Encampments by the said Mountains were so situated as to be before Nebo i. e. that the Israelites could from thence see Nebo, a City afterwards given to the Reubenites. And during their Encampment here by the Mountains of Abarim, the Israelites sent Messengers to Sihon King of the Country lying next on the North-side of Arnon, to desire Passage thro' his Country into the Land of Canaan. Which he refusing, they conquer'd his Country and the Country of Og. 48 And when they had conquer'd the Kingdom of Sihon, if not of Og also, they departed i. e. remov'd all the whole Body of them, Women and Children as well as others, with all their Cattle &c. from the Encampment near the Mountains of Abarim, and crossing the River Arnon, pitch'd in the Plains of Moab, by Jordan, over-against Jericho. 49 Namely they pitch'd by Jordan in such manner, as that their Camp extended from Beth-jesimoth unto Abel-shittim, which both lay in the Plains of Moab mention'd in the foregoing Verse.

SECTION XXIII. No. 7.

Wherein are given several Directions, relating to the Conquest, Extent, and Division of the Land of Canaan: Which take up Chap. XXXIII. 50. XXXIV. ult.

50 And the Lord spake unto Moses, in the Plains of Moab, by Jordan; over-against Jericho, saying, 51 Speak unto the Children of Israel, and say unto them, When ye are pass'd over Jordan, into the Land of Canaan in order to conquer it; 52 Then ye shall drive out by degrees all the old Inhabitants of the Land from before you, not so much as suffering them to dwell in the Land any longer, but either destroying or driving them out, they being irreclaimable from their Idolatry; and destroy all their Pictures of false Gods, and destroy all their molten Images or Statues of their false Gods, and quite pluck down all the Altars, and cut down all the Groves that they have built and planted to worship their false Gods, on their high Places or Hills

I.
The Canaanites are to be destroy'd.

and

PARAPHRASE.

and Mountains; lest if they permit any of these to continue, they should in time be enticed themselves to worship them. 53 And for to prevent the more your being enticed so to the Worship of any of their false Gods, ye shall (as I said before v. 52) dispossess the Inhabitants of the Land, and dwell therein: for I have given you the Land to possess it. 54 And ye shall divide (as afore I have directed you Chap. 26. 53 &c.) the Land by Lot, for an Inheritance among your Families, and to the more ye shall give the more Inheritance, and to the fewer ye shall give the less Inheritance: every Man's Inheritance shall be in the Place where his Lot falleth; according to the Tribes of your Fathers, ye shall inherit. 55 But if ye will not drive out the Inhabitants of the Land before you, by degrees and as it shall become proper, and ye shall be enabled; but shall suffer them to continue in the Land thro' Cowardice and Slothfulness, and even Friendship toward them; then it shall come to pass, that those which ye let remain of them, shall be as Pricks in your Eyes, and Thorns in your Sides, i. e. shall bring very sore Calamities upon you, as Grievous and as Mischievous, as a Wound made in the Eye, which is a most tender Part; or in the Side, when a Thorn sticks and festers in it; and shall vex you, making you very uneasy, even to Sigh and Groan, by reason of their Oppression, in the Land wherein ye shall then dwell. 56 Moreover, I will do unto you, as I thought or purpos'd to do unto them making you their Slaves, or to flee before them, and at last driving you out of the Land, which I give unto you.

II.

Chap. XXXIV. And the Lord having commanded them (Chap. 33. The Extent 52, 53, &c.) to drive out the Canaanites and not to suffer them to dwell or Borders of among them, and also to divide their Country among their Tribes, that the Land of they might know whom they were thus to drive out or destroy, and what Canaan. And Land they were to divide among their Tribes, spake unto Moses, saying, 2 Command the Children of Israel, and say unto them, When first its Southern Border. ye come into the Land of Canaan (This only is the Land that shall fall unto you, so as to be divided among your Tribes, beside the Land East of Jordan, for an Inheritance, even the Land of Canaan with the Coasts thereof: tho' I shall give you the Dominion over several other Countries) 3 Then your South-quarter or Border shall be from the Wilderness of Zin, along by the Coast of Edom, namely your South-border shall be i. e. begin at the utmost Coast or most Southern Part of the Salt-Sea: This shall be the Beginning of your South-border Eastward. 4 And your Border on the South shall turn, or go on, not in a direct but bending Line, from the Southern Extremity of the Salt-Sea. to the Ascent or Mountain of Akrabbim, and pass on to Zin, the City whence the Wilderness of Zin takes its Name: and the going on thereof i. e. of your Border on the South shall be to Kadesh-barnea, and

PARAPHRASE.

and it shall go on to Hazar-addar, and pass on to Azmon. 5 And the said South Border shall fetch a Compass, or make a greater Bend than that mention'd v. 4. from Azmon unto the River of Egypt; and the goings out or End of it shall be along the said River of Egypt, at the Sea into which the said River runs, viz. the Great or Mediterranean Sea.

6 And as for the Western-border, you shall even have the Great or Mediterranean Sea for a Border: this shall be your West-border, all along from South to North, or from the River of Egypt to the City of Sidon, and the End of its Territories Northwards. III.
Its Western
Border.

7 And this shall be your North-border; From the Great or Mediterranean Sea, ye shall point out for you i. e. from the North-part of the Territories of Sidon ye shall draw a Line, or mark out your said Northern-border in a Line as near as may be, to the Great Mountain viz. Libanus or more peculiarly Antilibanus. 8 And from the said Great Mountain ye shall point out your said North-border unto the Entrance of Hamath, i. e. to the Borders of the City and Territory of Hamath call'd Hamath the Less, and by the Greeks Epiphania: and the goings on of the said North-border shall be to Zedad. 9 And the said Border shall go on thence to Ziphron; and the goings out or end of it Eastward shall be at Hazar-enan, a Place lying near the Spring of Jordan: This shall be your North-Border. IV.
Its North Bor-
der.

10 And ye shall point or mark out your East-border from Hazar-enan to Shepham. 11 And the Coast or said Border shall go down Southward from Shepham to Riblah, on the East-Side of Ain; all the three Places last mention'd lying on or near the upper Part of Jordan, between the Head or Spring of it and the Sea of Chinnereth, as appears from the following Words, viz. and the Border shall descend, and shall reach unto the Side of the Sea of Chinnereth, call'd the Sea of Galilee and Lake of Gennesaret in the New Testament Eastward i. e. to the East side of the said Sea. 12 And the Border shall go down from the said Sea to Jordan more eminently so call'd, that is, to that part of it which lies between the Sea of Chinnereth and Salt-Sea, which was much larger than the other Part above the Sea of Chinnereth; and the goings out or End of it shall be at the South-end of the Salt-Sea. This shall be your Land with the Coasts thereof round about, which I promis'd your Fore-fathers to give you, and beyond which you are not to extend your Right of Inheritance; or bound to drive out the Inhabitants of the Countries beyond the aforesaid Borders or Bounds, when ye shall conquer any of them, as ye are to drive out the Inhabitants of Canaan or the Land within the Bounds afore describ'd. V.
Its Eastern
Border.

13 And Moses commanded the Children of Israel, saying: This which is contain'd within the Bounds describ'd v. 3, 12. is the Land which VI.
The Coun-
try afore de-
scrib'd is to be
divided among
the nine Tribes
and Half.

PARAPHRASE.

which ye shall inherit by Lot, *namely* which the Lord has commanded to give to the nine Tribes, and to the half Tribe, *which have yet receiv'd no Inheritance.* 14 For the Tribe of the Children of Reuben, according to the House of their Fathers, and the Tribe of the Children of Gad, according to the House of their Fathers, have receiv'd their Inheritance, and half the Tribe of Manasseh have received their Inheritance. 15 The *said* two Tribes and the half Tribe have received their Inheritance on this Side Jordan *as we are now on*, over-against Jericho, Eastward, toward the Sun-rising or full East of Jordan.

VII.
The Persons
that were to
overlook the Di-
vision of Canaan.

16 And the Lord spake unto Moses, saying, 17 These are the Names of the Men which shall divide the Land unto you, *i. e. overlook the dividing of it, and take Care there be no foul dealing in drawing the Lots; and when they be drawn, determine what Portion such as shall have too much fall to them, shall allow back to such as shall have too little;* Eleazar the High-Priest and Joshua the Son of Nun *shall be the two principal Persons concern'd in this Affair.* 18 And ye shall take one Prince or principal Person of every Tribe, to assist the two former to divide the Land by Lot for your Inheritance. 19 And the Names of the other Men that ye shall take, are these: Of the Tribe of Judah, Caleb the Son of Jephunneh. 20 And of the Tribe of the Children of Simeon, Shemuel the Son of Ammihud. 21 Of the Tribe of Benjamin, Elidad the Son of Chislon. 22 And the Prince of the Tribe of the Children of Dan, Bukki the Son of Jogli. 23 The Prince of the Children of Joseph, for the Tribe of the Children of Manasseh, Hanniel the Son of Ephod. 24 And the Prince of the Tribe of the Children of Ephraim, Kemuel the Son of Shiphtan. 25 And the Prince of the Tribe of the Children of Zebulun, Elizaphan the Son of Parnach. 26 And the Prince of the Tribe of the Children of Issachar, Paltiel the Son of Azzan. 27 And the Prince of the Tribe of the Children of Asher, Ahihud the Son of Shelomi. 28 And the Prince of the Tribe of the Children of Naphtali, Pedahel the Son of Ammihud. 29 These are they whom the Lord has commanded to divide the Inheritance unto the Children of Israel in the Land of Canaan. *Where it is very remarkable, that the Tribes are mention'd in a very different Order from what they are mention'd in any where before; but exactly in the Order that was agreeable to the Situation, which the said Tribes had afterwards in the Land of Canaan; as if Moses foresaw, who should be next Neighbours one to another.*

S E C T.

SECTION XXIII. No. 8.

Wherein are given Directions concerning the Cities to be assign'd to the Levites, and the Cities of Refuge: Which take up Chap. XXXV.

Chap. XXXV. And the Lord spake unto Moses in the Plains of Moab, by Jordan over-against Jericho, saying, 2 Command the Children of Israel, and let them know, that altho' the Land of Canaan ^{I. Cities to be assign'd to the Levites.} nor the Land on this East Side of Jordan is to be divided to the Levites among the other Tribes, yet they are to give or assign unto the Levites, out of the Inheritance of their Possession, i. e. out of the Shares that shall fall to them, both in the Land of Canaan and on this Side Jordan, Cities to dwell in: and ye shall give also unto the Levites Suburbs for the Cities i. e. some Ground lying round about them. 3 And the Cities shall they have to dwell in themselves, and the Suburbs of them shall be for their Cattle, as Sheep, Goats or Beeves, and for their Goods, i. e. any thing necessary for them or their Cattle without Doors, and for all their Beasts, as Horses, Asses, &c. 4 And the Suburbs of the Cities which ye shall give unto the Levites, shall reach from the Wall of the City and outward, a Thousand Cubits round about, which is about five Hundred Yards; which Space was to be for their Out-houses, as Stables, Places for Hay and Straw, and the like. 5 And ye shall measure from without the City, viz. from the Outside of the Space order'd to be measur'd out in the foregoing Verse, and wherein were their Out-houses &c. that is, from beyond the Thousand Cubits aforementioned, ye shall measure also or further, on the East-Side two thousand Cubits, and on the South-side two thousand Cubits, and on the West-Side two thousand Cubits, and on the North-Side two thousand Cubits: Which last two thousand Cubits were to be for Fields or Pasture for their Cattle, as the first thousand Cubits next to the Walls of the Cities were to be the Suburbs more properly so call'd: and the City of each shall be in the midst. This Extent of three thousand Cubits quite round each City, shall be to them the Suburbs of the Cities, taking here the Word Suburbs to denote also the Fields of the Suburbs. 6 And among the Cities which ye shall give unto the Levites, there shall be six Cities for Refuge, so call'd because they are Cities which ye shall appoint for the Man-slayer, i. e. him who kills another against his Will, that he may flee thither for Refuge, or to be preserv'd and kept in Safety, from any that should go about to kill him for killing the other: and to them ye shall add forty and two Cities. 7 So all the Cities which ye shall give to the Levites shall be forty and eight Cities: them shall ye give with their

R

Suburbs.

PARAPHRASE.

Suburbs. 8 And the Cities which ye shall give *to the Levites*, shall be such as *ly in the Land of the Possession of the Children of Israel, either in Canaan or in the Country on the East-Side of Jordan*: from them Tribes that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his Cities unto the Levites, according to *the Largeness or Smallness of his Inheritance which he inherits*.

II.
Six of the Levites Cities to be Cities of Refuge.

9 And the Lord spake unto Moses, saying, 10 Speak unto the Children of Israel, and say unto them, When ye be come over Jordan, into the Land of Canaan: 11 Then ye shall appoint you Cities there, as *I shall appoint on this East-Side of Jordan before my Death*, to be Cities of Refuge. 12 And they shall be unto you Cities for Refuge from the Avenger, *i. e. him who had a Right to call a Murderer to account for the Blood he had shed, who being incens'd for the Death of a near Relation, might in an Heat of Rage, hastily kill him who was not guilty of Murder: To prevent which, was the Design of the Cities of Refuge, viz that the Man-Slayer die not by any such sudden Heat of Passion, until he stand before the Congregation in Judgment, i. e. be try'd by the proper Court of Judicature, whether he be guilty or not of wilfull Murder.* 13 Namely of these Cities which ye shall give to the Levites, six Cities shall ye have for refuge. 14 Ye shall give three Cities on this Side Jordan *now in a few Days*, and three Cities *more* shall ye give in the Land of Canaan, *when ye have conquer'd it*, which shall be Cities of Refuge. 15 These six Cities shall be a Refuge, both for the Children of Israel, and for the Stranger, and for the Sojourner among them: that every one that killeth any Person unawares, may flee thither.

III.
Who are to be esteem'd Murderers, and not to have the Benefit of Refuge.

16 But if he smite him with an Instrument of Iron, so that he die *never going Abroad after he was wounded*, he is *to be esteem'd a Murderer, forasmuch as tho' he might have no Malice to him before-hand, yet his striking him with a Sword or Hatchet &c. shews he had an Intention to do him a Mischief*; The Murderer shall surely be taken away from *the City of Refuge he has fled to, and the Fact being prov'd before the proper Judges, shall be put to Death.* 17 And if he smite him with a great Stone, wherewith he may die, and *it appears that he die of the said Blow*; he is a Murderer: The Murderer shall surely be put to Death. 18 Or if he smite him with an Hand-weapon of Wood, *such as a Battoon or Club*, wherewith he may die, and he die, he is a Murderer: The Murderer shall surely be put to Death. 19 The Avenger of the Blood *so shed himself shall or may* slay the Murderer; when ever he meets him, he shall *or may* slay him *without slaying for a judicial Sentence.* 20 And if he kill another any other way *besides those mention'd v. 16, 17, 18. out of Hatred or Designedly; as for instance,*

PARAPHRASE.

stance, if he thrust him out of Hatred from a steep Place, or into the Water or the like, or hurl a Stone at him, or let any thing fall upon him, by laying of wait so to do, which shews that he does it out of Design and Hatred; and it comes to pass that he die of the Hurt so receiv'd; 21 Or if in Enmity he smite him only with his Hand or Fist, so that he die: he that smote him shall surely be put to Death; for he is a Murderer: the Avenger of Blood shall slay the Murderer, when he meeteth him.

22 But if he thrust him suddenly without Enmity, or have cast upon him any thing without laying of wait; 23 Or if he smite him with any Stone wherewith a Man may die, seeing him not, and so *IV. Who is to be judg'd only a Manslayer, and so to have the Benefit of the Cities of Refuge.* *undefignedly* cast it upon him that he die, and was not his Enemy, neither sought his harm: 24 Then the Congregation *i. e. the proper Judges of such matters* shall judge between the Slayer, *who is for that purpose to be brought to them from the City of Refuge,* and the Avenger of Blood, according to these Judgments or Rules afore laid down. 25 And the said Congregation or Judges shall deliver the Slayer, *if it appears he kill'd the other undefignedly,* out of the Hand of the Avenger of Blood, *whom they shall charge not to prosecute the Slayer any further;* and the Congregation or said Judges shall restore or send him safe back to the City of his Refuge, whither he was fled: and he shall abide in it, *not stirring out of the Limits of the City viz. the Suburbs and Fields of the Suburbs,* unto the Death of the High-priest, which was anointed with the Holy Oil: *This Restraint being very proper to make Persons more watchful or cautious, that they did not kill any Body even by chance.* 26 But if the Slayer shall at any Time come without the Border of the City of his Refuge, whither he was fled; 27 And the Avenger of Blood find him without the Borders of the City of his Refuge, and the Avenger of Blood kill the Slayer; he shall not be esteem'd guilty of shedding Innocent Blood or of Murder. 28 Because he *i. e. the Slayer (v 26.)* should have remained in the City of his Refuge, until the Death of the High-priest; and therefore by not doing so, transgress'd the Law, and forfeited the Protection which the Law gave him: but after the Death of the High-priest, the Slayer shall return into the Land of his Possession, and there remain safe, *insomuch that if the Avenger of Blood kill him then, he shall be punish'd as a Murderer.* 29 So these Things shall be for a Statute of Judgment unto you, *i. e. a Rule whereby to judge between Man-slaughter and Murder,* throughout your Generations in all your dwellings.

30 Further, these following are likewise to be general and standing Rules or Laws. Who so kills any Person, the Murderer shall be put to Death by the Mouth or Evidence of more Witnesses than one: *V. No Satisfaction to be taken for to save the Murderer from Death.*

PARAPHRASE.

but one Witness shall not testify against any Person, to cause him to die. 31 Moreover, ye shall take no Satisfaction for the Life of a Murderer, which is liable to Death *by the foregoing Laws*; but he shall be surely put to Death. 32 And ye shall take no satisfaction for him that is fled to the City of his Refuge, that he should come again to dwell in the Land, until the Death of the Priest. 33 So ye shall not pollute the Land wherein ye are: for *the shedding of Innocent Blood*, it defiles the Land *in the esteem of God, as being a most provoking and heinous Sin*: and the Land cannot be cleansed of the Blood that is shed therein, but by the Blood of him that shed it. 34 Defile not therefore, *by suffering a Murderer to live*, the Land which ye shall inhabit, and wherein I shall dwell among you: for I the Lord dwell among the Children of Israel, *who am most Holy, and therefore cannot endure to dwell in a Land any way defil'd by Sin*.

SECTION XXIII. No. 9.

Wherein it is order'd, that Daughters who are Heiresses or have no Brothers, should marry within their own Tribe, to prevent the Inconvenience that would otherwise arise, by their Inheritance or Estates in Land passing from one Tribe to another. Which takes up Chap. XXXVI.

I.
A Case proposed to Moses concerning the Marriage of Heiresses.

Chap. XXXVI. And the chief Fathers of the Families of the Children of Gilead, the Son of Machir, the Son of Manasseh, of the Families of the Sons of Joseph, *viz. the Fathers of those Families, which had not their Inheritance already assign'd them on the East of Jordan, but were to have their Inheritance in the Land of Canaan*, came near, and spake before Moses, and before the Princes the chief Fathers of the Children of Israel: 2 And they said *by the Mouth of one who was chosen to speak in their Behalf*, The Lord commanded my lord to give the Land for an Inheritance by Lot to the Children of Israel: and my lord was commanded by the Lord to give the Inheritance of Zelophehad our Brother, unto his Daughters. 3 And if they be married to any of the Sons of the other Tribes of the Children of Israel; then shall their Inheritance be taken from the Inheritance of our Fathers, *i. e. shall not belong any longer to our Tribe*; and shall be put or belong to the Inheritance of the Tribe whereinto they are receiv'd or married: So shall it be taken from the Lot of our Inheritance, *i. e. from our Tribe*. 4 And when the Jubilee of the Children of Israel shall be, *tho' it be design'd for preserving Estates in the Tribes and Families, to which they originally belong'd, yet it will not help us in this Case, by making their Inheritance return*

PARAPHRASE.

return as other Lands do, because by the Right of Marriage they are become the Inheritance of another Tribe; and consequently even then, when the Jubilee comes, shall their Inheritance be put unto the Inheritance of the Tribe whereunto they are receiv'd or married: So shall their Inheritance be taken away, quite and without all Remedy yet provided, from the Inheritance of the Tribe of our Fathers.

5 And Moses commanded the Children of Israel, according to the Word of the Lord whom he had consulted about this matter, saying: The Tribe of the Sons of Joseph has said well, in desiring the Inheritance of these Women might not go out of their Tribe. 6 To prevent which, This is the Thing which the Lord doth command concerning the Daughters of Zelophehad, saying, Let them marry to whom they think best, only with these two Limitations, viz. To some of their own Tribe, and also to some of the same Family with themselves of the said Tribe of their Father shall they marry. 7 So shall not the Inheritance of the Children of Israel remove from Tribe to Tribe; for every one of the Children of Israel shall keep himself to the Inheritance of the Tribe of his Fathers. 8 And therefore the same shall be an universal Law in respect of all other Heiresses, as well as of Zelophehad's Daughters, viz. every Daughter that possesses an Inheritance in any Tribe of the Children of Israel, shall be Wife unto one of the Family of the Tribe of her Father, that the Children of Israel may enjoy every Man the Inheritance of his Fathers. 9 Neither shall the Inheritance remove from one Tribe to another Tribe; but every one of the Tribes of the Children of Israel shall keep himself to his own Inheritance. 10 Even as the Lord commanded Moses, so did the Daughters of Zelophehad. 11 For Mahlah, Tirzah, and Hoglah, and Milkah, and Noah, the Daughters of Zelophehad, were married unto their Fathers Brothers Sons. 12 And so they were married, as the foregoing Law (v. 6, 7.) requires, viz. into the Family of their Father, and consequently into one of the Families of the Sons or Tribe of Manasseh, and so their Inheritance remain'd in the said Tribe of the Family of their Father, viz. in the Tribe of Manasseh.

13 These contain'd from Chap. 26. 1. hitherto are the Commandments and the Judgments, which the Lord commanded by the Hand or Ministry of Moles, unto the Children of Israel, from the Time they first encamp'd in the Plains of Moab, by Jordan, over-against Jericho, to the Time that this was transacted, which is recorded in this last Chapter of this Book.

II.

A Law given for to prevent the Inconvenience, that would arise by Heiresses marrying into any other Tribe than their own.

III.

The Conclusion.

THE
Fifth BOOK of MOSES,
CALL'D
(a) DEUTERONOMY,

Because it chiefly contains a Repetition of the principal or most important Laws of God, which had been Afore given to the Israelites, and were now Repeated to them by Moses, a little before his Death.

PARAPHRASE.

SECTION XXIII. No. 10.

Wherein is contain'd a short Account of what had befalln the Israelites, From the Time they came from Mount Horeb or Sinai ; To the Time when Moses spake to them with an Exhortation to Obedience of God's Commands, by way of Inference from the foregoing Account : Which takes up the Three First Chapters of this Book, and Chap. IV. 1—43.

I.
The Intro-
duction.

Chap. I. **T**HESE contain'd in this Book of Deuteronomy be the Words, which Moses spake unto all Israel, on this Eastern Side of Jordan, by the Wilderness that lay on the South-east of the Plain of Moab, in the which Plain the Israelites had laid encamp'd ever since the Time intimated Numb. 22. 1. their Camp lying over-against a Place call'd Suph, and between

ANNOTATIONS.

(a) This Book is call'd in Hebrew, *Sepher Elleh Haddebarim*, that is, the Book which begins with these two Words, *Elleh Haddebarim*. It is call'd by the Greeks, and from them by us, *Deuteronomy*, as containing the principal Parts of the *Nómos* Law repeated *Διούτις* a Second time.

these

PARAPHRASE.

these other Places, Paran, and Tophel, and Laban, and Hazeroth, and Dizahab: All which Six Places last mention'd lay in the Country East of Jordan, and which the Israelites took from Sibon King of the Amorites there; or else on the Confines of the said Country. 2 Now it is very useful to observe here, that there are but eleven Days continued Journey from Mount Horeb or Sinai, by the way that lies along the Side of Mount Seir or the Country of Edom, unto Kadesh-barnea which lies on the Edge of the Land of Canaan, and from the Neighbourhood of which we sent the Spies to search the Land of Canaan. So that it is to be remember'd, that the Reason why the Israelites were kept so long in the Wilderness, after they came to Kadesh-barnea, was for their Sin of Murmuring and Unbelief, related afore Numb. 14, and repeated v 26. &c. of this Chapter. 3 And it came to pass in the fortieth Year, in the eleventh Month, on the first Day of the Month, that Moses spake by way of Rehearsal unto the Children of Israel, according unto all that the Lord had given him in Commandment unto them; 4 After he had slain Sihon the King of the Amorites, which dwelt in Heshbon, and Og the King of Bashan, who dwelt at Ashtaroth as his Royal City, and was slain at Edrei. 5 On this viz. the Eastern Side of Jordan, in the Land of Moab, began Moses to declare this Law, calling to the Remembrance of the Israelites, what they had forgot, and explaining what they did not understand, saying:

6 The Lord our God spake unto us at Mount Horeb or Sinai, after we had stay'd there from the third (b) Month of the first Year after our coming out of Egypt, to the (c) twentieth Day of the second Year: Ye have dwelt long enough by this Mount. 7 Turn you hence now Northward, and take your Journey and go and possess the whole land of Canaan: In order whereto ye shall go first to the Mount that lies on the South-border of the land of Canaan, and is inhabited mostly by the People of Canaan call'd the Amorites, and unto all the Places nigh thereunto, viz. in the Plain, in the Hills and in the Vale, adjoining to the aforesaid Mountain: and thence ye shall proceed to such Places as ly in the remaining South part of Canaan, and so on to the West part which lies by the Sea-Side i. e. the Side of the Great or Mediterranean Sea, to the Land of the Canaanites properly so call'd, who dwell mostly in the said Western part by the Sea-side; and thence ye shall go unto the North part of Canaan, which adjoins to Mount Lebanon; and ye shall likewise conquer the East part of Canaan, and not only so, but ye shall in time carry your Conquests beyond the land of Canaan, toward the East or North-east, even unto the great River, the River Euphrates. 8 Behold, as I have given the Land of Canaan unto

II.

God's purpose that the Israelites should enter into the Land of Canaan from their Encampment at Kadesh-barnea, if they had not hinder'd it by their Unbelief.

(b) See Exod. 19. 1. (c) Numb. 10. 11.

PARAPHRASE.

you, so will I render your Entrance into it easy before you : Wherefore ye shall make no longer stay here in the Wilderness, but go in and possess the Land which the Lord sware unto your Fathers, Abraham, Isaac, and Jacob, to give unto them, and to their Seed after them.

III.
How Moses
appointed
other Magi-
strates to assist
him in the Go-
vernment of
the People.

9 And I spake unto you (d) at that time, i. e. during our Stay at Mount Horeb, saying: I am not able to bear the Care of you my self alone : 10 The Lord your God hath multiplied you, and behold, you are this day as the Stars of Heaven for multitude. 11 The Lord God of your Fathers make you a thousand Times so many more as ye are, and bless you as he hath promis'd you : 12 But since ye are so very many, how can I my self alone bear your Cumbrance, and your Burden, and your Strife, i. e. 'Tis impossible for me alone to undergo the Labour of bearing all your Complaints, remedying all your Grievances, and determining all your Controversies. 13 Take ye and present unto me wise Men and understanding, and known among your Tribes, and I will make them Rulers over you. 14 And ye answered me, and said, The thing which thou hast spoken, is good for us to do. 15 So I took from among the Persons ye presented to me, such of the chief of your Tribes as were Wise-men, and known, and made them Heads over you, Captains over Thousands, and Captains over Hundreds, and Captains over Fifties, and Captains over Tens, and Officers among your Tribes. 16 And I charged those whom I thus appointed to be your Judges at that time, saying, Hear the Causes between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him. 17 Ye shall not respect Persons in Judgment, but you shall hear the small as well as the great; you shall not be afraid of the Face of Man, for the Judgment is Gods, i. e. you are Gods Ministers, and act by his Authority, and therefore may be confident he will defend you in the Discharge of your Office: and the Cause that is too hard for you to decide, bring it to me and I will hear it. 18 And I commanded you i. e. all the rest of the People besides the said Judges or Rulers, at that Time or during our Stay at Mount Horeb, all the things which ye should do.

IV.
Of their Pro-
vocations of
God, after they
left Mount Si-
nai or Horeb,
especially at
Kadesh-barnea,
by their Distrust
of God's enabling
them to con-
quer the Ca-
naanites.

19 And when we departed from Horeb, we went thro' all that great and terrible Wilderness, Great as reaching from the Neighbourhood of Mount Sinai or Horeb to Kadesh-barnea, and Terrible as having no Inhabitants but wild Beasts, which you saw along the way we went to the Mountain of the Amorites, as the Lord our God (v. 7.) commanded us; and we came (e) to the Place where we en-

ANNOTATIONS.

(d) Exod. 18. 18. (e) See Numb. 13, and 14, for what follows in this Chapter, except v. 37, 38. for which compare Numb. 20. and 27.

camp'd

PARAPHRASE.

camp'd near Kadesh barnea, at the Foot of the Mountain of the Amorites on the South side of it. 20 And I said unto you, Ye are come unto the Mountain of the Amorites, which the Lord our God doth give unto us. 21 Behold, the Lord thy God hath given the Land before thee : go up and possess it, as the Lord God of thy Fathers hath said unto thee ; fear not, neither be discourag'd. 22 And ye came near unto me every one of you, and said, We will send Men before us, and they shall search us out the Land, and bring us Word again by what way we must go up, and into what Cities we shall come. 23 And the saying pleased me well : and I took twelve Men of you, one of a Tribe. 24 And they turn'd from the Place we were encamp'd at, and went up into the Mountain, and came unto the Valley of Ethcol, and searched it out. 25 And they took of the Fruit of the Land in their Hands, and brought it down unto us, and brought us word again, and said, It is a good Land which the Lord our God doth give us. 26 Notwithstanding, ye would not go up, but rebelled against the Commandment of the Lord your God. 27 And ye murmured in your Tents, and said, Because the Lord hated us, he hath brought us forth out of the Land of Egypt, to deliver us into the Hand of the Amorites, to destroy us. 28 Whither shall we go up? our Brethren have discouraged our Heart, saying, The People is greater and taller than we, the Cities are great and walled up to Heaven, *i. e. very High*, and moreover we have seen the Sons of the Anakims there. 29 Then I said unto you, Dread not, neither be afraid of them. 30 The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your Eyes : 31 And in the Wilderness, *all along from the Red-Sea hitherto*, where thou hast seen how that the Lord thy God carried thee as a Man doth carry his Son, in all the way that ye went, until ye came into this Place. 32 Yet in this thing ye did not believe the Lord your God. 33 Who had went *all along* in the Way before you, *as it were* to search you out and direct you to a Place to pitch your Tents in ; *which he did direct you in, by going before you* in Fire by Night to shew you by what Way ye should go, and in a Cloud by Day. 34 And the Lord heard the Voice of your Words, and was wroth, and sware, saying, 35 Surely there shall not one of these Men of this evil Generation see that good Land, which I sware to give unto your Fathers ; 36 Save Caleb the Son of Jephunneh, he shall see it, and to him will I give the Land that he hath troden upon, and to his Children, because he hath wholly followed the Lord. 37 Also the Lord was angry with me on your account *i. e. by occasion of your fresh Discontents and Murmurings along while after in the Wilderness of Zin*,
S
whereby

PARAPHRASE.

whereby I was so provoked as that I spake unadvisedly with my Lips : for which Reason the Lord was angry with me, saying, Thou also shalt not go in thither *i. e. into the Land of Canaan* : 38 But Joshua the Son of Nun, which stands before thee, *i. e. waits on thee as thy Servant in chief*, he shall go in thither. Encourage him therefore not to fear to take the Conduct of the Israelites upon him after thy Death : for he shall cause Israel to inherit it *i. e. he shall be my Instrument as Captain-general to cause the Israelites to conquer and so inherit Canaan*. 39 Moreover your little ones, which ye said, *when ye were dishearten'd by the Account that the Spies gave of the Land of Canaan* should be a Prey, and your Children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. 40 But as for you, turn ye, and take your journey into the Wilderness, by the way of the Red-Sea. 41 Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every Man his Weapons of War, ye were ready to go up into the Hill. 42 And the Lord said unto me, Say unto them, Go not up, neither fight, for I am not among you ; lest ye be smitten before your Enemies. 43 So I spake unto you, and ye would not hear, but rebelled against the Commandment of the Lord, and went presumptuously up into the Hill. 44 And the Amorites which dwelt in that Mountain, came out against you, and chased you as Bees do chase or pursue those that disturb their Hives, in great Swarms and with great Fury, and destroy'd you in or by Mount Seir or the Borders of Edom which was the Way you fled even unto Hormah. 45 And ye return'd after the Amorites were retreated, and wept before the Lord, beseeching him to go along with you, and to enable you to conquer the Land at that present Time : but the Lord would not hearken to your Voice, nor give ear unto you. 46 So ye abode in Kadesh many days, according to the days it was requisite that ye abode there, in order to prepare the Spies for their searching the Land of Canaan, and during the Forty Days they were in searching it ; and also for some days after their Return, you first refusing to obey God's Command to turn again into the Wilderness, and instead thereof going to fight with the Amorites : who worsting you, killing many and wounding others, we were forced to stay at Kadesh, till such as return'd so wounded, were able to remove with us into the Wilderness.

V. Chap. II. Then we turn'd from the land of Canaan, and took our them in mind, journey Southward into the Wilderness, by the way of the Red-Sea, How they were as the Lord spake unto me : and we compassed Mount Seir (f) many forbid to use Violence toward the Edomites.

(f) See Verse 13.

days

PARAPHRASE.

days *i. e.* spent near eight and thirty Years in the Encampments we made in the Wilderness, that lies round the West and South Borders of the Country of Edom. 2 And the Lord said unto me, while we lay in the Encampment near Ezion-gaber and the Red-Sea, saying: 3 Ye have compass'd *i. e.* have encamp'd on the West and South of this Mountain long enough: now being come to the South part and extremity of it, turn you Northward, but on the East side of the said Mountain or Country of the Edomites, and go to the Wilderness of Zin, and encamp there near the City or Town call'd Kadesh. 4 And when ye are come thither, thou shalt send to the King of Edom to desire Passage for you thro' his Country or the Coasts thereof to Canaan; and to that end command thou the People when they are come into the Wilderness of Zin, saying, ye are, if we can obtain leave of the King and People of Edom, to pass thro' the Coast of the Country of the Edomites, who are your Brethren or Relations, as being the Children or Descendents of Esau the elder Brother of your Father Jacob, which Edomites dwell in this neighbouring Mount Seir; and they shall be afraid of you, lest wanting a Settlement you should seize on their Country, especially if they should consent to your passing thro' their Country or the Coasts thereof, as ye desire: Take ye good heed unto your selves therefore, that such their Fear of you do not encourage you to Assault them, or Provoke you to do it, by their denying you a Passage thro' their Country as ye desire, by reason of such their Fear. 5 Meddle not with them; for I will not give you of their Land, no not so much as a Foot-breadth, because I have given Mount Seir unto Esau for a Possession, and therefore ye shall not dispossess them of it. 6 But as ye go thro' their Country, if they consent thereto, ye shall buy Meat of them for Money, that ye may eat; and ye shall also buy Water of them for Money, that ye may drink, Water being very scarce and so valuable in those Countries. 7 For the Lord thy God hath blessed thee in all the Works of thy Hand: he knows thy walking *i. e.* has directed and prosper'd thee in thy Travels thro' this great Wilderness: these forty Years the Lord thy God hath been with thee, thou hast lacked nothing, and therefore needest not to fear Lacking, tho' the Edomites should deny thee Passage, so as to force a Passage contrary to my Commands.

8 And when, upon the Edomites refusing us Passage thro' their Country, we passed by from our Brethren the Children of Esau, which dwelt in Seir, along the Way of the Plain from Elath, and from Ezion-gaber, two Places and Ports luying on the Red-Sea, we turn'd and pass'd along the Way thro' the foremention'd Plain from Elath &c; which leads to the Wilderness of Moab. 9 And the Lord said unto me, when we were come to the said Wilderness of

VI.
And also toward the Moabites.

PARAPHRASE.

Moab i. e. adjoining to the Country of Moab: Distress not the Moabites, neither contend with them in Battle to conquer them, and so make thy way thro' their Country into Canaan, altho' they deny thee Passage on thy Request: for I will not give thee of their Land for a Possession, because I have given Ar the Capital City of the present Country of Moab, with all the Country belonging thereto unto the Children or Descendants of Lot by his eldest Son, for his Sake for a Possession. 10 The Emims dwelt therein viz. in the Country which the Moabites now possess, and also That which the Amorites Subjects of Sihon took from the Moabites, in Times past, a People great and many, and tall as the Anakims; 11 Which also were accounted Giants, as the Anakims, but the Moabites call them Emims, to distinguish them (as seems probable) from others of the Gigantick Race. 12 The Horims also dwelt in Seir before time, but the Children of Esau succeeded them when they had destroyed them from before them, and dwelt in their Stead, as the Israelites did unto the Land of his Possession, namely which the Lord has given unto them, i. e. the Reubenites and Gadites, and Half Tribe of Manasseh, already on the East Side of Jordan: All which Conquests of the Moabites over the Emims, and Edomites over the Horims, and Israelites over the two Kingdoms of Sihon and Og, are probably here taken such notice of by Moses, to encourage the Israelites not to doubt, but God would in like manner enable them to conquer the Canaanites.

VII. 13 And the Moabites refusing us a Passage thro' their Country, as the Edomites had done; Now rise up, said I, and march ye into the Valley of Zered, where we pitch'd: and then I said, get you over the Brook Zered, which ran thro' or by the said Valley: and we went over till all that were guilty of the Brook Zered. 14 And the Space in which we came from Kadesh-barnea, until we were come over the Brook Zered, was thirty and eight Years: namely we stay'd in the Wilderness, until all the Generation of the Men of War, i. e. until all those that were above Twenty Years old when the Spies return'd out of the Land of Canaan, were wasted i. e. dead some how or other from among the Host, as the Lord (g) sware unto them. 15 For indeed the Hand of the Lord was against them, to destroy them from among the Host, so that altho' some of them probably dy'd a natural Death, yet the Generality of them were cut off some other ways, until they were consumed.

VIII. 16 So it came to pass when all the Men of War were consumed and dead from among the People, 17 That the Lord spake unto me, saying, 18 Thou art to pass this Day along the Extremity of the Coast of Moab even the Coast of Ar: which was, if not the Capital

(g) Numb. 14. 22, 23. and Chap. 1. 35.

City

PARAPHRASE.

City of the whole Country at that Time, yet the Chief in that part of the Country: 19 And thou shalt come nigh over-against i. e. to the Country which borders on the Children of Ammon: wherefore I give thee the same Command in respect of them, as I did afore (v. 9.) in respect of the Moabites, and for the same reason: viz. distress them not, nor meddle with them: for I will not give thee of the Land of the Children of Ammon any Possession, because I have given it unto the said Children or Descendents of Lot by his younger Son for a Possession. 20 That Country also which the Ammonites possess still, was accounted a Land of Giants, Giants dwelt therein in old Time, and the Ammonites call them Zuzims or Zamzummims, to distinguish them from others of the Gigantick Race; 21 A People great and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead: 22 As he did for the Children of Esau which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their Stead even unto this Day: 23 And in like manner the Avims which dwelt in Hazerim, even unto Gaza i. e. who afore inhabited the Country which since the Philistines inhabit, the Caphtorims which came forth out of or descended from one Caphtor, and who since go commonly under the Name of Philistines, destroyed them and dwelt in their Stead; all which in these four last Verses Moses takes notice of for the Reason aforementioned (in v. 12.)

24 But King Sihon having refus'd to give us leave to pass thro' his Country upon my sending a Friendly Message to him for that Purpose, (as appears by comparing v. 26. and 31.) God said unto me, Rise ye up take your Journey on further, and pass over the River Arnon into the Kingdom of Sihon: behold, I have given into thy Hand Sihon the Amorite King of Heshbon, and his Land: begin to possess it, and contend with him in Battle. 25 This Day will I begin to put the Dread of thee and the Fear of thee upon the Nations that are under the whole Heaven, namely those of them who shall hear the Report of the great Conquest made by thee, and they shall tremble, and be in anguish, like Women in Travail, because of thee viz. for fear thou shouldst conquer them in Time after the same manner. 26 Namely it is to be known, that before God commanded me (v. 24.) to use any Hostility toward Sihon and his People, I had sent Messengers out of the Wilderness of Kedemoth, so call'd from the adjoining Territory of the City of Kedemoth, which lay in the Kingdom of Sihon, and so on the North side of the River Arnon, unto Sihon King of the Country and residing at Heshbon, with Words of Peace i. e. with a Friendly Message, saying: 27 Let me and the People with me pass thro' thy Land: I will go along by the High-way, I will neither

IX.

The Israe-
lites were com-
manded to
fight with Si-
hon, on his Re-
fusing them
Passage; and
how they con-
quer'd his King-
dom.

turn

PARAPHRASE.

turn unto the right-hand nor to the left. 28 Thou shalt *i. e. thy People shall* sell me Meat for Money, that I may eat; and give me Water for Money, that I may drink: *I will take or desire nothing without paying for it; only I will pass thro' thy country on my Feet as fast as I can:* 29 As the Children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did sell unto me Meat and Drink as I pass'd along by their Coasts, so I desire nothing more of thy People, but to pass thro' thy Country, until I shall come where I may pass over Jordan, into the Land which the Lord our God giveth us. 30 But Sihon King of Heshbon would not let us pass by him: for the Lord thy God hardned his Spirit, and made his Heart obstinate, *i. e. gave him over to his own obstinate Humour, which was set upon violent Courses, from which God would not divert him, that for a Punishment of his and his Peoples Sins, he might deliver him and them into thy Hand, as appears this Day.* 31 And hereupon the Lord said unto me, *Rise up (Ec. as v. 24.)* behold, I have begun to give Sihon and his Land before thee *i. e. into thy Power:* begin to possess *i. e. prepare to take possession of it,* that thou mayst inherit his Land. 32 Then Sihon came out against us, he and all his People, to fight at Jahaz. 33 And the Lord our God delivered him before us, and we smote him, and his Sons, and all his People. 34 And we took all his Cities at that Time, and utterly destroyed the Men, and the Women, and the little ones of every City, we left none to remain, *they having God's Command without doubt so to do:* 35 Only by the Divine Warrant, the Cattle we took for a Prey unto our selves, and the Spoil of the Cities which we took. 36 From the City Aroer which is by the Brink of the River Arnon, namely the City that is as it were in the River, being encompass'd almost or quite round with it, even unto Gilead, there was not one City too strong for us: the Lord our God delivered all unto us. 37 Only unto the Land of the Children of Ammon thou camest not, namely not unto any Place of theirs lying on the other side of the River Jabbok, nor unto any of the Cities of theirs in the Mountains, nor unto whatsoever the Lord our God forbad us.

X.

How the Israelites conquer'd the Kingdom of Og.

Chap. III. Then we turned and went up the Way to Bashan: and Og the King of Bashan came out against us, he and all his People, to battle at Edrei. 2 And the Lord said unto me, Fear him not: for I will deliver him, and all his People, and his Land into thy Hand, and thou shalt do unto him as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon. 3 So the Lord our God deliver'd into our Hands Og also the King of Bashan, and all his People: and we smote him until none was left to him remaining. 4 And we took all his Cities at that Time, there was not a City which

PARAPHRASE.

which we took not from them; *for we took also all the threescore Cities which are situated in all the Region of Argob, belonging to the Kingdom of Og in Bashan:* 5 All these Cities were fenced with high Walls, Gates and Bars, beside unwall'd Towns a great many. 6 And we utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying the Men, Women, and Children of every City. 7 But all the Cattle, and the Spoil of the Cities, we took for a Prey to our selves. 8 Thus we took at that Time out of the Hand of *Sihon and Og* the two Kings of the Amorites *East of Jordan*, the Land that was possess'd by them on this Side Jordan, from the River Arnon Southward unto Mount Hermon Northward: (9 Which Hermon is a Part of Mount Lebanon and the Sidonians call it Sirion) 10 So we took all the Cities of the Plain or flat Country lying toward Jordan or the Sea of Galilee, and all Gilead, and all Bashan properly so call'd, unto Salchah and Edrei, Cities of the Kingdom of Og in Bashan: 11 Now only Og King of Bashan remained of the Remnant of the Rephaim or Giants that anciently inhabited this Country: behold, his Bedstead was a Bedstead of Iron, made thereof that it might be strong enough to support his Gigantick and so very Weighty Body, and yet not be too cumbersome, as it must have been, had it been made of Wood, or Silver or Gold &c. Is it not i. e. it is kept and to be seen in Rabbath (b) the Capital City of the Children of Ammon? nine Cubits was the Length thereof, and four Cubits the Breadth of it, after the common Cubit taken from the Measure of a common and middle-siz'd Man; which is about Half a Yard: so that Og himself was about Eleven Foot high, which is twice the Tallness of an ordinary Man.

12 And of this Land which we took from the aforesaid two Kings, Sihon and Og, and possess'd at that Time, so much as lies from Aroer, which is by the River Arnon, and half Mount Gilead with the Country lying between it Eastward and Jordan Westward, and South of the River Jabbok, (which Half of Gilead belong'd to the Kingdom of Sihon,) and the Cities thereof, gave I unto the Reubenites and

XI.
How the Country East of Jordan was given to the Reubenites &c.

ANNOTATIONS.

(b) Namely Og, fearing the Worst as to the Event of the War he was engaging in with the Israelites, might send his Bed and best Effects unto the Ammonites, as knowing they would be safe among them, because the Israelites were forbid to make War upon them. Or Moses, having conquer'd the Country, might sell this among other Goods to the Ammonites. Or lastly, when the Ammonites drove out the Zanzumims mention'd Chap. II. 21. Og might possibly escape, (and so is said here, To be left of the Remnant of the Giants,) who afterwards flying to the Amorites in this Country, was made their King, because of his Gigantick Stature and Valour. But the Ammonites kept his Bedstead, as a Monument of their illustrious Victory over such a Gigantick Race of Men.

PARAPHRASE.

to the Gadites. 13 And the rest of Gilead lying North of the River Jabbok, and all Bashan properly so call'd, being properly or primarily the Kingdom of Og, gave I unto the Half Tribe of Manasseh: as also all the Region of Argob, with all Bashan aforesaid, which was call'd the Land of the Rephaims. 14 I gave it to the said Half Tribe of Manasseh, because Jair the Son of Manasseh took all the Country of Argob, unto the Coasts of Geshuri, and Maachathi, two petty Kingdoms lying on the North of Argob or Bashan, and therefore call'd them i. e. the Towns or small Cities in the said Country after his own Name, Bashan-havoth-jair, which is observ'd probably by Ezra to have continued the Name thereof, unto this Day viz. the Days of Ezra. 15 And I gave Gilead unto Machir, another Son of Manasseh, on the like account. 16 And unto the Reubenites and unto the Gadites, I gave from that part of Gilead which lies North of Jabbok, and belong'd to the Kingdom of Og, and was given to the Half Tribe of Manasseh, namely all the rest of Gilead lying South of Jabbok, and in the Kingdom of Sihon, even unto the River Arnon, the middle of the said River, which middle of the said River Arnon is namely the Border Southward between the Country we took from Sihon, and the Country of Moab; and from thence even unto the River Jabbok, which is the Border of the Children of Ammon, where it runs along the Side of their Country to the North-East, and unto the Mountains which are their Borders full East: 17 And as for the West Side, the Plain also and Jordan i. e. all the Flat Country lying on Jordan, namely the Coasts from the South-part of the Sea of Chinnereth, even unto the Sea of the Plain, namely the Salt-Sea, which lies under Ashdath-Pisgah i. e. at the Foot of the Hill or Mountain Pisgah, on which is a City or Town call'd Ashdath-Pisgah, lying East-ward of the said Salt-Sea. 18 And I commanded you, to whom I thus gave the Land of Sihon and Og, viz. the Reubenites and Gadites and Half Tribe of Manasseh, saying: The Lord your God has given you this Land East of Jordan to possess it, on condition that ye shall pass over arm'd before your Brethren the Children of Israel, all that are meet for the War. 19 But your Wives and your little ones, and your Cattle (for I know that ye have much Cattle) shall abide in your Cities which I have given you; 20 Until the Lord have given rest unto your Brethren, as well as unto you, and until they also possess the Land which the Lord your God hath given them beyond Jordan: and then shall ye return every Man unto his Possession which I have given you.

XII.

How Moses was deny'd to lead the Israelites into Canaan &c.

21 And the Lord having acquainted me that I should not go into the Land of Canaan, but dy on this East-side of Jordan, and that Josue should lead the People into Canaan, and that I should accordingly give him

PARAPHRASE.

him a suitable Charge: hereupon I commanded Joshua at that Time, i. e. some time after the Conquest of Sihon, saying, Thy Eyes have seen all that the Lord your God hath done unto these two Kings: so shall the Lord do unto all the Kingdoms whither thou passest. 22 Ye shall not fear them; for the Lord your God he shall fight for you. 23 And I besought the Lord at that Time, saying, 24 O Lord God, thou hast begun to shew thy Servant thy Greatness, and thy mighty Hand, in making the Israelites to conquer and possess such Countries, as thou art pleas'd to give unto them; this thou hast begun to shew me by the Conquest of the two Kingdoms of Sihon and Og: For what God is there in Heaven or Earth, i. e. among all the Gods now a-days worship'd in the World, and suppos'd by the Heathen to be some in Heaven, and others on Earth, that can do according to thy Works, and according to thy Might? 25 I pray thee, let me go over Jordan, and see i. e. enjoy the good Land that is beyond Jordan i. e. Canaan, that goodly Mountain i. e. Mount Moriab or Zion, where God intended to settle his Divine Presence, or to have his Tabernacle fix'd and Temple built; and let me go thro' the whole Country of Canaan, even to Mount Lebanon on the North of it. 26 But the Lord was wroth with me for your Sakes, and would not hear me: and the Lord said unto me upon my repeating my Request, Let it suffice thee, speak no more unto me of this Matter. 27 Thou shalt get thee up into the Top of Pisgah, and lift up thine Eyes West-ward, and North-ward, and South-ward, and East-ward, and behold it with thine Eyes: for thou shalt not go over this Jordan. 28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this People, and he shall cause them to inherit the Land which thou shalt see. 29 So we have abode hitherto in this Valley where we now are; over-against Beth-peor a City so call'd probably from a Temple here built to Baal-peor: Which Valley was that particular Part of the Plain of Moab, wherein the Israelites continued encamp'd, From presently after their Conquest of the two Kingdoms of Sihon and Og, To their passing over Jordan under the Conduct of Joshua, after Moses was dead, to conquer Canaan.

Chap. IV. Now therefore *the Inference to be made from what I have rehears'd and said unto you in the foregoing part of this my Discourse is this, that it is your indispensable Duty to Harken, O Israel, unto the Statutes, and unto the Judgments which I teach you, for to do them, that ye may live, and go in and possess the Land which the Lord God of your Fathers giveth you. 2 Ye shall not add unto the Word which I command you by doing any thing contrary thereto, neither shall ye diminish any thing from it, that so ye may truly keep the Commandments of the Lord your God which I command you,*

XIII.

The Inference from the foregoing Repetition of what God had done for them, unto Obedience.

PARAPHRASE.

3 *The Necessity of thus keeping the Commandments of God ye may learn from those instances I have before put you in mind of, viz. Chap. 1. 35, 37, 44: to which I shall now add a much later and very fresh one viz. your Eyes have seen what the Lord did to your Brethren because of their being entic'd by the Moabites and Midianites to worship the Idol Baal-peor: for all the Men that follow'd i. e. worship'd Baal-peor, the Lord thy God hath destroyed them from among you.*

4 *But ye that did cleave to the Worship of the Lord your God, are alive every one of you this Day.* 5 *Behold, I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.* 6 *Keep therefore and do them, for this is your Wisdom and your Understanding i. e. most wise and prudent Course to promote your Interest, and so to get you the Reputation of a Wise People, in the Sight and Esteem of the Nations which shall hear of all these Statutes, and say, Surely this great Nation is a wise and understanding People, inasmuch as they not only have such excellent Laws, as thus tend to make them most Prosperous and Happy, but also are careful to observe them, and so to attain and preserve to themselves the Love and Favour of their God, and consequently so great Prosperity and Abundance of all manner of Blessings.* 7 *For what Nation is there so great, as we Israelites are in this respect, viz. as being a People who has God so nigh unto them i. e. so Ready and Able to help them, as the Lord our God is in all things that we call upon him for?* 8 *And what Nation is there so great as we in this other respect, viz. that has Statutes and Judgments so Righteous or Excellent and Good in all particulars, as all this Law which I am about to set before you this Day or Time?* 9 *Wherefore the only thing to be done by you in order to make and continue you a most Happy People, is this viz. To take heed to thy self, and keep thy Soul diligently, lest thou forget the Things which thine Eyes have seen, and lest they depart from thy Heart all the Days of thy Life: but teach them thy Sons, and thy Sons Sons: 10 Specially remember and teach thy Posterity what was done the Day that thou i. e. thy Fathers stoodst before the Lord thy God in the Wilderness of Horeb or Sinai, and by the Mount so call'd; when the Lord said unto me, Gather me the People together, and I will make them hear my Words, that they may learn to fear me all the Days that they shall live upon the Earth, and that they may teach their Children.* 11 *And ye came near and stood under the Mountain, and the Mountain burnt with Fire unto the midst of Heaven or the Air, i. e. to a very exceeding great Height, with Darkness, occasion'd partly by the Smoak of the Fire, and partly by Clouds upon the Mountain, and that of a thick Darkness.* 12 *And the Lord spake unto you out of the midst of the*

Fire:

PARAPHRASE.

Fire: ye heard the Voice of the Words, but saw no Similitude, only ye heard a Voice. 13 And he declar'd unto you *those principal Laws which were the principal part of his Covenant*, which he commanded you and you solemnly covenanted to perform even the Ten Commandments, and he wrote them upon two Tables of Stone. 14 And you desiring that God would speak no more Himself to you, but communicate the Rest of his Will unto you by me, the Lord granted your Request, and commanded me at that Time, to teach you *those other Statutes and Judgments which he then deliver'd to me presently after the Delivery of the Ten Commandments*, that ye might do them also in the land whither ye go over Jordan to possess it.

15 Take ye therefore good heed unto your selves, *that ye do all the said Commandments: and more especially, for as much as ye saw God appear in no manner of Similitude on the Day that the Lord spake unto you in Horeb, out of the midst of the Fire, take heed* 16 lest ye corrupt or pollute your selves by spiritual Adultery or Idolatry, and make you a graven Image, the similitude of any Figure, the likeness of Male or Female of Human Kind; 17 Or the likeness of any Beast that is on the Earth, the likeness of any winged Fowl that flieth in the Air, 18 The likeness of any thing that flies, the likeness of any Fish that is in the Waters beneath the Earth: 19 And lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldst be drawn to worship them, and serve them, which are no other than what the Lord thy God has made and divided i. e. distributed the Use or Benefit of unto all Nations under the whole Heaven, as common ordinary Instruments of his Goodness: for which reason ye ought to look on them as your Servants rather than Gods, and to worship the Lord only who made them for your Service, and all the Worlds. 20 But besides the common Benefits of the Sun &c. the Lord has shew'd you special and extraordinary Favours, in that he has taken you, and brought you forth out of the Iron Furnace, even out of Egypt, where God permitted you to be try'd by the most cruel Bondage, as Metals are in a red hot Furnace of Iron, to be unto him a People of Inheritance, whom he had as it were purchas'd to be his Inheritance or peculiar People for ever, as ye are this Day. 21 But the Lord was angry with me on your Account, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee for an Inheritance. 22 But I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land: *And this concerning my self I take notice to you of again, as well as afore Chap. 3. 26. &c. that ye may be the more deeply sensible of the Danger of offending God, since for this Fault chiefly*

XIV.

Especially to avoid idolatry.

PARAPHRASE.

chiefly if not only he sees fit unalterably to exclude me from Canaan :

23 Wherefore take heed unto your selves, lest ye forget the Covenant of the Lord your God, which he made with you, and make you a graven Image, or the likeness of any thing which the Lord thy God hath forbidden thee. 24 For the Lord thy God is, as he appear'd on Mount Sinai, a Consuming Fire, even a Jealous God, who will admit of no Rival or Partner in your religious Worship.

XV.
The Necessi-
ty of continuing
in Obedience.

25 And as ye must be thus careful to keep God's Commands, especially to shun Idolatry, if ye will conquer and enter into the Possession of Canaan; so must ye take the same Care, if ye will continue to possess it. For when thou shalt have begotten Children, and Childrens Children, and shalt have remained long in the land, and shall corrupt your selves, and make a graven Image, or the likeness of any Thing, and shall do evil in the Sight of the Lord thy God, to provoke him to anger : 26 I call Heaven and Earth to witness against you this Day, *i. e.* I tell you as surely as Heaven and Earth shall endure, that ye shall soon, after the Measure of your Iniquity is fill'd up, utterly perish from off the land whereunto you go over Jordan to possess it: ye shall not prolong your Days upon it, but shall utterly be destroyed. 27 And the Lord shall scatter you among the Nations, and ye shall be left few in number among the Heathen, whither the Lord shall lead you. 28 And there ye shall be forced for a just Punishment of your wilful Idolatry in your own land, to serve the Idol Gods of the Countries whither ye are carried Captive, which are no other than the Works of Men's Hands, being made of Wood or Stone which neither see, nor hear, nor eat, nor smell.

XVI.
Promise of
God's Pardon
upon Repen-
tance.

29 But if from thence, whither thou art carried Captive, thou shalt seek *i. e.* pray to the Lord thy God, thou shalt find *i. e.* thy Prayers shall be heard by him, namely if thou repent sincerely and seek him with all thy Heart and with all thy Soul. 30 I say again to prevent thy running into utter Despair, and to shew thee the Mercy of God unto thee, that when thou art in Tribulation or great Distress, and all these things, afore threaten'd to come upon thee for thy Sins, are come upon thee, even in the latter Days *i. e.* how long soever it be from hence, or thro' all Futurity; if thou turn to the Lord thy God, and shalt be obedient unto his Voice : 31 (For the Lord thy God is a merciful God) he will not forsake thee utterly, neither destroy thee utterly, nor forget the Covenant of *i. e.* he made with thy Fathers, namely which he even swore unto them, viz. that he would restore their Posterity to his Favour upon their Repentance. 32 For to confirm you in the Belief of God's most certainly remembering and performing the said Covenant he made with your Fathers, ask now or peruse all the History of the Days that are past, which were before thee, since the Day that

PARAPHRASE.

that God created Man upon the Earth, and ask from the one Side of Heaven to the other, whether there has been any such thing *done by God to or for any other People*, as this great thing is *which he has done to and for you, and I am about to mention*; or has been heard like it? 33 *Namely* did ever *any other People* hear the Voice of God speaking out of the midst of the Fire, as thou hast heard, and live? 34 Or has God assayed to go and take him a Nation, from the midst of another Nation, by Temptations *or Miracles*, by Signs, and by Wonders, and by War, and by a mighty Hand, and by a stretch'd out Arm, and by great Terrors; according to all that the Lord your God did for you in Egypt, before your Eyes? 35 Unto thee was it *i. e. so great Favour* shew'd, that thou mightiest know that the Lord he is God, *and that* there is none else besides him. 36 Out of Heaven he made thee to hear his Voice, that he might instruct thee: and upon Earth *viz. Mount Sinai* he shew'd thee his great Fire, and thou heardest his Words out of the midst of the Fire, *that thereby thou mightest be induced the more to fear him, and obey his Commands*. 37 And because he loved thy Fathers, therefore he chose their Seed after them, and brought thee out in his special Sight, *and as it were under his very Eyes*, He going along with thee in the Pillar of Cloud and Fire to bring thee out safe, with his mighty Power out of Egypt. 38 *And out of the same Love to thy Fathers (v. 37.) it is, that he is induced* to drive out Nations from before thee, greater and mightier than thou art, and to bring thee in to give thee their land for an Inheritance, as it is this day, *God having given you a late Proof thereof, by enabling you to conquer the two Kingdoms of Sihon and Og, and to take their Countries for a Possession to your selves*. 39 Know therefore this day, and consider it in thine Heart, that the Lord he is God in Heaven above, and upon the Earth beneath: there is none else. 40 Thou shalt keep therefore his Statutes and his Commandments which I command thee this day, that it may go well with thee, and with thy Children after thee, and that thou mayst prolong thy days upon the Earth, which the Lord thy God giveth thee, for ever. *And here Moses ended his First Discourse to the People, by way of Rehearsal or Repetition.*

41 Then Moses set apart, according to God's Command, three Cities on this Side Jordan, namely toward the Sun-rising *or on the East Side of Jordan*; 42 *to the End* that the Slayer might flee thither, which should kill his Neighbour unawares, and hated him not in Times past; and that fleeing unto one of these Cities he might live. 43 *Namely*, Bezer lying by the Wilderness of Kedemoth, and in the plain or flat Country of the Reubenites; and Ramoth lying in that part of Gilead, which fell to the Share of the Gadites; and Golan lying in Bashan which fell to the Share of the Manassites.

XVII.
The three
Cities of Refuge
on the East of
Jordan.

S E C T.

SECTION XXIII. No. II.

Wherein is contain'd Moses second Discourse by way of Repetition to the People; in which he Repeats unto them the Ten Commandments, and some other Particulars relating to the Delivery of the said Commandments at first by God himself. Which Particulars take up Chap. IV. 44—V. ult.

I. 44 Now this *which follows*, is the Law which Moses set before the Children of Israel *i. e. repeated and further explain'd and press'd upon them, in his second Discourse contain'd in this Book, viz. after he had nominated the three aforemention'd Cities of Refuge on the East-Side of Jordan.* 45 Namely these are the several Parts of the said Law (v. 44.) viz. the (i) Testimonies, and the Statutes, and the Judgments, which Moses spake unto the Children of Israel, after they came forth out of Egypt; 46 On this Side Jordan in the Valley over-against Beth-peor, in the land of Sihon King of the Amorites, who dwelt at Heshbon, whom Moses and the Children of Israel smote, after they were come forth out of Egypt: 47 And they possess'd his land, and the land of Og King of Bashan, two Kings of the Amorites, which were on this Side Jordan, toward the Sun-rising. 48 From Aroer, which is by the Bank of the River Arnon, even unto (k) Mount Sirion, which is Hermon; 49 And all (l) the Plain on this Side Jordan East-ward, even unto the Sea of the Plain, under Ashdoth-Pisgah.

II. Chap. V. And Moses call'd *i. e. summon'd by the proper Officers for that purpose* all Israel to hear this his second Discourse by way of Repetition and Explication, and said unto them, Hear, O Israel, the Statutes and Judgments which I speak in your Ears this Day, that ye may learn them, and keep and do them. 2 The Lord our God made a Covenant with us in the Wilderness and at the Mount of Horeb or Sinai: 3 The Lord made not this Covenant with our Fathers most emphatically so call'd viz. Abraham, Isaac and Jacob; but with us,

ANNOTATIONS.

(i) Under these three Words is frequently comprehended the whole Will and Law of God, whether relating to the Divine Service, or to the Civil Government, or to Ceremonial Observations for the better Security and Preservation of both the former. The said three Words are used sometimes promiscuously for either of the aforesaid particular Branches of the Law. (k) So it is expressly call'd Chap. 3. 9. and so it seems best to call it here, that common Readers may not confound it with Mount Sion at Jerusalem. Indeed I doubt not but Sion here is a Faulty reading for Sirion, (rather than an usual Contraction) since the Syriac Interpreter read it Sirion in his Copy. (l) See Chap. 3. 17.

even

PARAPHRASE.

even us, who are all of us *that were then under Twenty, or at least most of us here alive this day.* 4 The Lord talk'd with you Face to Face *i. e. so as that ye plainly heard and understood what he said himself, without my Mediation between the Lord and you, when he spoke the Ten Commandments unto you in the Mount, out of the midst of the Fire.* 5 Indeed I stood as a Mediator between the Lord and you at that Time, to shew you the Word of the Lord *so far forth as related to your preparing your selves to meet the Lord, and to inform you at what Distance ye were to keep from the Mountain, and to represent your Desire unto God after he had spoken to you the Ten Commandments, viz. that he would not speak himself unto you any more, but make known his Will unto you by me :* for ye were afraid by reason of the Fire, and went not up into the Mount, *but stood at a distance from it, while the Lord deliver'd the Ten Commandments,* saying, 6 I am the Lord thy God which brought thee out of the Land of Egypt, from the House of Bondage. 7 Thou shalt have none other Gods before me. 8 Thou shalt not make thee any graven Image, or any likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters beneath the Earth. 9 Thou shalt not bow down thy self unto them, nor serve them : for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, 10 And shewing Mercy unto Thousands of them that love me and keep my Commandments. 11 Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain. 12 Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. 13 Six Days thou shalt labour, and do all thy work : 14 But the Seventh Day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thine Ox, nor thine Ass, nor any of thy Cattle, nor thy Stranger that is within thy Gates ; that thy Man-servant and thy Maid-servant may rest as well as thou. 15 *And likewise thou shalt observe the said Sabbath, that thou mayst remember that thou wast a Servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty Hand, and by a stretch'd out Arm, and so gave thee Rest from the hard Labours thou hadst undergone in Egypt :* therefore the Lord thy God commanded thee to keep *that Seventh-day which thou now keeps as such,* for the Sabbath-day. 16 Honour thy Father and thy Mother, as the Lord thy God hath commanded thee : that thy Days may be prolong'd, and that it may go well with thee, in the land which the Lord thy God giveth thee. 17 Thou shalt not kill. 18 Neither shalt thou commit Adultery. 19 Neither shalt

PARAPHRASE.

shalt thou Steal. 20 Neither shalt thou bear false Witness against thy Neighbour. 21 Neither shalt thou desire thy Neighbours Wife, neither shalt thou covet thy Neighbours House, his Field, or his Man-servant, or his Maid-servant, his Ox, or his Ass, or any thing that is thy Neighbours.

III.
Moses reminds
them, how
they desir'd to
hear God him-
Self speak to
them no more,
&c.

22 These Words the Lord spake unto all your Assembly in the Mount out of the midst of the Fire, of the Cloud, and of the thick Darkness, with a great Voice, and he added no more *then, nor deliver'd any more Commands Himself to you afterwards*; and he wrote them, *i. e. the Ten Commandments which he spoke Himself unto you*, in two Tables of Stone, and deliver'd them unto me. 23 And it came to pass when ye heard the Voice out of the midst of the Darkness (for the Mountain did burn with Fire, *which as it caus'd a Darkness by the great Smoak thereof, so also made you the more afraid*) that ye came near unto me, even all the Heads of your Tribes, and your Elders. 24 And ye said, Behold *we are sensible of the great Favour and Honour God has vouchsafed us, in that the Lord our God hath shewed us his Glory, and his Greatness, and we have heard his Voice out of the midst of the Fire: we have seen this day that God does talk with Man, and he lives thro' God's special Favour unto us: but we can't in reason expect the Continuance of so miraculous a Favour to us Frail sinful Men.* 25 Now therefore why should we dy, *as we can't but expect to do according to the common Course of Things, if God speaks any more to us in such a manner?* for this great Fire we fear will consume us: If we hear the Voice of the Lord our God any more *in so dreadful a manner*, then we shall be *so terrify'd therewith as to dy.* 26 For who is there of all Flesh *i. e. of all weak and frail Mankind*, that has heard the Voice of the living God, speaking out of the midst of the Fire (as we have) and lived? 27 Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. 28 And the Lord heard the Voice of your Words, when ye spake unto me; and the Lord said unto me, I have heard the Voice of the Words of this People, which they have spoken unto thee: they have well said all that they have spoken. 29 O that there were such an Heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their Children for ever. 30 Go say to them, Get you into your Tents again. 31 But as for thee, stand thou here by me, and I will speak unto thee all the Commandments, and the Statutes, and the Judgments which thou shalt teach them, that they may do them in the land which I give them to possess it. 32 Ye shall observe to do therefore, *viz. as being oblig'd by such singular Mercies*

PARAPHRASE.

Mercies as no other Nation ever had, and having also so solemnly (v. 27.) engag'd to do so, as the Lord your God hath commanded you: you shall not turn aside to the Right-hand or to the Left, i. e. ye shall strictly observe what God has commanded you, neither Superstitiously adding thereto, nor Profanely laying aside any part of it: 33 But you shall exactly walk in all the Ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your Days in the Land which ye shall possess.

SECTION XXIII. No. 12.

Containing what seems to have been Moses' Third Discourse, wherein he repeats several of those Commands, which God gave to him to communicate to the Israelites, after the Delivery of the Ten Commandments; and withal Moses all along presses upon them universal Obedience to God's Laws, and especially Those against Idolatry. Which Discourse takes up Chap. VI, VII, VIII.

Chap. VI. Now these are the Commandments, the Statutes, and the Judgments which the Lord your God gave unto me alone, after the Delivery of the Ten Commandments to you All, and commanded me to teach you according to your Petition mention'd Chap. 5. 27. that ye might do them in the land whither ye go to possess it: 2 That thou mightest by such thy Obedience prove, that thou dost truly fear the Lord thy God, even so as to keep all his Statutes, and his Commandments which I command thee; thou and thy Son, and thy Sons Son, all the Days of thy Life, and that thy Days may be prolonged. 3 Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy Fathers hath promised thee, in the land that floweth with Milk and Hony.

4 Hear, O Israel, Jehovah or the Lord which is our God, tho' the Word signifying God be a Plural, as denoting the Plurality viz (m) the Trinity of Persons in the Godhead or Divine Nature, yet is but one Jehovah or Lord; And therefore notwithstanding such a Plurality of Persons in the Divine Nature, you are not to conceive there be many

I.
The Intra-
duction to the
third Dis-
course.

II.
The First and
Great Com-
mand of Lov-
ing God with all
the Heart.

ANNOTATIONS.

(m) It is usually observ'd by Commentators, that many of the ancient Fathers look upon this Text to contain a plain Intimation of the Blessed Trinity, as I have expounded it. And some of the Jews themselves have had like Thoughts, as is taken notice of by Bishop Patrick.

U

distinct

PARAPHRASE.

distinct Gods, and so be drawn away to Idolatry: but you are to well know, that the said three Divine Persons are One undivided Jehovah or Lord, and so the One only God which ye are to worship and adhere to in opposition to all Idolatry or the Worship of any other that be call'd Gods or Lords among other Nations. 5 And to this end it is requir'd of thee indispensably, that thou shalt love the said Lord thy God, with all thy Heart and with all thy Soul *i. e.* all thy Inward Faculties, and with all thy Outward or Bodily might; namely so as to love, and consequently obey him, far above and before all things else. 6 And to this end these Words (*contain'd v. 5.*) which I command thee this day, shall be in thine Heart. 7 And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the way, and when thou liest down, and when thou risest up; *i. e.* thou shalt take all Occasions to inculcate this first and comprehensive Command into thy Childrens Minds, viz. to love the Lord thy God with all thy Heart &c. 8 And thou shalt bind (n) them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes. 9 And thou shalt write them upon the Posts of thy House, and on thy Gates: which, tho' it may be literally understood, yet seems rather to denote no more, than they should think of the said First and Great Command (*v. 5.*) as oft as they went out or into their Houses, as well as when they sat there &c. (*as v. 7.*) 10 And it shall be when the Lord thy God shall have brought thee into the Land which he sware unto thy Fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly Cities which thou buildest not, 11 And Houses full of all good Things which thou filledst not, and Wells digged which thou diggedst not, Vineyards and Olive-trees, which thou plantedst not, when thou shalt have eaten and be full; 12 Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the House of Bondage. 13 Thou shalt be careful to continue to fear the Lord thy God, and serve him only, and as an Instance thereof, shalt swear by his Name only, when there is a warrantable Occasion for to swear. 14 Ye shall not go after *i. e.* worship or swear by other Gods, any of the Gods of the People which are round about you: 15 (For the Lord thy God is a jealous God among you) lest the Anger of the Lord thy God be kindled against thee, and destroy thee from off the Face of the Earth.

III.
Moses reminds
them of their
tempting God.

16 Ye shall not tempt the Lord your God, or distrust God's good Providence, nor murmur against him in any Distress; as ye tempted him in Massah, 17 But ye may rest most Assured that God will allways provide for you, and either keep you from, or bring you out of all Calamities, if so be you shall diligently keep the Commandments of

(n) See Exod. 13. 9, 16.

PARAPHRASE.

the Lord your God, and his Testimonies, and his Statutes, which he hath commanded thee. 18 And thou shalt do that which is right and good in the Sight of Lord: that it may be well with thee, and that thou mayst go in and possess the good land which the Lord sware unto thy Fathers. 19 *For thou needest not doubt, but the Lord will then enable thee* to cast out all thine Enemies from before thee, as the Lord hath spoken.

20 And when thy Son asketh thee in time to come, saying, What mean the Testimonies, and the Statutes, and the Judgments which the Lord our God hath commanded you? 21 Then thou shalt say unto thy Son, We were Pharaohs Bond-men in Egypt, and the Lord brought us out of Egypt with a mighty Hand. 22 And the Lord shewed Signs and Wonders, Great and Scare, upon Egypt, upon Pharaoh and upon all his Household, before our Eyes: 23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our Fathers. 24 *And therefore in relation to the foremention'd great Mercies vouchsafed unto us, and on account of our becoming thereby his Peculiar people,* the Lord commanded us to do all these Statutes, *as tending to preserve in us the fear of the Lord our God, and proving that we do so, which should be for our good always, and particularly that he might preserve us alive, as it is at this Day.* 25 Namely it shall be *esteem'd our Righteousness in the Sight of God,* if we observe *i. e. be sincerely careful* to do all these Commandments, before the Lord our God, as he hath commanded us.

IV.
And exhorts them to be careful to teach their Children their Duty to obey God.

Chap. VII. When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many *viz. seven* Nations before thee, *namely* the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven Nations greater and mightier than thou; 2 And when the Lord thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them, thou shalt make no Covenant with them, nor shew Mercy unto them: 3 Neither shalt thou make Marriages with them; thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son. 4 For they will, *I foresee,* turn away thy Son *i. e. Posterity* from following me, that they may serve other Gods: so will the Anger of the Lord be kindled against you, and destroy thee suddenly. *Wherefore to prevent their thus enticing thee to Idolatry, and thereby bringing Destruction upon thee, thou shalt shew no mercy to them:* 5 But thus shall ye deal with them, *(as v. 2, 3.) viz. utterly destroy them: and further, to prevent your falling to Idolatry,* ye shall destroy also their Altars, and break down their Images, and cut down their

V.
They are forbidden all Communication with the seven Nations.

PARAPHRASE.

Groves, and burn their graven Images with Fire. 6 For thou art a holy People unto the Lord thy God; the Lord thy God hath chosen thee to be a special People unto himself, above all People that are upon the Face of the Earth.

VI.

Motives to
Obedience from
Gods Mercy and
also Justice.

7 The Lord did not set his love upon you, nor choose you, because ye were more in number than any People (for ye were the fewest of all People) 8 But because the Lord lov'd you of his free good pleasure at the first, and afterwards because he would keep the Oath which he had sworn unto your Fathers, hath the Lord brought you out with a mighty Hand, and redeemed you out of the House of Bond-men, from the Hand of Pharoah King of Egypt. 9 Know therefore or learn from what God has already done for thee and to thee, that the Lord thy God, he is God alone, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments to a Thousand Generations; 10 And repays them that hate him by sinning Wilfully and Obstinate against him, especially by Idolatry, to their Face, i. e. so as to make them live to See and Feel themselves the Punishment he brings upon them, to destroy them: tho' he may not punish presently of his Mercy and Forbearance, yet he will not be slack to him that hates him, so as to let him go altogether unpunish'd, or not to punish him even the more for the Abuse of his Forbearance: but he will repay him to his Face most certainly, when he sees good or most to his own Glory. 11 Thou shalt therefore keep the Commandments, and the Statutes, and the Judgments, which I command thee this day, to do them, especially to avoid Idolatry, and to that end to destroy utterly the seven Nations of the Canaanites aforemention'd. 12 Namely it shall come to pass, if ye hearken to these Judgments, and keep and do them; that the Lord thy God shall keep unto thee the Covenant and the Mercy which he sware unto thy Fathers. 13 And he will love thee, and bless thee, and multiply thee: he will also bless the Fruit of thy Womb, and the Fruit of thy Land, thy Corn, and thy Wine, and thine Oil, the Increase of thy Kine, and the Flocks of thy Sheep, in the land which he sware unto thy Fathers to give thee. 14 Thou shalt be blessed above all People: there shall not be Male or Female barren among you, or among your Cattle. 15 And the Lord will take from thee all Sickness, i. e. the common Diseases and Infirmities of Mankind, so that they should dy in a good Old Age, and only of Age; and will put none of the evil Diseases of Egypt (which thou knowest, as the Blotches or Boils Exod. 9. 9. and 15. 26. or any other which the Egyptians were subject to) upon thee; but will lay them upon all them that hate thee.

PARAPHRASE.

16 And to the end that God may thus bless thee, (as v. 12, 15.) VII.
namely as one Condition thereof, thou shalt consume all the People of *They are again*
the seven Nations (v. 1.) which the Lord thy God shall deliver thee *requir'd to de-*
i. e. put into thy Power: thy Eye shall have no pity on them: so shalt *stroy the seven*
 thou not serve their Gods: for that, *viz. thy shewing Pity to them* all their Idols,
and sparing them Alive, will be a Snare unto thee to draw thee to &c.
Idolatry. 17 If thou shalt say *i. e. think* in thy Heart, These Na-
 tions are more than I, how can I dispossess them? 18 Thou shalt
 not give way to such distrustful Thoughts, which tend to make thee be
 afraid of them so as not to attempt to conquer them: but in order to
 expel such Thoughts from out of thee, shalt well remember what the
 Lord thy God did unto Pharaoh, and unto all Egypt. 19 The
 great Temptations which thine Eyes saw, and the Signs, and the
 Wonders, and the mighty Hand, and the stretched out Arm, where-
 by the Lord thy God brought thee out: so shall the Lord thy God
 do unto all the People of whom thou art afraid. 20 Moreover, the
 Lord thy God will send the Hornet among them, until they that are
 left and hide themselves from thee, be destroyed. 21 Wherefore
 thou shalt not be affrighted: for the Lord thy God is, and will be
 on the condition of your Obedience, among you in a special manner,
 who you know is a mighty God and terrible, so as no Power can with-
 stand him. 22 And thou art not to be discourag'd, tho' thou canst not con-
 quer them all at once: for the Lord thy God will put out those Nations
 before thee by little and little for thy Good; namely thou mayst not
 consume them at once, lest the Beasts of the Field increase upon
 thee. 23 But by degrees and in time the Lord thy God shall deliver
 them unto thee, and so, by thy doing what he has commanded thee
 again and again, shall destroy them with a mighty Destruction, until
 they be destroyed. 24 And he shall deliver their Kings into thine
 Hand, and thou shalt destroy their Name from under Heaven, so as
 they shall cease to be any of them a Nation: there shall no Man be able
 to stand before thee, until thou have destroyed them. 25 To the
 End you may thus entirely conquer all Canaan, the graven Images of
 their Gods shall ye burn with Fire, as soon as ye become
 Masters of them; which is to be understood not only of the Wood they
 are made of, but also of the Silver or Gold: namely thou shalt not desire
 the Silver or Gold that is on them, or of which they are made, nor
 take it unto thee for thy Use, lest thou be snar'd therein, by conceit-
 ing there is somewhat sacred therein, and so being tempted to worship
 it: for it i. e. what ever has been employ'd to such Idolatrous Worship
 or Use, is an Abomination unto the Lord thy God i. e. so abominable
 to him, as that he will not have it made any Use of, but utterly destroy'd.
 26 Neither shalt thou for the aforesaid reason bring such an Abomi-
 nation

PARAPHRASE.

nation or most abominable thing into thy House for any private or common use whatever, lest thou be a cursed thing like it *i.e.* lest thou be devoted to utter Destruction, as all such things are by my Command: but thou shalt not only look upon it, as a thing not to be used on any common account, but shalt utterly detest it, and thou shalt utterly abhor it, so as not to meddle with it any further than to destroy it utterly, or so as never to be used more: for it is a cursed thing *i.e.* a thing which by my Command is to be utterly destroy'd, so as never more to be used on any account.

VIII.
Further Exhortation
to Obedience.

Chap. VIII. All the Commandments which I command thee this day, shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your Fathers. 2 And thou shalt remember all the Way which the Lord thy God led thee these forty Years in the Wilderness, partly to humble thee by making thee sensible of thy own Insufficiency to provide for thy self, and of the Necessity thou lyest under of God's Favour to provide for and support thee; and partly to prove thee, to know what was in thine Heart, whether thou wouldst keep his Commandments, or no. 3 Namely he humbled thee, and suffer'd thee to hunger by wanting Bread to eat, and then fed thee with Manna (which thou knewest not, neither did thy Fathers know) that he might make thee know that Man doth not live by Bread only or Common Food, but by every Word that proceedeth out of the Mouth of the Lord doth Man live *i.e.* by any other Means which God shall appoint for the Sustenance of Life. 4 Remember (as v. 2.) that thy Raiment waxed not old upon thee, neither did thy Foot swell for want of Shoes, these also not waxing Old or Decaying as well as thy Cloaths, these forty Years; two very wonderful Benefits, abundantly sufficient of themselves to incline them to an hearty Obedience. 5 Thou shalt also consider in thine Heart, that as a Man chastens his Son, so the Lord thy God chastens thee; All the Punishments which he has sent upon thee for thy Sins or Disobedience, being sent not for their Undoing but Amendment. 6 Therefore in remembrance of what is contain'd v. 2, 4. thou shalt keep the Commandments of the Lord thy God, to walk in his ways and to fear him. And this thou hast still the more reason to do, not only in consideration of what is past and mention'd v. 2, 4. but also in consideration of what is to come viz. 7 For it is only the Lord thy God, that brings thee, or can open the way for thee to enter, into the land of Canaan, a good land, a land of Brooks of Water, of Fountains, and Depths. *i.e.* Wells or Pools or the like, that spring out of Valleys and Hills; 8 A land plentiful of Wheat, and Barley, and Vines, and Fig-trees, and Pomegranates, a land of Oil-olive, and Dates or Hony; 9 A land wherein thou shalt eat Bread without Scarceness, thou

PARAPHRASE.

thou shalt not lack any thing in it, a land whose Stones are Iron, *i. e. where are Mines of Iron, as plentiful as Quarries of Stones in other Countries:* and out of whose Hills thou mayst dig Copper &c. which Brasse is made of. 10 Wherefore when thou art settled in this plentiful Country, and there hast eaten and art full of the good things thereof, then thou shalt bless *i. e. thank* the Lord thy God, for the good land which he hath given thee. 11 Beware that thou forget not, *by making a wrong use of thy Plenty and Fulness,* the Lord thy God, in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this day: 12 Beware I say, lest when thou hast eaten and art full, and hast built goodly Houses, and dwelt therein; 13 And when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all that thou hast is multiplied: 14 Then thy Heart be lifted up *with Pride,* and thou forget the Lord thy God, (which brought thee forth out of the land of Egypt, from the House of Bondage; 15 Who led thee thro' that great and terrible Wilderness, wherein were fiery Serpents, and Scorpions, and dry Places where there was no Water, who brought thee forth Water out of the Rock of Flint, *from which therefore one might have sooner expected Fire;* 16 Who fed thee in the Wilderness with Manna, which thy Fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end *i. e. in the Conclusion, after sufficient Trial of thy Belief and Obedience, might bring thee into Canaan:*) 17 And thou say in thy Heart *so lifted up with Pride (v. 14)* My Power and the Might of my Hand hath gotten me this Wealth. 18 But thou shalt continually remember the Lord thy God, *and ascribe all the Plenty and Prosperity thou enjoys unto his Goodness toward thee:* for it is he that gives thee Power or so orders things as that by thy own Endeavour thou art able to get Wealth; *This thou shalt be sure to keep in Mind, and act accordingly in all Thankful and Dutiful Obedience to Him,* that he may establish, or make Good what shall still remain to be made Good of, his Covenant which he swore unto thy Fathers, as it is this day made Good so far forth, as is Agreeable to the present time. 19 And it shall be, if thou do at all forget the Lord thy God, and so by degrees shalt walk after other Gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. 20 As the seven Nations of the Canaanites (v. 1.) which the Lord destroys *i. e. is about in a short time to destroy,* before your Face, so shall ye perish: because ye would not be obedient unto the Voice of the Lord your God, but would give your selves over, as to other Sins, so particularly the great Sin of Idolatry: *It being but Just you should perish in like manner as the said Nations did, if ye fall into the same Sins for which they perished.*

S E C T.

SECTION XXIII. No. 13.

Wherein is contain'd what seems to have been Moses fourth Discourse, in which he reminds the Israelites of their Provocations and Gods Mercies to them, and also Punishments of them; and thence exhorts them to Obedience. Which Discourse takes up Chap. IX, X, XI.

I. Chap. IX. Hear, O Israel, thou art to pass over Jordan this day, *i. e. in a short time*, to go in to possess Canaan, a Country inhabited by Nations greater and mightier than thy self, Cities great and fenced up (o) to Heaven, 2 And some of them inhabited by a People great and tall, the Children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the Children of Anak! 3 Understand therefore, that notwithstanding all this thou shalt conquer them, for that the Lord thy God is he which goeth over before thee as a consuming Fire which nothing can withstand: He shall enable thee to destroy them, and he shall bring them down before thy Face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. 4 Speak *i. e. think* not thou in thine Heart, after that the Lord thy God hath cast them out from before thee, saying, For my Righteousness the Lord hath brought me in to possess this land: but for the Wickedness of these Nations the Lord doth drive them out from before thee. 5 Not for thy Righteousness, or for the Uprightness of thine Heart dost thou go to possess their land: but for the Wickedness of these Nations the Lord thy God doth drive them out from before thee, and that he may perform the Word which the Lord sware unto thy Fathers, Abraham, Isaac, and Jacob. 6 Understand therefore well and always remember, that the Lord thy God giveth thee not this good land to possess it, for thy Righteousness; for thou art a stiff-necked People, apt frequently and obstinately to disobey God's Will, as will appear by the following Instances.

II. 7 Namely in order to keep thy self from having any high Conceit of thy Righteousness, as if it was for that God gives thee the land of Canaan, Remember, and forget not how thou provokedst the Lord thy God to wrath in the Wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this Place, ye have been frequently rebellious against the Lord. 8 Even in Horeb when ye had so lately seen the Glorious Appearance of God on Mount Sinai, and heard him speak the Ten Commandments to you, and had cove-

(o) See Chap. I. 28. and Gen. II. 4.

PARAPHRASE.

nanted to hearken to and obey all his Commands, ye provok'd the Lord to wrath; so that the Lord was so very angry with you, as to have destroyed you, had not I interceded for you. 9 Namely when I was gone up into the Mount to receive the Tables of Stone, even the Tables of the Covenant which the Lord made with you, then I abode in the Mount forty Days and forty Nights, I neither did eat Bread nor drink Water: 10 And the Lord deliver'd unto me two Tables of Stone written with the Finger of God, and on them was written according to all the Words which the Lord spake with you in the Mount, out of the midst of the Fire, in the day of the Assembly of the whole Body of the People near the Mount, to hear God speak the Ten Commandments. 11 Namely it came to pass at the end of forty Days and forty Nights, that the Lord gave me the two Tables of Stone, even the Tables of the Covenant. 12 And the Lord said unto me, Arise, get thee down quickly from hence; for thy People which thou hast brought forth out of Egypt, have corrupted themselves: they are quickly turned aside out of the Way which I commanded them; they have made them a molten Image. 13 Furthermore, the Lord spake unto me, saying, I have seen this People, and behold, it is a stiff-necked People. 14 Let me alone by not making Intercession to me for them, that I may destroy them; and blot out their Name from under Heaven: and I will make of thee a Nation mightier and greater than they. 15 So I turned and came down from the Mount, and the Mount burnt with Fire, being all in a Flame in token of God's high Displeasure against you, and as if he intended presently to consume you; and the two Tables of the Covenant were in my two Hands. 16 And I looked, and behold, ye had sinned against the Lord your God, and had made you a molten Calf: ye had turned aside quickly out of the Way which the Lord had commanded you, it being particularly forbid you in the Second of the Ten Commandments, to make any graven Image &c. 17 And I took the two Tables, and cast them out of my two Hands, and brake them before your Eyes. 18 And after I had broken the Calf to pieces and reprov'd Aaron and order'd the People to be slain many of them, I fell down before the Lord to beseech him to pardon you, as I fell down at the first, when God first told me of it in the Mount: Forty Days again and forty Nights I did neither eat Bread nor drink Water, being earnest in my Supplications to appease God's just Wrath toward you, because of all your Sins which ye had sinn'd since your coming out of Egypt, in doing wickedly in the Sight of the Lord, to provoke him to anger. 19 (For I was afraid of the Anger, and hot Displeasure wherewith the Lord was wroth against you to destroy you) But the Lord hearken'd unto me at that time also. 20 And the Lord was

PARAPHRASE.

very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. 21 And I took *That in making and worshipping of which your Sin consisted, namely the Calf which ye had made, and burnt it with Fire, and stamped it, and ground it very small, even until it was as small as Dust: and I cast the Dust thereof into the Brook that descended out of the Mount.* 22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath. 23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you: then you rebelled against the Commandment of the Lord your God, and ye believed him not, nor hearkned to his Voice. 24 *In a word,* ye have been Rebellious against the Lord, from the day that I knew you. 25 *Wherefore to return to what I begun (v 18.) to remind you of, concerning my Intercession for you on account of your provoking Sin in making and worshipping the Calf;* Thus I fell down before the Lord forty Days and forty Nights, as I fell down at the first: because the Lord had said he would destroy you. 26 I prayed therefore unto the Lord *this second time, using the same Argument as the first time,* and said, O Lord God, destroy not thy People, and thine Inheritance, which thou hast redeemed thro' thy Greatness, which thou hast brought forth out of Egypt with a mighty Hand. 27 Remember thy Servants, Abraham, Isaac, and Jacob; look not unto the Stubbornness of this People, nor to their Wickedness, nor to their Sin: 28 Lest the land whence thou broughtest us out, say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the Wilderness. 29 Also remember they are thy People, and thine Inheritance, which thou broughtest out by thy mighty Power and by thy stretched out Arm.

III.

Chap. X. *Upon this my Intercession at that time God's Anger being appeas'd, after some short time* the Lord said unto me, Hew thee two Tables of Stone like unto the first, and come up unto me into the Mount, and make thee an Ark of Wood. 2 And I will write on the Tables the Words that were in the first Tables which thou brakest, and thou shalt put them in the Ark. 3 And I made *i. e. order'd to be made* an Ark of Shittim-wood, and *i. e. after I had hew'd* two Tables of Stone like unto the first, and went up into the Mount, having the two Tables in mine Hand. 4 And he wrote on the Tables, according to the first Writing, the Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the Fire, in the day of the Assembly: and the Lord gave them unto me: 5 And I turned myself, and came down from the Mount, and put the Tables in the Ark which I had made, and there they be as the Lord commanded me. 6 *I have*

He reminds them of God's Mercy in renewing the Two Tables &c.

PARAPHRASE.

6 I have afore in this Discourse (Chap. 9 22, 23) reminded you of what befell you for your Sins, till ye came to Kadesh-barnea: It will be too long and needless to remind you of all the Encampments after till Aaron's Death: it will be sufficient to mention a few of the last of them viz. And the Children of Israel being come after many Encampments from Kadesh-barnea to Moseroth, after some stay they journey'd from (p) Moseroth, and encamp'd in Bene jaakan. And they journey'd from thence, and encamp'd at Gadgad. And thence they journey'd, and encamp'd in Jotbatha, a land of Rivers of Waters, which Moses probably reminded them of, that they might reflect on their foul Distrust of God's Providence a little after, when they murmur'd for want of Water at Kadesh in the Wilderness of Zin. And they journey'd thence, and encamp'd at Ebronah. And thence they journey'd, and encamp'd at Ezion-gaber. And thence they journey'd and encamp'd in the Wilderness of Zin, which is Kadesh. And they journey'd thence, and encamp'd by Mount Hor. 7 There Aaron dy'd, God not permitting him to live to come into Canaan, on occasion of your Murmurings for Want of Water in the Wilderness of Kadesh or Zin: and there he was buried, and Eleazar his Son minister'd in the High-priests Office in his Stead.

IV.
He reminds them of their Murmurings at Kadesh in the Wilderness of Sin, which occasion'd Aarons Death and not entering into Canaan.

ANNOTATIONS.

(p) 'Tis evident that the Account of the few Stations here mention'd is not only different, but quite contrary, to that in Numb. 33. For whereas it is here said, that they journey'd from Beeroth of the Children of Jaakan to Mosera, it is said Numb. 33. 31. They departed from Moseroth, and pitch'd in Bene-jaakan, or among the Children of Jaakan. And not only so, but also it is here said: There (viz. at Mosera) Aaron dy'd &c. Whereas 'tis said not only Numb. 33. 38 but also Numb. 20. 27, 28. that Aaron dy'd on Mount Hor, which was many Removes off from Mosera or Moseroth. Once more it is here said v. 7. From thence (viz. from Mosera, where Aaron dy'd, and consequently After he dy'd) they journey'd to Gudgodah, and so to Jotbath. But now according to Numb. 33. 32, 33. They remov'd from Bene-jaakan to Hor-hagidgad (or Gudgodah) and thence to Jotbathah, and that sometime Before Aaron dy'd, there being several Stations between Jotbathah and Mount Hor where Aaron dy'd, as appears Numb. 33. 34, 37. Now Numb. 33. being the Place where Moses profess'dly gives an Account of the several Stations or Encampments of the Israelites; 'tis but Reasonable that the chief Regard should be had to the Account there given; and especially when it is confirm'd as to what is said of Aaron's Death, by another Place Numb. 20. 27, &c. So that according to the Present Reading of the Hebrew Bible, this Place Deut. 10. 6, 7. must be very faulty or much corrupted; there being in the said Two Verses no fewer than Three plain Contrarieties or Inconsistencies with what is said Numb. 33, &c. 'Tis true that this Corruption has been early: forasmuch as it is follow'd in all the Old Versions. But the Samaritan Copy has here a true Scriptural, (if not the Original) Reading, as being exactly agreeable to Numb. 33. which therefore I have chosen to follow and insert into the English Version as being Sure the same is true Scripture, supposing it was not the Original Reading in this place, but only transcrib'd hither from Num. 33. by the Transcriber of the Samaritan Copy: whereas the present Reading of the Hebrew can't I think be no other than a Corrupt Reading, and so not true Scripture. But more of this, God willing, hereafter. 8 It

PARAPHRASE.

V. 8 *It will be useful for me to remind you also, that at that time which I have been principally speaking of in this Discourse, viz. when ye made the Calf, tho' I interceded with God not to destroy you All, yet there was a Necessity of punishing some, that the rest might be the more afraid to sin so any more, and that ye might be made the more sensible of God's Wrath against you for such your Sin: Wherefore I stood in the Gate of the Camp, and said, Who is on the Lord's Side, let him come unto me: And all the Sons of Levi gather'd themselves unto me. And at my Direction according to the Command of the Lord, they slew about three thousand Men: Which Act of the Levites in so offering themselves and executing the Punishment God had appointed, in Vindication of his Honour, was so acceptable to God, that thereupon the Lord separated the Tribe of Levi, viz. All but the Priests, to bear the Ark of the Covenant; both Priests and the rest of the Levites to stand before the Lord as his Servants to minister unto him in their respective Offices; and lastly the Priests alone to bless in his Name, as is done unto this day.* 9 *Wherefore i. e. because they are to attend on God's Service, and not look after other Affairs, Levi has no Part nor Inheritance with his Brethren: the Lord is his Inheritance, according as the Lord thy God promised him. Now the aforementioned Occasion of God's separating the Tribe of Levi serves to shew you, How provoking your Sin in relation to the Calf was to God, insomuch that he was so pleas'd with, and rewarded the Levites for so vindicating his Honour by slaying so many of you: But you must also remember, that ye had been all destroy'd, had not I interceded for you, as I before (Chap. 9. 25, &c.) mention'd.* 10 *And now it remains only to remind you of the Success of my Intercession: namely I stay'd in the Mount, according to the first Time, forty Days and forty Nights, and the Lord hearkned unto me at that Time also, and the Lord would not destroy thee.* 11 *And the Lord said unto me, Arise, take thy journey before the People, that they may go in and possess the land which I sware unto their Fathers to give unto them.*

VI. 12 *And now, O Israel, what does the Lord thy God require of thee, as is plain from his Dealings with thee which I have reminded thee of in the foregoing part of this Discourse, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart and with all thy Soul,* 13 *To keep the Commandments of the Lord, and his Statutes which I command thee this day for thy good?* 14 *Behold the Heaven wherein the Sun, Moon and Stars are, and the Heaven of Heavens or all the Glorious Regions beyond or above the Sun &c. is the Lords thy God, the Earth also with all that therein is; so that he can have no need of you or your Service, nor has chosen you on any such account.* 15 *Because*

PARAPHRASE.

15 But only the Lord had a Delight in thy Fathers, *Abraham, Isaac, and Jacob*, to love them, and therefore of his meer good Will and Pleasure he chose their Seed after them, even you above all People, as it is this day. 16 Circumcise therefore the fore-skin not only of your Flesh, nor content your selves with the Observance of such external Rites; but cut off as it were and cast away all naughty Affections of your Heart, and be no more stiff-necked as ye have been hitherto. 17 For if ye be, ye must not think to escape due Punishment; for the Lord your God is God of Gods, and Lord of Lords *i. e. superior to all other Beings*, the great God, the mighty and the terrible, which regardeth not Persons, nor taketh Reward. 18 He does in a special manner execute the Judgment or take the Part of the Fatherless and Widow, and loves *i. e. in a special manner provides for the Stranger, that is unjustly driven out of his Country; or travelling on his honest occasions, falls into Want, in giving i. e. in causing well-dispos'd Persons to give him Food and Raiment.* 19 Love ye therefore the Stranger of such Sort, as being especially engag'd thereto, forasmuch as ye were Strangers in the land of Egypt, and so know by experience, what it is to be in such a Condition. 20 And in order hereto thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his Name. 21 He is thy Praise *i. e. the God whom thou oughtest to praise, and in whose Service thou oughtest to think thy own Praise and Glory chiefly consists;* and he is thy God, that hath done for thee these great and terrible Things which thine Eyes have seen. 22 Particularly remember thy Fathers went down into Egypt with threescore and ten Persons; and now the Lord thy God hath made thee as the Stars of Heaven for multitude; which Consideration alone is sufficient to fill your Hearts with the Love, and your Mouths with the Praise of God. Chap. XI. Therefore thou shalt love the Lord thy God, and keep his Charge, *i. e. whatever he has charged thee to keep or observe*, namely his Statutes, and his Judgments, and his Commandments alway.

2 And know you this day *i. e. consider seriously what I have said unto you, till you be truly sensible of it;* for these Things, which I have rehears'd, have not been done with your Children, which have not known, and which have not seen the Chastisement of the Lord your God both on the Egyptians and your selves; his Greatness, his mighty Hand and his stretch'd out Arm; 3 And his Miracles, and his Acts which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land; 4 And what he did unto the Army of Egypt, unto their Horses, and to their Chariots, how he made the Water of the Red-sea to overflow them as they pursued after you and how the Lord has destroyed them, so as they have not recover'd

VII.

And from
their own Ex-
perience of
God's punishing
their Sins, &c.

PARAPHRASE.

their Strength to attempt any thing against you unto this day; 5 And what he did unto you in the Wilderness, providing for and protecting you for forty Tears, of his great Goodness and Mercy; 6 And what he did all the said time to punish such as in a special manner sinn'd against him; particularly what he did unto Dathan and Abiram, the Sons of Eliab, the Son of Reuben: how the Earth opened her Mouth, and swallowed them up, and their Households, and their Tents, and all the Substance that was in their Possession in the midst of all Israel: These Things aforemention'd (v. 3, 6.) have not been done to your Children: 7 But your own Eyes have seen all the aforesaid great Acts of the Lord, which he did. 8 Therefore shall ye be the more oblig'd to keep all the Commandments which I commanded you this day, that ye may be strong, and go in i. e. may be enabled by God to go in, and possess the land whither you go to possess it: 9 And that ye may prolong your days in the land which the Lord sware unto your Fathers to give unto them, and to their Seed, a land that floweth with Milk and Honey.

VIII.
Obedience
is press'd from
the Nature of
the Land of Ca-
naan &c.

10 And another Motive for such your Obedience is this viz. for that the land whither thou goest in to possess it, tho' it be an excellent and fruitful Country, yet is not as the land of Egypt, from whence ye came out, where thou sowest thy Seed, and wateredst it with thy Foot, carrying Water from the main Channel of the Nile, or from the several Cuts made from it, and so watering thy Fields, as Men are wont to water a Garden of Herbs: 11 But the land whither ye go to possess it, is not a continued flat Country as Egypt, and so to be water'd easily with River-water; but a land of Hills and Valleys; and consequently the Hilly part thereof drinks i. e. is to be water'd only by the Water of the Rain of Heaven. 12 It is consequently a land which requires that the Lord thy God careth for it in a special manner; and that the Eyes or Providence of the Lord thy God are always upon it, from the Beginning of the Year even unto the End of the Year, namely so as to send it Rain in its due Seasons &c. 13 And as the Land of Canaan is such, as to keep you in a more than ordinary Dependence on God's good Providence: so it shall come to pass, if you shall hearken diligently unto my Commandments which I command you this day, to love the Lord your God, and to serve him with all your Heart and with all your Soul. 14 That I will give you the Rain of your land in his due Season, the first Rain viz. before Seed-time to prepare the Ground, and after it is sown, to make the Seed take Root and spring up; and the latter Rain viz. when the Corn is grown up toward Earing-time, and when it is Ear'd, to make the Ears full and plump; that so thou mayst gather in a plentiful Crop of thy Corn in its due Season; and likewise Plenty of thy Grapes for Wine, and thy Olives for Oil,
and

PARAPHRASE.

and so for the other Fruits. 15 And I will send grafs in thy Fields, for thy Cattle, that thou mayst eat *the Flesh of fat Cattle as well as the Fruits of the Earth*, and be full. 16 Wherefore take heed to your selves in a special manner and before all things else, that your Heart be not deceiv'd by any specious Arguments, that may be used to seduce you to Idolatry, as the Antiquity of it, the universal Consent of all other Nations &c; and ye turn aside from the worship of the Lord your God, and serve other Gods, and worship them. 17 And then the Lord's Wrath be kindled against you, and he shut up the Heaven that there be no Rain, and that the land yield not her Fruit, and lest ye perish quickly from off the good land which the Lord giveth you.

18 Therefore to prevent your being thus seduced to Idolatry or any other Sin, shall ye lay up these my Words in your Heart and in your Soul, and bind them for a Sign upon your Hand; and they shall be as Frontlets between your Eyes. 19 And ye shall teach them your Children, speaking of them when thou sittest in thine House, and when thou walkest by the Way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the Door-posts of thine House, and upon thy Gates: 21 That your days may be multiplied, and the days of your Children, in the land which the Lord sware unto your Fathers to give them, as the days of Heaven upon the Earth *i. e. as long as the World shall last*.

22 For if ye shall diligently keep all these Commandments which I command you to do them, to love the Lord your God, to walk in all his Ways, and to cleave unto him; 23 Then will the Lord drive out all these seven Nations of the Canaanites from before you, and ye shall possess greater Nations, and mightier than your selves. 24 Every place not only of Canaan, but even of such Countries beyond the Bounds of Canaan, as I formerly promis'd to Abraham to give you; every such place, whereon the Soles of your Feet shall tread, shall be yours; from the Wilderness of Zin on the South, and Lebanon to the North, and from the River emphatically so call'd, viz the River Euphrates on the East, even unto the Western or Mediterranean Sea, shall your Coast, *i. e. the Extent of your Dominion* be. 25 There shall no Man in any of the Countries within the foresaid Extent be able to stand before you; for the Lord your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon or invade, as he has said unto you.

26 Behold, I set before you for your Choice this day a Blessing and a Curse: 27 A Blessing, if ye obey the Commandments of the Lord your God which I command you this day: 28 And a Curse, if ye will not obey the Commandments of the Lord your God, but turn aside

IX.

They are to study Gods Will themselves, and teach it their Children.

X.

Promise of Conquest upon their Obedience.

XI.

The Blessing and Curse are set before them.

PARAPHRASE.

aside out of the way which I command you this day, *namely if ye turn aside so far, as to go after other Gods which ye have not known i. e. of whose Goodness and Power ye have not had any such experimental Knowledge as of mine.* 29 And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that, *in order to quicken the more your Care to Obey me, and deter you the more from Disobeying me,* thou shalt put *i. e. thou shalt direct that there be solemnly pronounced* the Blessing upon Mount Gerizim, and the Curse upon Mount Ebal. 30 Are they not *i. e. these are two Mountains* on the other Side of Jordan, *viz by the Way where the Sun goes down i. e. on the West Side of Jordan,* in the land of the Canaanites, which dwell in the Champion Country over against Gilgal, beside the Plains of Moreh? 31 *The Blessing and Curse shall be solemnly pronounced on the two Mountains aforesaid and lying in Canaan beyond Jordan:* for ye shall most certainly pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it and dwell therein. 32 And therefore ye shall observe *or be Careful* to do all the Statutes and Judgments which I set before you this day.

SECTION XXIII. No. 14.

Containing what was probably Moses fifth Discourse, wherein he repeats and explains unto the Israelites several other Laws beside the Ten Commandments, and also beside those others afore taken Notice of in this Book. Which Discourse takes up (q) Chap. XII.—XXVI.

I.
The Introduction.

Chap. XII. These which I am about to remind you of, are the Statutes and Judgments, which beside those already repeated to you in my former late Discourses, ye shall observe to do in the land which the Lord God of thy Fathers giveth thee to possess it, all the days that ye live upon the Earth.

II
Places of Idolatrous Worship are to be destroyed.

2 Ye shall utterly destroy, *not only the Idols or Images of the Canaanites, but also* the very Places wherein the Nations which ye shall possess served their Gods, upon the high Mountains, and upon the Hills, and under every Sort of green Tree, *namely you shall burn the said Places to common use;* 3 And you shall overthrow their Altars where any be, and break their Pillars, and burn their Groves with Fire, and you shall hew down the graven Images of their Gods, and destroy the Names of them out of that Place.

ANNOTATIONS.

(q) Tho' this Discourse be much longer than any other, yet it seems to have been but One; there being no other Introduction or Conclusion all along, but that which this Discourse begins and ends with.

PARAPHRASE.

4 Ye shall not do so unto *i. e. worship* the Lord your God in such Places, viz. on Mountains and Hills and under green Trees: 5 But unto the Place which the Lord your God shall choose out of all your Tribes, to put his Name there, *i. e. to make his Dwelling there, by settling there the Ark and Cloud of Glory which was the Token of his special Presence*; even unto such his Habitation shall ye seek, and thither thou shalt come: 6 And thither ye shall bring your Burnt-offerings, and your Sacrifices for Sin-offerings and Peace-offerings, namely such as you are Oblig'd to offer, and your Tythes besides that pay'd to the Levites, and Heave-offerings of your hand viz. the First-fruits of your Corn, and Wine and Oil &c. and your Vows and your Free-will-offerings, and the Firltlings of your Herds, and of your Flocks. 7 And there ye shall eat your part of the foremention'd Offerings, in some place before and near unto the Tabernacle or Temple of the Lord your God; and ye shall rejoyce in all that you put your hand unto *i. e. shall eat your portion of the Feasts in your Sacrifices, with rejoycing in the Goodness of God for Blessing the Labour of your Hands*; and God will hereupon go on to bless you: Thus shall ye do, and your Household wherein or wherewith the Lord thy God has blessed thee. 8 Ye shall not do, in relation to the said Sacrifices and Offerings and other Rites, after all the things that we do here this Day, every man doing in many Cases whatsoever is Right in his own eyes *i. e. what he thinks Best or most suitable to his Affairs in this present Unsettled State we are in*: 9 For thus ye are permitted to do at present, because ye are not as yet come to the Rest or settled State, and or namely to the Inheritance which the Lord your God giveth you. 10 But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety: 11 Then there shall be a Place which the Lord your God shall choose to cause his Name to dwell there, thither shall ye bring all that I command you; your Burnt-offerings, and your Sacrifices, your Tythes, and the Heave-offering of your Hand, and all the choice or most perfect and unblemish'd Creatures, which are to be sacrific'd or offer'd on account of your Vows which ye vow unto the Lord: 12 And ye shall eat and rejoyce before the Lord your God, ye and your Sons, and your Daughters, and your Men-servants, and your Maid-servants, and the Levite that is within your Gates, shall eat of the said Sacrifices with you, forasmuch as he hath no part nor inheritance with you. 13 Take heed to thy self that thou offer not thy Burnt-offerings or any other in every place that thou seeest to be Pleasant or Inviting by its Situation, shady Trees, Springs &c. 14 But in the place which the Lord shall choose in one of thy

III.
Sacrifices are
to be brought
to the Place of
God's Service.

PARAPHRASE.

thy Tribes, there thou shalt offer thy Burnt-offerings, and there thou shalt do all that I command thee. 15 Notwithstanding for *thy common Food* thou mayst kill and eat Flesh in all thy Gates *i. e. in any City or Town or House*, whatsoever not being forbid to be eaten thy Soul desires, according to the Blessing of the Lord thy God *i. e. the Estate or Wealth* which he has given thee: The unclean and *i. e. as well as* the Clean persons may eat thereof *viz. of such their Common food*, as of the Roe-buck, and as of the Hart; which are *Specify'd here, as being Plenty in Canaan*: 16 Only ye shall not eat the Blood *even of Creatures Kill'd for your Common food*; ye shall pour it on the Earth, *so as to sink into the Ground and disappear, as Water do's which is pour'd on the Earth*. 17 Thou mayst not eat within thy Gates *i. e. in any private House or City or Place, but where the Lord's Dwelling Ark is*, the Tythe of thy Corn, or of thy Wine, or of thy Oyl, or the Firstlings of thy Herds, or of thy Flock, nor any of thy Vows which thou vowest, nor thy Free-will-offerings, or Heave-offering of thine Hand: 18 But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy Son, and thy Daughter, and thy Man-servant, and thy Maid-servant, and the Levite that is within thy Gates: and thou shalt rejoyce before the Lord thy God in all that thou puttest thine Hands unto. 19 Take heed to thy self that thou forsake not the Levite as long as thou livest upon thy Earth, *viz. by defrauding Him of his Tythes, and not inviting him to partake of the foremention'd Feasts made on their Sacrifices, or the like*. 20 When the Lord thy God has enlarg'd thy Border, *by bringing thee into Canaan, where thou shalt not be confin'd always to encamp round about the Tabernacle as at present*, as he has promis'd thee, and thou shalt say, I am willing to eat Flesh (because thy Soul longeth to eat Flesh) thou mayst eat Flesh whatsoever thy Soul longs after. 21 Because the place which the Lord thy God hath chosen to put his Name there, be too far from thee; therefore thou shalt kill of thy Herd, and of thy Flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy Gates whatsoever thy Soul lusteth after. 22 Even as the Roe-buck and the Hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. 23 Only be sure that thou eat not the Blood: for the Blood is the life, and thou mayst not eat the life with the Flesh. 24 Thou shalt not eat it; thou shalt pour it upon the Earth as Water. 25 Thou shalt not eat it, that it may go well with thee, and with thy Children after thee, when thou shalt do *that which is right* in the sight of the Lord. 26 Only thy Holy things (*v. 6, 17.*) which thou hast, and thy Vows, thou shalt take, and go unto the place which

PARAPHRASE.

which the Lord shall choose: 27 And thou shalt offer thy Burnt-offerings, the Flesh and the Blood, upon the Altar of the Lord thy God: and the Blood of thy Sacrifices shall be pour'd out upon the Altar of the Lord thy God, and thou shalt eat the Flesh *i. e. that part which is allow'd thee to eat.* 28 Observe and hear *i. e. act obediently* to all these words which I command thee, as to what thou art to bring to the Place which God shall choose to dwell in, and what thou mayst eat at Home; that it may go well with thee, and with thy Children after thee for ever, when thou dost *that which is good and right* in the sight of the Lord thy God.

29 But chiefly take heed, that when the Lord thy God shall cut off the Nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land: 30 Take heed, *I say*, to thy self that thou be not Snar'd or drawn into Idolatry, and so bring God's wrath upon thee, by following them *i. e. the said Nations in their Idolatry*, after that they be destroy'd from before thee, *This their Destruction being a sufficient Motive for thee not to follow them, and a great Aggravation of thy Sin if thou shouldst so follow them*; and that thou enquire not after the manner they worship'd their Gods, saying, How did these Nations serve their Gods? even so will I do likewise. 31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their Gods: for even their Sons and their Daughters they have burnt in the Fire to their Gods. 32 Whatsoever thing I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

IV.
Further Caution against Idolatry.

Chap. XIII. If there arise at any time among you one that pretends to be a Prophet or sent with a Message which he has receiv'd from God, speaking to him, or in a Vision; or a Dreamer of Dreams *i. e. one that pretends God has appear'd to him in a Dream, and reveal'd his Mind to him, as to what God would have you do*; and he gives thee a Sign or a Wonder *i. e. foretells some Common or Uncommon thing, will come to pass, and appeals to its Coming or Not coming to pass as an Evidence of his Being or Not being a Prophet, &c.* 2 And the Sign or the Wonder come to pass, whereof he spake unto thee, saying, ye know I desir'd to be believ'd a Prophet only on Condition, that what I foretold, did come to pass, which ye see it is, and proves me to be What I said. Wherefore ye can have no good Reason, not to follow my Advice and Direction, since ye can't but think it Agreeable to the will of the Lord himself Now, tho' he did forbid it us Heretofore. Let us then go after other Gods (namely which thou hast not known) and let us serve them: 3 Notwithstanding his Prediction coming to pass, thou

V.
He that enticed to Idolatry, under pretence of being a Prophet, is to be put to Death.

PARAPHRASE.

thou shalt not hearken unto the words of that Prophet, or that Dreamer of Dreams; for the Lord your God proves you *i. e. permits the said Prediction to come to pass, or the said Thing to be foretold by a false Prophet &c.* in order the more Openly to know or discover, whether you love the Lord your God with all your Heart, and with all your Soul: *because if ye do so, ye can't let one or two or more such Predictions draw you off from the Worship of that God, who has done so many more Wonderful things for your Good, and thereby has establish'd the Truth of the Religion he has prescrib'd you by me beyond Doubt; especially it being impossible for God to contradict Himself; and Absurd to think He should be willing for you to Forsake him, and give his Worship to Another, or to admit any Rival or Partner with him in your Religious Service.* 4 Ye shall always continue to walk after the Lord your God, and fear him, and keep his commandments, and obey his voice *which you heard from Mount Sinai, saying and commanding in the very First place, Thou shalt have No other Gods but me; and you shall serve him, and cleave unto him.* 5 And that Prophet, or that Dreamer of Dreams shall be put to Death (because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the House of Bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in) so shalt thou put the Evil *i. e. the Danger of Idolatry, as well as that most wicked Person that would have drawn thee into it,* from the midst of thee.

VI. 6 If thy Brother, even the Son of thy Mother *and so dearer to thee than any other call'd Brother; or thy Son or thy Daughter, who are dearer to thee than a Brother-german; or who is still dearer the Wife of thy Bosom or Partner of thy Bed; or which is dearest of all, thy Friend, which is as thy Own Soul i. e. whom thou lovest as thou dost thy own Life, (and so of any other Relation)* entice thee secretly, saying, Let us go and serve other Gods (which thou hast not known, thou, nor thy Fathers; 7 Namely, of the Gods of the People which are round about you, nigh unto thee, or far off from thee, from the one end of the Earth, even unto the other end of the Earth) 8 Thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him *i. e. Any thing that he has said unto thee to the afore-said end, much less his Person from Justice,* 9 But thou shalt surely go and make known to the proper Magistrates, what he has said unto thee, and do what in thee lies to have him brought before the Magistrate, to have Sentence legally pass'd upon him; and when he has receiv'd Sentence to dy, thou shalt not only help to kill him, but thy hand shall be First upon him to put him to Death, thereby to testi-

fy

PARAPHRASE.

fy the Truth of thy Accusation; and afterwards the hand of all the People that live in the same place, and shall be appointed to assist in the Execution. 10 And thou shalt stone him with Stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the House of Bondage. 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee to dwell there, saying, 13 Certain Men, the Children of Belial, *i. e. most profligate wretches*, are gone out from among you *i. e. lest the Worship of God at the Tabernacle*, and have withdrawn the inhabitants of their City, saying, Let us go and serve other Gods (which ye have not known) 14 Then thou shalt enquire and make search, and ask diligently: and behold, if it be truth, and the thing certain, that such abomination is wrought among you: 15 Thou shalt surely smite the inhabitants of that City with the Edge of the Sword, destroying it utterly as an Accursed thing, and all that is therein, and the Cattle thereof, with the Edge of the Sword. 16 And thou shalt gather all the spoil of it into the midst of the Street thereof, and shalt burn with Fire the City, and all the spoil thereof every whit, for a Vindication of the Honour of the Lord thy God, and keeping others in due Obedience to him: and it viz. the City shall be an Heap for ever, it shall not be built again, that so it may be a continued Vindication of God's Honour, and Admonition to Others. 17 And there shall cleave nothing of the Cursed thing to thine hand *i. e. thou shalt not take any thing of the said City or its Spoil for thy own Use; but All shall be destroy'd*; that the Lord may turn from the Fierceness of his Anger, which such a Sin deserves, and shew thee mercy and have compassion upon thee, and multiply thee, as he has sworn to thy Fathers, *by which means thou shalt not want People, tho' thou cuttest off such a Multitude at a time on such an account: For the Lord will bless thee, as in other respects, so particularly in multiplying thee*; 18 When thou shalt hearken to the Voice of the Lord thy God, to keep all his Commandments which I command thee this Day, and consequently those of putting to Death your nearest Relations, and destroying whole Cities for Idolatry: for This as well as the Rest is to do that which is right in the Eyes of the Lord thy God.

Chap. XIV. Ye are the Children of the Lord your God: wherefore ye shall not follow the Customs of Idolatrous People: particularly ye shall not cut your selves, nor make any Baldness between your eyes by shaving the Eye-brows for the Dead: 2 for thou art an Holy People unto the Lord thy God, and the Lord hath chosen thee to be

VII.

Idolatrous Cities are to be utterly destroy'd.

VIII.

They are reminded not to disfigure themselves when they mourn.

PARAPHRASE.

be a peculiar People unto himself, above all the Nations that are upon the Earth.

IX. 3 Thou shalt not eat any *thing forbidden by God to be eaten*: It is an Abominable thing, *not only by reason of the said Prohibition, but also because most of such things are consecrated by the Heathen to their Gods.* 4 These are the Beasts which ye shall eat: the Ox, the Sheep, and the Goat, 5 The Hart, and the Roe-buck, and the Fallow-deer, and the wild Goat, and the Pygarg, a *Sort of Deer*, and the wild Ox or another *Sort of Deer*, and the Chamois or another *Sort of Deer likewise or Goat.* 6 And every Beast that parteth the Hoof, and cleaveth the Cleft into two Claws, and cheweth the Cud amongst the Beasts; that ye shall eat. 7 Nevertheless, these ye shall not eat, of them that chew the Cud, or of them that divide the cloven Hoof; as the Camel, and the Hare, and the Cony; for they chew the Cud, but divide not the Hoof; therefore they are unclean unto you. 8 And the Swine, because it divideth the Hoof, yet cheweth not the Cud, it is unclean unto you: ye shall not eat of their Flesh, nor touch their dead Carcase. 9 These ye shall eat of all that are in the Waters: all that have Fins and Scales, shall ye eat: 10 And whatsoever hath not Fins and Scales, ye may not eat: it is unclean unto you. 11 Of all clean Birds ye shall eat. 12 But these are they of which ye shall not eat: the Eagle, and the Ossifrage, and the Ospray, 13 And the Glede, and the Kite, and the Vulture after his kind, 14 And every Raven after his kind, 15 And the Owl, and the Night-hawk, and the Cuckow, and the Hawk after his kind, 16 The little Owl, and the great Owl, and the Swan, 17 And the Pelican, and the Gier-eagle, and the Cormorant, 18 And the Stork, and the Heron after her kind, and the Lapwing, and the Bat. 19 And every creeping thing that flieth, is unclean unto you: they shall not be eaten. 20 Of all clean flying things (*besides Birds*) ye may eat. 21 Ye shall not eat of any thing that dieth of it self: thou shalt or *mayst* give it unto the Stranger that is in thy Gates, that he may eat it, or thou mayst sell it unto an Alien or *meer Gentile*: for thou art an holy People unto the Lord thy God. Thou shalt not see the a Kid in his Mothers Milk.

X. 22 *It has been afore commanded thee by God to give the Tenth of all thy Increase yearly, toward the Maintenance of the Priests and Levites. And when thou hast done this, Thou shalt again, and that truly or faithfully without any Fraud tythe (r) the remaining nine parts of all*

ANNOTATIONS.

(r) This can't be meant of the Tythes paid to the Levites, forasmuch as the People were not to partake of that, but only the Priests, to whom the Levites were to give a Tythe of their Tythe; Wherefore this spoken of here must be understood of the second Tythe, or Tythe of the nine parts remaining after the first Tythe was paid to the Levites.

the

PARAPHRASE.

the Increase of thy Sted, that the Field bringeth forth Year by Year. 23 And thou shalt eat before the Lord thy God, in the Place which he shall choose to place his Name there, the said Tythe of the nine parts of thy Corn, of thy Wine, and of thine Oil, and the Firstlings of thy Herds, and of thy Flocks: that thou mayst learn hereby to fear the Lord thy God always, the Design of eating such things before the Tabernacle, being to keep them stedfast in the Worship of the true God, by having communion with him, or by eating and drinking so solemnly in his Presence or before him every Year; and thereby professing that they were his Servants, and thankful for his Mercies to them. 24 And if the way be too long for thee, so that thou art not able to carry it viz. the Tythe mention'd v. 23. namely if the Place be too far from thee which the Lord thy God shall choose to set his Name there, when the Lord thy God hath blessed thee: 25 Then thou shalt or mayst turn it viz. the aforesaid Tythe into Money, adding a fifth Part to it, and bind up the Money viz. for which the said Tythe was sold, together with a fifth Part more, in a Bag by it self; and there keep it till the next Feast comes, when thou art requir'd to come to the Place which the Lord shall choose to dwell there; and then thou shalt carry the said Bag of Money in thy Hand i. e. along with thee, and so shalt go unto the Place which the Lord thy God shall choose. 26 And when thou comest thither, thou shalt bestow that Money for whatever thy Soul desires, i. e. for any sort of Meat thou likest best, and is not forbidden by God to be eaten, viz. for Oxen, or for Sheep, or for Wine, or for strong Drink, or for whatsoever of the Creatures above, (v. 4-6, and v. 9, 11, 20) allow'd to be eaten thy Soul desires: and thou shalt eat, i. e. make an Holy Feast or Entertainment there before the House or Tabernacle of the Lord thy God, and thou shalt rejoice, thou and thy Household, 27 And the Levite that is within thy Gates; for thou shalt not forsake him, but always invite him to these thy Feasts: for he has no Part nor Inheritance with thee.

28 Further at the End of every three Years, after thou hast first set apart the Tythe of all thy Increase for the Priests and Levites; and then in the second Place hast set apart the Tythe of the nine Parts of thy Increase, remaining after the Tythe for the Priests and Levites; after thou hast set apart both the foremention'd Tythes, thou shalt again tythe the Remainder every third Year; and thou shalt bring forth all the said third Tythe of thy Increase the same Year, and shalt lay it up within thy Gates, i. e. within thy own City or Town. 29 And the Levite (because he hath no Part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow, which are within thy Gates, i. e. within the City or Town where thou dwellest, shall come, as there is Occasion to supply them, and shall eat and be satisfied.

XI.
Of the third Tythe.

PARAPHRASE.

fy'd i. e. shall have enough allow'd them out of the said third Tythe to sustain them; that so the poorer Sort may not be forced to beg, or to become Servants to Gentiles, and thereby be in Danger of being perverted from their Religion: This if thou dost, it shall be a means, that the Lord thy God may bless thee in all the Work of thine Hand which thou dost.

XII.
Of the Year
of Release.

Chap. XV. At the End of every seven Years i. e. every seventh Year (as v. 9.) thou shalt make a Release. 2 And this is the manner of the Release, or what is to be thereby understood. Every Creditor that lends any thing i. e. Money or the like unto his Neighbour to relieve his Poverty, shall release it: namely he shall not exact it of his Neighbour, even of his Brother, i. e. an Israelite, if he be not able to pay it, because it is the Lord's Release i. e. a Release made in Obedience to and Honour of him, who requir'd such Charity of them. 3 Of a Foreigner i. e. one who is a meer Gentile, thou mayst exact it again: but that which is thine with thy Brother i. e. which thou hast lent an Israelite, thy hand shall release or acquit him of, 4 Except when there shall be no Poor among you, or to the end that there be no Poor among you; which plainly shews that only such Israelites, as were not able to pay without being reduced to downright Poverty, are here requir'd to be releas'd or acquitted: for if thou dost so, thou shalt not become Poor thy self thereby; but the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an Inheritance to possess it: 5 Only thou must not expect to be thus blest, but if thou carefully hearken unto the Voice of the Lord thy God, to observe to do all these Commandments which I command thee this day, and particularly this of Releasing thy Indigent Brother. 6 For if thou dost obey this as well as the other Laws of God, the Lord thy God blesses i. e. will certainly bless thee, as he promis'd thee, and thou shalt be rich enough to lend unto many of other Nations; but thou shalt not need to borrow; and by this means thou shalt reign or be Lord over those many of other Nations, having them at thy Beck as being thy Debtors; but they shall not so reign over thee.

XIII.
The Release
is not to keep
them from
lending.

7 If there be among you a poor Man of one of thy Brethren, with- in any of thy Gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from i. e. refuse to lend to thy poor Brother, by reason of thy being bound to release or forgive him what thou so lends, if he be not able to repay it before the Year of Release. 8 But notwithstanding thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. 9 Beware that there be not a Thought in thy wicked Heart, saying, The seventh Year, the Year of Release is at hand, and if I lend, I shall but lose what I lend, there

PARAPHRASE.

there being no likelyhood of my being repaid before the Year of Release: and hereupon thy Eye be evil against thy poor Brother i. e. thou art mov'd to be unkind to him, and thou givest him nothing i. e. refusest to lend him any thing, it being the same in effect as to give it him; and he cry unto the Lord against thee, complain unto God of thy Hard-heartedness toward him, and be it charg'd as Sin or a great Offence against God unto thee. 10 Therefore thou shalt surely give him, and thine Heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy Works, and in all that thou puttest thine Hand unto. 11 For the Poor i. e. some who shall stand in need of such charitable Relief, to preserve them from extream Poverty shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy Brother i. e. an Israelite, namely to thy poor and to thy needy Brother, in thy land.

12 And if thy Brother, namely an Hebrew Man or an Hebrew Woman, be sold unto thee, and serve thee six Years, then in the seventh Year after thou hast bought him, thou shalt let him or her go free from thee. 13 And when thou sendest him out free from thee, thou shalt not let him go away empty: 14 Thou shalt furnish him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him or her, that they may have wherewithal to put themselves in a Way of Living handsomely in the World. 15 And to move thee the more hereto thou shalt remember that thou wast a Bond-man in the land of Egypt, and the Lord thy God redeem'd thee, and brought thee out of thy Slavery not empty, but loaded with Silver and Gold and Raiment: Therefore I command thee this thing to day viz. to shew such Benevolence to thy Slaves, in remembrance of that my great Benevolence to thee. 16 And it shall be if he say unto thee, I will not go away from thee (because he loveth thee and thine house, because he is or lives well with thee) 17 Then thou shalt take an Awl, and thrust it thro' his Ear unto the Door, and he shall be thy Servant for ever: and also unto thy Maid-servant thou shalt do likewise. 18 It shall not seem hard unto thee when thou sendest him away free from thee, to furnish him liberally as is requir'd v. 14. for he has been worth a double hired Servant to thee in serving thee six Years, whereas an hired Servant serves only for three Years at most, and had Wages paid him all the while, which the Slave has not: and if thou dost so furnish him, the Lord thy God shall bless thee in all that thou dost.

19 All the Firstling Males that come of thy Herd, and of thy Flock, thou shalt sanctify unto the Lord thy God: thou shalt do no

XIV.

An Hebrew Bond-servant is to be set Free at the Year of Release.

XIV.

Of the Firstlings of the Cattle.

PARAPHRASE.

Work with the Firstling Females of thy Herd, nor shear the Firstling Females of thy Flock. 20 Thou shalt offer the said Firstling Females as Peace-offerings unto God, and so eat it before the Lord thy God Year by Year at thy solemn Festivals, in the Place which the Lord shall choose, thou and thy household. 21 And if there be any Blemish therein i. e. in a Firstling Male or Female, as if it be lame, or blind, or have any ill Blemish, thou shalt not sacrifice it any way unto the Lord thy God: 22 Thou shalt eat it within thy Gates: the unclean and the clean Person shall eat it alike, as the Roe-buck, and as the Hart. 23 Only thou shalt not eat the Blood thereof: thou shalt pour it upon the Ground as Water.

XVI.

They are reminded of their several Festivals, as first of the Passover.

Chap. XVI. Observe the Month of Abib, and keep therein the Passover unto the Lord thy God: for in the Month of Abib the Lord thy God brought thee forth out of Egypt by night i. e. did slay all the First-born of the Egyptians at Midnight, which made them not only willing but urgent, that the Israelites should get out of Egypt as fast as they could. 2 Thou shalt therefore sacrifice the Passover i. e. the Paschal Lamb, and all the Sacrifices which were to be sacrificed during the next following seven days of unleaven'd Bread, unto the Lord thy God, of the Flock and the Herd, in the Place which the Lord shall choose to place his Name there. 3 Thou shalt eat no leaven'd Bread with it: seven days shalt thou eat unleaven'd Bread therewith, even the Bread of Affliction, so call'd because it was Insipid and lay Heavy on the Stomach: for thou camest forth of the land of Egypt in haste, so as not to have time to put leaven to thy Dough: wherefore thou shalt eat unleaven'd Bread during this Festival, it being design'd that thou mayst remember the day when thou camest forth out of the land of Egypt, all the days of thy Life. 4 And there shall be no leaven'd Bread seen with thee in all thy Coasts seven days, neither shall there any thing of the Flesh which thou sacrificedst the first Day at Even, remain all Night until the Morning. 5 Thou mayst not sacrifice the Passover within any of thy Gates which the Lord thy God giveth thee. 6 But at the Sanctuary or Tabernacle which shall be at the Place which the Lord thy God shall choose to place his Name in, there thou shalt sacrifice the Passover at Evening i. e. at three a Clock in the Afternoon, or quickly after, viz. after the Offering of the Evening Sacrifice, then thou shalt begin to kill the Lambs that are to be the Paschal Lambs, and continue to do so, if there be Occasion, to the going down of the Sun; and this shalt thou do at the Season that thou camest forth i. e. beganst to prepare for coming forth out of Egypt viz. of the aforesaid Time of the fourteenth day of the Month Abib. 7 And thou shalt roast and eat it in the Place which the Lord thy God shall choose:

PARAPHRASE.

choose: and thou shalt *i. e. mayst turn (s) i. e. return* in the Morning after the *aforemention'd Evening* when they kill'd the Paschal Lamb, and go unto thy Tents or own Habitations. 8 Six days thou shalt eat unleaven'd Bread, *whether thou stayst at the Place where the Tabernacle is, or returnest Home*; and on the seventh day shall be a solemn Assembly to the Lord thy God: thou shalt do no work therein.

9 Seven Weeks shalt thou number unto thee *from the Morrow after the Sabbath: namely thou shalt begin to number the seven Weeks from such Time as thou beginnest to put the Sickle to the Corn.* XVII.
And of the
Feast of Weeks.

10 And thou shalt keep the *said* Feast of Weeks unto the Lord thy God with a Tribute of a free-will-offering of thy hand, *besides those Offerings which are requir'd of thee, which Free-will-offering thou shalt give unto the Lord thy God, wholly, or so as to have no Share in it thy self, God giving it all to his Priests; and this Free-will-offering shalt thou give, according to the Ability as the Lord thy God has blessed thee with.* 11 And thou shalt rejoice before the Lord thy God, thou and thy Son and thy Daughter, and thy Man-servant, and thy Maid-servant, and the Levite that is within thy Gates, and the Stranger, and the Fatherless, and the Widow, that are among you, in the Place which the Lord thy God hath chosen to place his Name there. 12 And thou shalt remember that thou wast a Bond-man in Egypt; *that thou mayst thereby be the more induced to feast thy Servants and the Fatherless &c. at this Festival*: and thou shalt observe and do these Statutes, *which relate to this particular Festival.*

13 Thou shalt observe the Feast of Tabernacles seven days, after that thou hast gather'd in thy Corn, and thy Wine. 14 And thou shalt rejoice in thy Feast, thou, and thy Son, and thy Daughter, and thy Man-servant, and thy Maid-servant, and the Levite, the Stranger, and the Fatherless, and the Widow, that are within thy Gates. 15 Seven days shalt thou keep a solemn Feast unto the Lord thy God, in the Place which the Lord shall choose: because the Lord thy God shall have blessed thee in all thy Increase, and in all the Works of thine hands, therefore thou shalt surely rejoice. XVIII.
And of the
Feast of Taber-
nacles.

16 *At the aforemention'd* three Times in a Year shall all thy Males appear before the Lord thy God, in the Place which he shall choose: *namely in the Feast of unleaven'd Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty.* XIX.
They are to
offer at these
Feasts. 17 Every Man shall give as he is able, according to the Blessing of the Lord thy God which he hath given thee.

ANNOTATIONS.

(s) This was a gracious Allowance for such as could not bear the Expence of staying the whole Festival, or had urgent Affairs which call'd them Home again.

PARAPHRASE.

XX. *Of Magistrates and Justice.* 18 Judges and Officers *under them, in order to see that these and all other Laws are duly observ'd,* shalt thou make thee in all thy Gates *i. e. in all the Cities, in the Gates of which Cities were the Courts of Judicature and all publick Affairs kept,* which the Lord thy God giveth thee throughout thy Tribes; and they shall judge the People with just Judgment. 19 Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift: for a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous. 20 Justice, Justice shalt thou follow, that thou mayst live, and inherit the land which the Lord thy God giveth thee.

XXI. *Groves and Images are again forbidden.* 21 Thou shalt not plant thee a Grove of any Trees near unto the Altar of the Lord thy God, which thou shalt make thee, *this being like the Practice of the Heathen, who plant Groves for the Worship of their Idol-gods:* 22 Neither shalt thou set thee up any Image, or Statue, or Pillar, for Publick and Religious Assemblies to be held about them: *This being an Idolatrous Practice,* which the Lord thy God hateth; and therefore forbids thee, *in order the more to keep thee from falling into Idolatry.*

XXII. *Sacrifices must be without blemish.* Chap. XVII. Thou shalt not sacrifice unto the Lord thy God any Bullock, or Sheep wherein is Blemish, or any evil-favouredness: for that is a Token of Profaness or a great and settled Disrespect, and consequently, as well as Idolatry, is an Abomination unto the Lord thy God.

XXIII. *Idolaters are commanded again to be put to Death.* 2 If there be found among you within any of thy Gates which the Lord thy God giveth thee, Man or Woman that hath wrought Wickedness in the Sight of the Lord thy God, in transgressing his Covenant *in the highest degree,* 3 Namely hath gone and served other Gods, and worshipped them, either the Sun; or Moon, or any of the Host of Heaven, which I have not commanded *i. e. have forbid:* 4 And it be told thee, and thou hast heard of it, and enquired diligently, and behold, it be true, and the thing certain, that such Abomination is wrought in Israel: 5 Then shalt thou bring forth that Man or that Woman (which have committed that wicked thing) unto thy Gates *i. e. the Court of Judicature in the City they belong to;* and after Trial and sufficient Proof of the Fact, and Sentence of Death legally pass'd upon them, shall stone them with Stones till they die. 6 At the Mouth of two Witnesses, or three Witnesses shall he that is worthy of Death be put to Death; but at the Mouth of one Witness he shall not be put to Death. 7 The hands of the Witnesses shall be first upon him to put him or her to Death, *as a Confirmation of the Truth of the Evidence they have given;* and afterward the hands of all the People: so thou shalt put the evil away from among you.

PARAPHRASE.

8 If there arise a matter too hard for thee to determine in Judgment, or by the ordinary Judges of the Place where thou livest; as between Blood and Blood *i. e.* whether a Person is guilty of wilful Murder or only of Man-slaughter; between Plea and Plea *i. e.* in relation to civil Causes, as Suits about Debt, Purchases of Land &c; and between Stroke and Stroke *i. e.* concerning any Hurt done to a Man's Body; being matters of Controversy too hard to be decided by the ordinary Judges that sit or keep their Court within thy Gates *i. e.* the Gates of the City thou belongst to: then shalt thou arise, and get thee up into the Place which the Lord thy God shall choose; 9 And thou shalt come unto the Priests, and (†) the Levites, and unto the Judge *i. e.* other Judges that shall be in those days *i. e.* shall make up then the chief Court of the Nation, in after times call'd the Sanhedrin, and enquire *i. e.* lay the Cause before the said supream Court, and desire their Determination of it; and they shall shew thee the Sentence of Judgment *i. e.* shall determine the Cause. 10 And thou shalt do according to the Sentence which they *i. e.* the Persons aforementioned which constitute the supream Court of that Place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee: 11 According to the Sentence or Interpretation of the Law which they shall teach thee, and according to the Judgment which they shall tell thee thou shalt do: thou shalt not decline from the Sentence which they shall shew thee, to the right hand nor to the left *i. e.* thou shalt not act contrary thereto in the least. 12 And the Man that will do presumptuously, and will not hearken unto the Priest (that standeth to minister there before the Lord thy God) or unto the Judge *i. e.* to the aforeaid supream Court consisting of Priests, Levites and others, but so as that the Priests, especially the High priest, might determine the matter if no other Judge was there; and likewise the other Judges who were not Priests or Levites, might determine the Cause, or pass final Sentence after due hearing, tho' no Priest was there; which way soever the Sentence is pronounced, he that will not act accordingly, even that Man shall die, and by this means thou shalt put away the evil Person from Israel, that would by his Example teach others to resist the supream Authority, and so endanger the Peace of the whole Nation. 13 And all the People

XXIV.
Hard Causes
are finally to be
determin'd by
the supream
Court of Judi-
cature.

ANNOTATIONS.

(†) The Jews unanimously agree, that the Levites, as well as Priests, were capable of being Members of the great Sanhedrin: tho' they commonly understand this Expression here and elsewhere, viz. the Priests the Levites, to denote as much as, the Priests of the Tribe of Levi, (as Chap. 21. 5.) and suppose it to be used, to exclude all others that had been Priests, before God took the Sons of Aaron peculiarly to serve him in that Office.

shall

PARAPHRASE.

shall hear of his being put to Death on the aforesaid account, and shall fear, and do no more presumptuously in the like manner.

XXV.
Of the Election
and Duty of
the King, when
they should
have one set
over them.

14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King *i. e. am willing to have a King set over me*, like as all the Nations that are about me: 15 Thou shalt not set whom thou pleasest, but shalt without fail set him King over thee whom the Lord thy God shall choose: *And if it please God not to interpose so far as to choose, or expressly assign a King at any time, when there is or seems to be an Exigency; then one from among thy Brethren i. e. an Israelite shalt thou set King over thee: thou mayst not set a Stranger over thee which is not thy Brother.* 16 But he shall not multiply Horses to himself out of meer Pomp and State, and so as to burden his People thereby, nor cause any of the People to return to Egypt, to the end that he should buy Horses which abound there, and so multiply Horses: forasmuch as the Lord has said or says now by me unto you, ye shall henceforth return no more that way, *tho' it was only by way of Trade or to Traffick there.* 17 Neither shall he multiply Wives to himself *i. e. have an excessive Number, as was the manner of the Eastern Kings*, that his Heart turn not away from minding the publick Good of his Kingdom, and especially from the true Religion, it being likely for him to take some Wives in so great a Number, that were Idolaters: neither shall he greatly multiply to himself Silver and Gold, either to consume it in more Pomp and Grandeur than was Requisite, or to heap it up out of a covetous Temper; and so either way to oppress his Subjects. 18 And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this whole Law in a Book, out of that original and uncorrupted Copy which is kept in the Sanctuary before the Priests the Levites *i. e. who are of the Tribe of Levi: which he shall write out, as a means to fix it the more in his Mind.* 19 And it shall be with him wheresoever he is, either at Home or in the Camp or any other Place; and he shall read therein or diligently study it all the days of his life: that he may learn to fear the Lord his God, to keep all the Words of this Law, and these Statutes, to do them: 20 That his Heart be not lifted up above his Brethren, so as to think himself above the Laws, or that he may do with his Subjects as he pleases; and that he turn not aside from the Commandment of God to the right-hand *viz. by changing the Laws under pretence of making better*, or to the left *viz. by repealing them on pretence of their Inconveniency, or the like*: to the end that he may prolong his days in his Kingdom; he, and his Children in the midst of Israel: *Where by mention of his Children it appears, that God intended to establish a Successive Right in the Family of him, whom he*

PARAPHRASE.

he should choose to be King, if they continued in Obedience to his Laws.

Chap. XVIII. The Priests and the Levites, even all the Tribe of Levi, shall have no Part nor Inheritance with Israel: they viz. the Priests shall eat that Share which I have given them of the Offerings of the Lord made by Fire i. e. part of which Offerings are to be burnt, as is the whole of the Burnt-offerings: and the Levites shall eat like-wise of his viz. the Lord's Inheritance i. e. of the Tythes which the Lord has requir'd of the People to be given to him, and which he has given to the Levites to inherit. 2 Therefore shall they have no Inheritance among their Brethren: the Lord is their Inheritance, as he hath said unto them.

XXVI.

Priests and Levites are to have no part of Canaan to themselves like the other Tribes.

3 And this shall be the Priests due from the People, besides what God has given them of his Offerings, and which peculiarly belong to him; even from them that offer a Sacrifice for a Peace-offering, whether it be Ox or Sheep or Goat: namely they shall give unto the Priest the Shoulder, and the two Cheeks, and the Maw. 4 The First-fruit also of thy Corn, of thy Wine, and of thy Oil, and the First of the Fleece of thy Sheep shalt thou give him. 5 For the Lord thy God hath chosen him out of all thy Tribes, to stand to minister in the Name of the Lord, him and his Sons for ever.

XXVII.

The Priests Portion.

6 And if a Levite come from any of thy Gates or Cities out of all Israel, where he sojourned, and come with all the Desire of his Mind unto the Place which the Lord shall choose, i. e. if he come with a sincere Affection to devote himself to the perpetual Service of God at the Sanctuary, so that instead of his coming in his Course, he would always wait there and never stir from that Place where the Sanctuary is: 7 Then he shall minister in the Name or according to the appointment of the Lord his God, as all his Brethren the Levites do, which stand there to minister before the Lord. 8 They i. e. the Levites of the Place where the Sanctuary is, and the other Levite (v. 6.) that is thus come thither from a different Place shall have like Portions to eat i. e. he shall have a proportionable Allowance with the rest, beside that which comes of the Sale of his Patrimony i. e. of any Land or House his Ancestors may have purchas'd and left to him, which shall belong only to the said Levite, and not be divided with the rest that dwell at the Place where the Sanctuary is.

XXVIII.

The Levites Portion.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the Abominations of those Nations. 10 There shall not be found among you any one that maketh his Son or his Daughter to pass thro' the Fire, or that uses Divination, or an Observer of Times, or an Enchanter, or a Witch. 11 Or a Charmer who is commonly thought to be One that by using some Charm or Words taught by evil Spirits could keep Serpents from

XXIX.

They are reminded not to follow the Abominations of the Canaanites.

PARAPHRASE.

from Stinging, or preserve Persons from other Harms; or a Consulter with Familiar Spirits, or a Wizard, or a (u) Necromancer: 12 For all that do these Things are an Abomination unto the Lord, *the Use of them being first introduced by Evil Spirits among Idolatrous People*: and because of these Abominations the Lord thy God does drive them *i. e. the Nations mention'd v. 9.* out from before thee. 13 Thou shalt be perfect with the Lord thy God, *so as to have nothing to do with any Idol or False God, nor with the Rites used in their Worship, or with any Inventions brought into the World by the Suggestion of Evil Spirits.* 14 For these Nations of Canaan which thou shalt possess, hearkned unto Observers of Times, and unto Diviners, and other such Persons *aforemention'd (v. 10, 11.) and so among other things render'd themselves Abominable unto the Lord*: therefore as for thee, the Lord thy God has not suffer'd thee *i. e. has strictly com-manded thee not so to do.*

XXX. 15 And there will be the less Reason for you to have Recourse to any such Diviners, &c. *forasmuch as the Lord thy God will raise up unto thee a continual Succession of Prophets, to make known unto you such further Discoveries of his Will as shall be needful; and especially will the Lord raise up in due time a most eminent Prophet, from the midst of thee, namely of thy Brethren, like unto me but much Superior, in that he shall have not only as great but greater Assistances of the Spirit of God, and shall make much further and clearer Discoveries of God's Will &c. unto him therefore shall ye be sure to hearken.* 16 This being but to act according to all that thou desiredst of the Lord thy God in Horeb, in the day of the Assembly, saying, let me not hear again the Voice of the Lord my God; neither let me see this great Fire any more, that I die not; *but speak thou unto us All that the Lord shall speak unto thee; and we will bear it and do it.* 17 And hereupon the Lord said unto me, They have well spoken that which they have spoken. *I will accordingly speak no more myself to them as from Mount Sinai, but by thee while thou shalt live, and then by other inferior Prophets, till at length I shall speak to them by a most eminent Prophet.* 18 For I will raise them up a Prophet from among their

But to hearken
to the Prophets
of God, especi-
ally the chief
Prophet that
should come,
viz. Christ.

ANNOTATIONS.

(u) The Hebrew signifies *one that seeks to, or enquires of the Dead*; to which purpose such are said to go to Graves by Night, and there to ly down and murther certain Words, that they might have Communication with the Dead by Dreams, or by their appearing to them. Others say that such foretold things by looking into Dead Bodies, or by means of some Use they made of Dead Bodies, or Parts of Bodies. All that used these Diabolical Arts, it seems, had not also Familiar Spirits, which commonly came to and convers'd with them; and therefore they are mention'd distinctly from such as had Familiar Spirits, tho' these did sometimes consult the Dead, as 1 Sam. 28. 7.

Brethren .

PARAPHRASE.

Brethren, like unto thee *in that he shall be a second Law-giver*, and *or namely I* will put my Words in his Mouth, and he shall speak unto them all that I shall command him *i. e. he shall make known the Gospel, as thou hast the Law.* 19 And it shall come to pass, that whosoever will not hearken unto my Words which he shall speak in my Name, I will require it of him *i. e. severely punish him so as to destroy him from among his People.*

20 But the Prophet which shall presume to speak a Word in my Name, which I have not commanded him to speak, or that shall speak in the Name of other Gods, even that Prophet shall die. 21 And if thou say in thy Heart, *when a Prophet speaks in the Name of the Lord, How shall we know that the Word, which the said Prophet speaks, is that which the Lord hath not spoken?* 22 *In answer hereto I say, When a Prophet foretells some wonderful thing, as a Token that he speaks in the Name of the Lord, if the thing follow not, nor come to pass: then ye may be sure, That which the said Prophet has spoken, is a thing which the Lord has not spoken, but the Prophet has spoken presumptuously, in that he has presum'd to make use of the Name of God without Gods Commission: for which reason thou shalt not be afraid of him i. e. not only have no Reverence or Regard to him, but shalt apprehend him and put him to Death according to v. 20, let him be who he will.*

Chap. XIX. When the Lord thy God hath cut off the Nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their Cities, and in their Houses; 2 Thou shalt separate three Cities for thee in the midst of *i. e. within thy land* which the Lord thy God giveth thee to possess it. 3 Thou shalt also prepare thee a Way *i. e. make a good Road to each of the said Cities, and keep it in good repair, that at all Times of the Year the Man-slayer may without difficulty flee thither;* and divide the Coasts *i. e. extent of thy land (which the Lord thy God giveth thee to inherit)* into three parts answerable to the said three Cities; one of which Cities shall be in each of the said parts, that every Man-slayer may flee thither the more easily.

4 And this is the Case of, or Circumstances requir'd in the Slayer which shall flee thither, that he may be preserv'd from the Avenger of Blood, and so live: Namely Who so kills his Neighbour ignorantly, whom he hated not in time past, 5 As when a Man goeth into the Wood, with his Neighbour, to hew Wood, and his hand fetcheth a Stroke with the Ax to cut down the Tree, and the Head slippeth from the Helve, and lighteth upon his Neighbour, that he die; he shall flee unto one of those Cities, which he can get best to, and live; 6 Namely he shall flee thither, lest the Avenger of Blood pursue the Slayer, while his Heart is hot with

XXXI.

The presumptuous Prophet is to die.

XXXII.

Of the Cities of Refuge.

XXXIII.

Of the Man-slayer and Murderer.

PARAPHRASE.

Anger, so as to excite him to kill the said Slayer, before it be examin'd whether there be a just Cause; and therefore that the said Avenger may not overtake him, because the Way to the nearest City of Refuge is long, there shall be three Cities, one in each of the three parts into which the Land shall be divided, and the Road to each shall be kept good, that so the said Avenger may not overtake him, and slay him, whereas he was not worthy of Death, in as much as he hated him not in Time past. 7 Wherefore I command thee, saying, Thou shalt separate three Cities for thee. 8 And if the Lord thy God enlarge thy Coast beyond Canaan (as he has sworn unto thy Fathers) and give thee all the land which he promised to give unto thy Fathers *even unto the River Euphrates: which he will do,* 9 If thou shalt keep all these Commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways) then shalt thou (w) add three Cities of Refuge more for thee in the said Conquests without Canaan, besides these three that are to be in Canaan, and also beside the three already set aside in the Country beyond Jordan; 10 That innocent Blood be not shed in thy land which the Lord thy God giveth thee for an Inheritance, *on account of the Want of such Cities for the Man-slayer to flee unto;* and so the Guilt and Punishment of shedding innocent Blood be upon thee, *for want of taking due Care to prevent the shedding thereof.* 11 But if any Man hate his Neighbour, and lie in wait for him, and rise up against him, and wilfully smite him mortally that he die, and fleeth into one of these Cities: 12 Then the Elders of his City shall send and fetch him thence, and being found guilty of wilful Murder upon Examination shall deliver him into the hand of the Avenger of Blood, that he may die. 13 Thy Eye shall not pity him, but thou shalt surely put him to Death, and so put away the Guilt of innocent Blood from Israel, that it may go well with thee.

XXXIV. 14 Thou shalt not remove thy Neighbours land-mark, which The Land-mark is not to be remov'd. they of old time i. e. at the first Division of the Land have set in thine Inheritance which thou shalt inherit, in the land that the Lord thy God giveth to possess it.

XXXV. 15 One Witness shall not be sufficient to rise up and witness (which was always done standing) against a Man for any Iniquity, or for any Sin, in any Sin that he sinneth: but at the Mouth of two Witnesses at the least, or at the Mouth of three Witnesses, shall the matter be establish'd i. e. be

ANNOTATIONS.

(w) Tho' the Dominion of the Israelites was enlarg'd under David and Solomon as far as to Euphrates, yet we read not that any more Cities of Refuge were added. The Reason whereof was, because the Israelites did not possess and people those Countries themselves, but only made them Tributary.

prov'd.

PARAPHRASE.

prov'd before the Evidence shall be look'd on as sufficient. 16 If a false Witness rise up against any Man to testify against him that which is wrong: 17 Then both the Men between whom the Controversy is *i. e. the Accuser and Accused*, shall stand before the Lord, *i. e. shall come to the Place where the Sanctuary is, and to the supreme Court there, which consisted of Priests and other Judges, who probably sat or kept Court at the Door of the Tabernacle in the more early times; and there the matter shall be try'd before the Priests and Judges which shall be in those days.* 18 And the said supreme Court consisting of Priests and other Judges shall make diligent Inquisition into the Truth of the matter; and behold, if the Witness appear to be a false Witness, and hath testify'd falsely against his Brother: 19 Then shall ye do unto him, as he had thought to have done unto his Brother: so shalt thou put the evil away from among you: 20 And those which remain shall hear and fear, and shall henceforth commit no more any such evil among you. 21 Namely thy Eye shall not pity him that is thus prov'd to be a false Witness; but thou shalt certainly punish him as is afore (v. 19.) directed *viz* his Life shall go or be taken away for a Punishment of his endeavouring to take away the Life of the other, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.

Chap. XX. When thou goest to battle against thy Enemies, upon any just account and so approv'd of by God, and seest Hosts and Chariots which carried a certain Number of armed Men in them, and were open so as that they might fight out of them any way; and a People more than thou *i. e. that the Army of thy Enemies is much greater than thine*; be not afraid of them on any of the foresaid accounts: for the Lord thy God is or will be with thee, who can and will enable thee to conquer them notwithstanding, as he has given thee sufficient Evidence, in that he has brought thee up out of the land of Egypt. 2 And it shall be when ye are come nigh unto the Battle, that the Priest shall approach and speak unto the People, 3 And shall say unto them, Hear, O Israel, you approach this day unto battle against your Enemies: let not your Hearts faint, fear not and do not tremble, neither be ye terrified because of them. 4 For the Lord your God is he that goeth with you, to fight for you against your Enemies to save you. 5 And the Officers shall speak unto the People, saying, What Man is there that hath built a new House, and has not dedicated it *i. e. has not yet dwelt in it*? let him go and return to his house, lest he die in the Battle, and another Man dedicate or first enjoy it. 6 And what Man is he that hath planted a Vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the Battle, and another Man eat of it. 7 And what Man is there that hath betrothed a Wife, and hath not taken her?

XXXVI.

What was to be done before they went to Battle.

PARAPHRASE.

her? let him go and return unto his house, lest he die in Battle, and another Man take her: *Which Proclamation seems to be grounded on this, that Mens Minds are commonly very much disturb'd in leaving what they have taken a great deal of Pains about or the like, and have enjoy'd nothing of; which would naturally be apt to make them fight with less Courage.* 8 And the Officers shall speak further unto the People, and they shall say, What Man is there that is fearful and faint hearted? let him go and return unto his house, lest thro' his Cowardice his Brethrens Heart faint as well as his Heart. 9 And it shall be when the Officers have made an end of speaking unto the People, that they shall make Captains of the Armies to lead the People: *Whence it appears, that what is contain'd v. 5, 8, was to be proclaim'd before they march'd out to War, namely at the first mustering of the Army. For they could not well march, till Captains were chosen to lead 'em.*

XXXVII. 10 When thou comest nigh unto a City to fight against it, then *How such as* proclaim Peace unto it *upon proper Conditions.* 11 And it shall be, *accept or refuse* if it make thee answer of Peace *i. e. accept of the Conditions offer'd* them, and open their Gates unto thee, then it shall be that all People that is found therein, shall be Tributaries unto thee, and they shall serve thee. 12 And if it will make no Peace with thee, but will make War against thee, then thou shalt besiege it. 13 And when the Lord thy God hath deliver'd it into thine hands, thou shalt smite every Male thereof *that is come to Mans Estate, or fit to bear Arms with the Edge of the Sword, as a just Punishment for their Obstinacy, they being the Authors of not accepting the Conditions offer'd.* 14 But the Women, and the little ones, and the Cattle, and all that is in the City, even all the Spoil thereof shalt thou take unto thy self: and thou shalt eat the Spoil of thine Enemies, which the Lord thy God hath given thee. 15 Thus shalt thou do unto all the Cities which are very far off from thee, which are not of the Cities of these Nations *that are in Canaan.* 16 But of the Cities of these People *in Canaan*, which the Lord thy God doth give thee for an Inheritance, thou shalt save alive nothing that breatheth, *if they refuse to surrender themselves on the Conditions offer'd by thee:* 17 But thou shalt then utterly destroy them, *Man, Woman and Child*, namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee: 18 That they teach you not to do after all their Abominations, which they have done unto their Gods, so should ye sin against the Lord your God.

XXXVIII. 19 When thou shalt besiege a City a long time, in making War *Of besieging* against it to take it, thou shalt not destroy the *Places.* Fruit-trees thereof by

PARAPHRASE.

by forcing an Ax against them: for thou mayst eat of them, and thou shalt not cut them down (for the Tree of the Field is Mans Life) to imploy them in the Siege. 20 Only the Trees which thou knowest that they be not Trees *which bear Fruit for Meat or to be eaten*; thou shalt *or mayst* destroy and cut them down *in order to carry on the Siege*: and *or namely* thou shalt *therewith* build Bulwarks or raised Works against the City that makes War with thee, *that so thou mayst Batter it from the said Bulwarks by casting Stones into it or the like*; and also begirt it round, so as no Provisions may be brought into it, until it be subdued.

Chap. XXI. If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the Field, and it be not known who hath slain him: 2 Then thy Elders, and thy Judges shall come forth *to the Place where the slain Person is found*, and *if it be dubious which City is nearest to the dead Body*, then they shall measure unto the Cities which are round about him that is slain. 3 And it shall be that the City which is next unto the slain Man, even the Elders of that City shall take an Heifer which hath not been wrought with, and which hath not drawn in the Yoke. 4 And the Elders of that City shall bring down the Heifer unto a rough Valley, which is neither plowed nor sown, and shall strike off the Heifers neck there in the Valley. 5 And the Priests the Sons of Levi shall come near (for them the Lord thy God hath chosen to minister unto him, and to bless in the Name of the Lord) and by their Word shall every Controversy, and every Stroke of *this Nature* be try'd, *they being appointed by the Law to take care that all things are rightly done in this and several other Cases*. 6 And all the Elders of that City that are next unto the slain Man, shall wash their hands over the Heifer that is beheaded in the Valley. 7 And *being ask'd probably by one of the Priests, whether they knew any thing of the Murder, if they do not or as an Evidence that they do not*, they shall answer and say, Our hands have not shed this Blood, neither have our Eyes seen any other do it, nor do we know any thing how it was done. 8 Whereupon they shall join with the Priests (v. 5.) in this Prayer: Be merciful, O Lord, unto thy People Israel, whom thou hast redeemed, and lay not innocent Blood unto thy People of Israels charge. And the Blood shall be forgiven them. 9 So shalt thou put away the Guilt of innocent Blood from among you, when thou shalt *truly and sincerely* do that which *is here prescribed*, and so that which is right in the Sight of the Lord.

10 When thou goest forth to war against thine Enemies, and the Lord thy God hath deliver'd them into thine hands, and thou hast taken them captive, 11 And seest among the Captives a beautiful

XXXIX.

What is to be done in case a Person is murder'd, and it is not known by whom.

XL.

What is to be done with a Captive, whom a Man thinks to make his wife.

PARAPHRASE.

ful Woman, and hast a desire unto her, that thou wouldst have her to thy Wife: 12 Then thou shalt bring her home to thine House, and she shall shave her Head, and pare her Nails. 13 And she shall put the Raiment of her Captivity *i. e. the Cloaths wherein she was taken Captive* from off her, *all which seems to be done in token of her renouncing Idolatry, and by way of cleansing and preparing her to be fit to marry an Israelite;* and to this end she further shall remain in thy house, and bewail her Father and Mother *on account that she was never likely to see them more. it being not safe to permit her so to do (unless they renounced likewise their Idolatry) for fear they should turn her again to Idolatry;* and herein and in being instructed in the Knowledge of the true God, and the Principles of his most holy Religion, she shall spend a full Month; and after that, if thou continuest still to like her for thy Wife, thou shalt or mayst go in unto her, namely become her Husband, and she shall be thy Wife. 14 But it shall be if at the end of the said Month or afore, thou have no Delight in her so as to make her thy Wife, then thou shalt let her go whither she will, but thou shalt not sell her at all for Money, thou shalt not make merchandise of her, because thou hast humbled her *i. e. given her just Cause of very great Affliction to her, in that thou hast thus kept her a full Month, and made her shave her Head, and change her Garments &c. in hope of Marriage, and hast after all disappointed her of such her Hope.*

XLI.

The First-born is not to be disinherited on private Affliction.

15 If a Man have two Wives, and one be belov'd by him and the other hated or less beloved; and they have born him Children, both the beloved and the hated; and if the First-born Son be hers that was hated: 16 Then it shall be, when he maketh his Sons to inherit that which he hath, that he may not make the Son of the beloved, First-born, before the Son of the hated, which is indeed the First-born: 17 But he shall acknowledge the Son of the hated for the First-born *i. e. deal with him as such,* by giving him a double Portion of all that he hath: for he is the Beginning of his Strength, the right of the First-born is his.

XLII.

A Stubborn Son is to be put to Death.

18 If a Man have a stubborn and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother, and that when they have chasten'd *i. e. corrected or reprov'd and admonish'd* him, will not hearken unto them: 19 Then shall his Father and his Mother get the Elders of their City to order the proper Officers to apprehend him, and bring him out unto the Elders of his City, namely unto the Court of Judicature which is kept in the Gate of his Place or City he belongs to. 20 And they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he will not obey our Voice; he is a Glutton, and a Drunkard, and will not only quickly

PARAPHRASE.

quickly spend all our Estate, if he should come to it, but is ready (as we have reason to fear) to kill us that he may come to the Estate.
21 And all the Men of his City shall stone him with Stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear and fear.

22 And if a Man have committed a Sin worthy of Death, and he be to be put to Death, and thou hang him on a Tree or Piece of Wood set up an end in the Ground: 23 His Body having hang'd all day shall not remain all night too upon the Tree, but thou shalt without fail bury him that day before night (for he that is hang'd, is thereby declar'd to have been Guilty of some Heinous Sin, for which he was accurs'd of God, and as such thus Hang'd: But the said Person having undergone the said Curse by his being so hang'd, is thereupon put into the Condition of other Men, and so capable of being buried like other Men, the Curse ceasing after he has undergone the Punishment belonging thereto: and therefore he is to be buried) that thy land be not defiled, which the Lord thy God giveth thee for an Inheritance: forasmuch as the whole Land lies under a legal Pollution, as long as an accursed thing hangs openly among you. Wherefore as the Curse on the Man hang'd ceases at the Sun-setting, so shall the dead Body be then taken down and buried, that the legal Pollution of the Land may then cease also, and the Land become clean again.

XLIII.
Malefactors
are not to hang
all Night.

Chap. XXII. Thou shalt not see thy Brothers i. e. an Israelites, or even any other that liv'd among them (as appears Exod. 23. 4.) Ox or his Sheep go astray, and hide thy self from them i. e. turn away thy Face as if thou didst not see them, and so neglect them: but thou shalt without fail do thy endeavour to bring them back again unto thy Brother. 2 And if thy Brother who owns the said stray'd Ox &c; live not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own House, and it shall be with thee until thy Brother seek after it, and thou shalt restore it to him again, he making thee due Satisfaction for the Charges thou hast been at in keeping it. 3 In like manner shalt thou do with his Ass, and so shalt thou do with his Raiment, and with all lost thing of thy Brothers which he has lost, and thou hast found, shalt thou do likewise: thou mayst not hide thy self i. e. pretend thou didst not see them, and so pass them by without taking such care of them as is afore requir'd. 4 Thou shalt not see thy Brothers Ass or his Ox fall down by the way, and hide thy self from them; thou shalt surely help him to lift them up again.

XLIV.
Humanity is to
be shewn.

5 A Woman shall not wear that Sort of Cloaths which pertaineth unto or is usually worn by a Man, neither shall a Man put on a Woman's Garment: for all that do so are an Abomination unto the Lord,

XLV.
Women are not
to wear Mens
Apparel.
not

PARAPHRASE

not only because this is an Idolatrous Custom, but also because this is a ready Means to make way for great Impurity.

XLVI.

Cruelty is not to be used toward other Creatures.

6 If a Birds Nest chance to be before thee in the way in any Tree, or on the Ground, whether they be young ones, or Eggs, and the Dam sitting upon the Young, or upon the Eggs, thou shalt not take the Dam with the Young. 7 But thou shalt without fail let the Dam go, and thou mayst take the Young to thee, *the Life of the Dam being to be spar'd, because she has been the Means of producing the Young which thou hast. And this shalt thou do, that thou mayst be the more sensible of Gods Providence and Care extending itself to all Creatures; and that thou art to make use of that Dominion which God has given thee over other Creatures, without any kind of Cruelty toward them; and that thou art much less to use any Cruelty, but shew Pity and Kindness to Mankind; that it may be well with thee, and that thou mayst prolong thy days.*

XLVII.

Care is to be taken to prevent the Loss of Life.

8 When thou buildest a new House, then thou shalt take care *that the Workmen make a Battlement for and all round thy Roof, that thou prevent any ones falling from thence when he is walking there, or have his Thoughts intent on any thing, as in Meditation or Prayer, or common Discourse &c. and so bring not the Guilt of Blood or any ones Death upon thy House, if any Man fall from thence by thy Neglect to build such a Battlement.*

XLVIII.

Several Idolatrous Practises are to be avoided.

9 Thou shalt not sow thy Vineyard or Fields with divers Seeds: lest the Fruit of thy Seed which thou hast sown, and the Fruit of thy Vineyard be defiled by such an Idolatrous Custom, and so render'd Unclean and Unlawful for thee to eat of. 10 For the like reason viz. because the same is practis'd by the Idolatrous Nations, as a magical Rite or Means to make the Fields more fruitful, thou shalt not plow with an Ox and an Ass together. 11 In like manner thou shalt not wear a Garment of divers Sorts, as of Woollen and Linen together.

XLIX.

Fringes are to be worn.

12 Thou shalt make thee Fringes upon the four quarters of thy Vesture, wherewith thou coveredst thy self i. e. which thou wearest uppermost, and which covers all the rest of thy Cloaths, and so is most seen; these Fringes being design'd to be a distinctive Mark of the Israelites from all other Nations.

L.

What is to be done, when a Man accuses his Wife of having lost her Virginity before he married her.

13 If any Man take a Wife, and go in unto her i. e. have Carnal Knowledge of her, and afterwards hate i. e. not like her so as to be willing to be rid of her; 14 And hereupon give occasion of Speech to others speaking against her, and bring up an evil Name upon her, i. e. namely brings an Action against her which tends to her scandal, and say or alledges in the Court of Justice in this manner viz. I took this Woman to be my Wife, thinking her to be a Maid or Virgin; and when I came to ly with her, I found her not a Maid. 15 Then shall

PARAPHRASE.

shall the Father of the Damsel, and her Mother, take and bring forth *the Sheet wherein they lay together the first Night, and wherein were* (x) the Tokens of the Damsels Virginity *after they had so lain together, unto the Elders or Judges of the City they belong to, and who keep their Court in the Gate of the said City:* 16 And the Damsels Father shall say unto the Elders, I gave my Daughter unto this Man to Wife, and he hates her, 17 And lo, he has given occasions of Speech against her, saying, I found not thy Daughter a Maid; and yet these are the Tokens of my Daughters Virginity, *which either themselves may be seen still, or (as is most probable) the Marks made in the Places of the Sheet where the said Tokens were, and which were seen by several proper Persons fit to be produced on such an Occasion, may be still seen:* and hereupon they shall spread the said Sheet before the Elders of the City; and if the Tokens of her Virginity be not still to be seen themselves therein, they shall produce the Witnesses that did see the said Tokens in the Places of the Sheet mark'd for that purpose. 18 And the Elders of that City shall take that Man being thus prov'd of falsely accusing and slandering his Wife, and chastise him by sentencing him to receive forty Stripes but one on his bare Back, with a Scourge made of Thongs of an Ox's Hide: 19 And they shall also amerce him in, *i. e. sentence him to pay by way of satisfaction for the Scandal he endeavour'd to bring on the Woman's Family,* an hundred Shekels of Silver, and give them unto the Father of the Damsel, because he has brought *i. e. went about to bring* an evil Name on an Innocent Virgin of Israel; and lastly she shall still continue to be his Wife, and that so as that he may not put her away by a Bill of Divorce, even all his days. 20 But if upon Examination it appears that this thing be true, *viz. that her Husband, when he came to ly with her, found her Not a Maid (as v. 14); and or namely if the Tokens of Virginity be not found for the Damsel i. e. can't be produced on her behalf (as is explain'd v. 16.)* 21 Then they shall bring out the Damsel to the Door of her Fathers House, and the Men of her City shall stone her with Stones that she die: because she has wrought Folly *i. e. a great Sin in Israel, namely so as to be Guilty of Fornication at least before she was married, and yet to conceal it from him that mar-*

ANNOTATIONS.

(x) Bishop Patrick observes, that such Tokens of Virginity, as are commonly understood by these Words, might always be found in those Countries, according to the Writings of the chiefest Arabian Physicians, and also of the Africans and other People at this day. However some understand both the Tokens of Virginity and the Sheet, only Figuratively, viz. to signify only in plain Words, such Witnesses as proved the falsity of the Accusation so evidently, as to make it appear as plainly as a Sheet unfolded, and laid before Mens Eyes to view it.

PARAPHRASE.

ried her, and so basely to deceive him, insomuch that she may justly be esteemed by him to play the Whore in her Fathers House, since she was betroth'd to him, and ought to suffer as one that had so play'd the Whore : So shalt thou put evil away from among you.

LI. *Adultery is to be punish'd with Death.* 22 If a Man be found lying with a Woman married to an Husband, then they shall both of them die, both the Man that lay with the Woman, and the Woman : so shalt thou put away evil from Israel.

LII. *And that tho' the Woman be only betroth'd.* 23 If a Damsel that is a Virgin be betrothed unto an Husband, and a Man find her in the City, or any Place where there is always others so near at hand, as that if she had not been willing her self to have yielded, he could not have lain with her, and lie with her : 24 Then ye shall bring them both out unto the Gate of that City, and ye shall stone them with Stones that they die ; the Damsel, because she cried not out, being in the City or where were Persons ready to have heard and rescued her, and so it appearing thereby that she consented to commit Lewdness with the Man ; and the Man, because he has humbled i. e. committed Adultery with one that was by Contract his Neighbours Wife : so thou shalt put away evil from among you.

LIII. *Of a Rape.* 25 But if a Man find a betrothed Damsel in the Field, and the Man really force her or she affirms that he forced her, and so lie with her : then the Man only that lay with her shall die. 26 But unto the Damsel thou shalt do nothing ; there being or at least appearing by no good Proof in the Damsel no Sin worthy of Death : for as when a Man riseth against his Neighbour, and slays him not being able to defend himself, even so is, or is to be judg'd at least, this matter : 27 For asmuch as it is in Charity to be suppos'd, when no good Proof can be brought to the contrary, that he found her in the Field by meer chance or without her giving way thereby to any such thing, and the betroth'd Damsel cry'd out for help, and there was none to save or rescue her ; and so she was forced thereto altogether against her Will.

LIV. *Of simple Fornication.* 28 If a Man find a Damsel that is a Virgin, which is not betroth'd or contracted to a Man as her Husband, and lay hold on her, and by force lie with her, and they be found so doing, or confess it : 29 Then the Man that lay with her, shall give unto the Damsels Father fifty Shekels of Silver, as a Recompence for the Injury done to him in his Daughter ; and she shall be his Wife, because he has humbled her, he may not put her away all his days.

LV. *Against Incest.* 30 A Man shall not take or marry his Fathers Wife, nor discover his Fathers Skirts i. e. so much as ly with her : And it is very probable that this was design'd by Moses as a short Memorandum, that they should be carefull to observe all the other Laws, which he had formerly deliver'd against Incestuous Marriages or Copulation.

PARAPHRASE.

Chap. XXIII. He that is wounded in the Stones *i. e. hath them bruised or compress'd while he was an Infant, or taken away in order to make him an Eunuch, or when what has been before mention'd, has not effectually answer'd the End aim'd at, has his Privy Members cut off, shall not enter into the Congregation of the Lord i. e. shall not marry an Israelitish Woman, or be admitted to bear any Office in the State.* 2 A Bastard or one begotten by any unlawful or incestuous Marriage shall not enter into the Congregation of the Lord: even to his Tenth Generation shall he not *i. e. he shall never enter into the Congregation of the Lord.* 3 An Ammonite or Moabite shall not enter into the Congregation of the Lord: even to their Tenth Generation shall they not enter into the Congregation of the Lord, *that is they shall not enter for ever: (tho' an Israelite might marry a Moabitish or Ammonitish Woman, if she was turn'd a Proselyte:)* 4 Because they *i. e. the Ammonites* met you not with Bread and with Water in the way, when ye came forth out of Egypt; and because they *i. e. the Moabites* hir'd against thee Balaam the Son of Beor of Pethor of Mesopotamia, to curse thee. 5 Nevertheless the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the Curse into a Blessing unto thee *i. e. instead of permitting Balaam to Curse thee, forced him to Bless thee, because the Lord thy God loved thee:* 6 Therefore for the reasons mention'd v. 4. thou shalt not seek their Peace, nor their Prosperity all thy days for ever, *namely by entering into any League of mutual Assistance or the like, much less by Intermarriages with them; but thou shalt look on them as dangerous Enemies, who being thy near Neighbours will watch all Opportunities to ensnare or disturb thee.* 7 But thou shalt not abhor an Edomite, so as not to marry with them, for he is thy Brother or much nearer of Kin to thee than the Ammonites or Moabites, Esau or Edom the Father of the Edomites being the Twin-brother of Jacob or Israel the Father of the Israelites: likewise thou shalt not abhor an Egyptian so as not to marry with one, because thou wast a Stranger in his land, and invited down thither at first by the Egyptians, and kindly entertain'd and supported there for many Tears; in Memory and Gratitude for which Kindness the Egyptians shall have the Privilege of intermarrying with you. 8 Namely the Children that are begotten of them, shall enter into the Congregation of the Lord, in their third Generation, after they have become Proselytes or Converts.

9 When the Host goeth forth against thine Enemies, then take special care to keep thee from every wicked thing, *that so thou mayst not offend God, whose Help thou wilt then stand in more particular need of.* 10 Wherefore for instance, if there be among you any Man that is not clean, by reason of uncleanness that chances to befall him by

LVI.
Of Eunuchs,
Bastards, the
Ammonites,
Moabites, &c.

LVII.
All Uncleanness
is to be avoided
in the Host or
Camp.

PARAPHRASE.

his Seed coming from him of its own accord by night; then shall he as soon as he rises, or it is Morning, go abroad or forth out of the Camp, he shall not come within the Camp. 11 But it shall be when Evening cometh on, he shall wash himself with Water: and when the Sun is down, he shall come into the Camp again. *And since ye are to do so in this Instance, which has in it no moral Impurity or wilful Pollution; ye may hence learn how careful ye ought to be in all other Cases, especially such as have a real or inward Impurity in them.* 12 Thou shalt have a Place also without the Camp, whither thou shalt go forth abroad or to a considerable Distance, when thou hast occasion to ease thy self: 13 And thou shalt have a Paddle upon thy Weapon i. e. some Weapon thou fightest with; and it shall be when thou easest thy self abroad, thou shalt dig therewith an Hole first, and when thou hast done thy Occasions, shall turn back and cover that which comes from thee with the Earth dug out of the said Hole. 14 For the Lord thy God walks in the midst of thy Camp i. e. is to be consider'd by thee as present there in a special manner, namely to deliver thee from all Danger, and to give up thy Enemies before thee: therefore out of Reverence to him shall thy Camp be Holy or free from all manner of Defilement, that he see no unclean thing in thee, tho' it be no other than is aforementioned, and therefore much more that he see nothing morally unclean, and thereupon be offended, and turn away from thee.

LVIII.
Of a Servant
fled from a Gen-
tile Master.

15 Thou shalt not deliver unto his Master the Servant, which is become a Convert to thy holy Religion, and on that account is escap'd from his Gentile Master unto thee. 16 He shall dwell with thee, even among you, in that Place which he shall choose, in one of thy Gates where it liketh him best: thou shalt not deliver him to his Master, nor thy self any other way oppress him.

LIX.
Whoring not to
be tolerated,
nor any vile
things Price to
be offer'd.

17 There shall be tolerated among you no Whore of the Daughters of Israel, nor a Whoremonger of the Sons of Israel; tho' they are not be tolerated, only tolerated in other Nations, but such Actions make part even of their religious Worship. 18 But thou shalt not so much as bring the Hire of a Whore i. e. what she gets by prostituting her Body, or the Price of a Dog or any other such vile Creature, into the house of the Lord thy God, for any Vow: for even both these and the like Offerings are an Abomination unto the Lord thy God: namely as Whoring, so likewise the Money got by such sinful Practice, is an Abomination; and as a Dog is too vile a Creature to be given as a Vow it self to any sacred use, so likewise shall the Price of a Dog (or any such Creature) be esteem'd too vile to be given to any sacred Use by way of Vow.

LX.
Of Usury.

19 Thou shalt not lend upon usury to thy Brother or an Israelite: of such an one thou shalt not take Usury of Money, or Usury of Victu-
als,

PARAPHRASE.

als, or Usury of any thing that is lent upon Usury. 20 Unto a Stranger thou mayst lend upon Usury, but unto thy Brother thou shalt not lend upon Usury; that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

21 When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack or delay to pay it at the Time intended by thy Vow: for the Lord thy God will surely require it of thee; and it would be Sin in thee thus not to make good thy Vow, by deferring it beyond the Time at first mention'd or intended. 22 But if thou shalt forbear to give any thing to God by way of Vow it shall be no Sin in thee.

23 Wherefore be not hasty or rash to make Vows, but consider well thy Ability first: for that which is gone out of thy Lips i. e. what thou hast once vow'd, thou shalt keep and perform, tho' it be very chargeable to thee: even tho' it be not a Vow on condition of receiving an extraordinary or great Mercy, but purely a Free-will-offering, or voluntary Vow, yet thou shalt perform according as thou hast vow'd unto the Lord thy God, according to that which thou hast promis'd with thy Mouth.

LXI.
Of Vows.

24 When thou comest into thy Neighbours Vineyard, thro' which the Road lies that thou art travelling in, then if thou wantest somewhat to refresh thee, thou mayst eat Grapes to thy fill, and at thy own Pleasure, of such as ly by the Road-side, and thou canst gather without doing any Damage to the owner: but thou shalt not put any into thy Vessel or the like to carry away with thee. 25 In like manner when thou comest into the standing Corn of thy Neighbours, then thou mayst pluck the Ears with thy hand so as to abate thy present Hunger: but thou shalt not move a Sickle unto thy Neighbours standing Corn to cut it down, and carry any of it away with thee.

LXII.
What Grapes
or Corn a Man
may take of
another's with-
out Trespass.

Chap. XXIV. When a Man has taken a Wife, and married her; and it come to pass that she find no favour in his Eyes or he dislikes her, because he has found some uncleanness in her i. e. somewhat that is odious to him, tho' it may not be to another; then it shall not be in his Power to turn her out of Doors without any more ado, but let him write her a Bill of Divorcement i. e. an Instrument or Writing whereby he makes known to her and all others that for some weighty Reasons to himself he puts her away as being no longer his Wife; and give it in her hand, and so send her out of his House having furnish'd her with what was fitting and requisite. 2 And when she is departed out of his house, she may go and be another Mans Wife. 3 And if the latter Husband likewise hate or dislike her, and write her a Bill of Divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter Husband die, which took her to be his Wife;

LXIII.
Of Divorce.

PARAPHRASE.

Wife; 4 Her former Husband which sent her away, may not take her again to be his Wife, after that *by thus marrying to another Man she is defil'd i. e. render'd by the Law unclean in respect of her said former Husband, or incapable to be his Wife again: God providing this as a most likely Means to make the Men more backward to put away their Wives: for that viz. to be Wife again to her former Husband is Abomination before the Lord, and thou shalt not cause the People of the land to sin, as such a large Indulgence will tempt them to do in the land, which the Lord thy God giveth thee for an Inheritance.*

LXIV.

A new married Man is not to go to war.

5 When a Man hath taken a new Wife, he shall not go out to war, neither shall he be charged with any business or publick Office which will require him to be absent from his Wife; but he shall be free to be at home one Year, and shall cheer up or make much of his Wife which he hath taken.

LXV.

Of Pledges.

6 No Man shall take the nether or the upper Millstone to pledge: for he taketh a Mans Life to pledge *i. e. he takes for his Security, that which the Man or Miller gets his Livelyhood by, or wherewith he maintains himself and Family, and keeps them from starving. And therefore the like is to be understood in all Cases of the same Sort.*

LXVI.

Of Manstealing

7 If a Man be found stealing any of his Brethren of the Children of Israel, and maketh merchandise of him, or selleth him; then that Thief shall die, and thou shalt put evil away from among you.

LXVII.

Of Leprosy.

8 Take heed, in the Plague of Leprosy, that thou observe diligently, and do according to all that the Priests the Levites shall teach you according to the Laws I have given; namely as I commanded them in respect to Leprosy, so ye shall observe to do. 9 And particularly remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt: namely for what reason the Lord sent a Leprosy upon her; and how she tho' so great a Person was excluded from conversing with the rest of Gods People during her Leprosy.

LXVIII.

Further of Pledges.

10 When thou dost lend thy Brother any thing, thou shalt not go into his house to fetch his Pledge, or take what thou thinkest best for thy Security; 11 But thou shalt stand abroad or without door; and the Man to whom thou dost lend shall bring out what he can best spare for the Pledge abroad unto thee. 12 And if the Man be so poor, that he has nothing else to let thee have for a Pledge but somewhat that is necessary for the Preservation of his Life or Health, as his Bed-cloath or the like; then thou shalt not sleep or keep all night with thee his Pledge. 13 But without fail thou shalt deliver him the Bed-cloaths which he gave thee for a Pledge, again when the Sun goeth down, that he may sleep in his own Raiment, and bless thee:

and

PARAPHRASE.

and it shall be esteem'd an Act of Righteousness unto thee before the Lord thy God.

14 Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren, or of thy Strangers that are in thy land within thy Gates. 15 *Particularly* at this day *i. e. the day he agreed with thee to be paid*, thou shalt give him his hire, neither shall the Sun go down upon it, *i. e. without thy paying him*: for he is poor, and sets his Heart upon it *i. e. is in great Want of it, and so eagerly expects it to help support him with the Necessaries of Life*: lest he cry *i. e. make grievous Complaint* against thee unto the Lord, and it be sin unto thee *so as to provoke God severely to punish thee*.

LXIX.

Wages are to be paid, when due.

16 The Father shall not be put to Death for any Crime of the Children, *which they have not any ways had an hand in*; neither shall the Children be put to Death for the like Crimes of the Fathers: Only every Man himself shall be put to death for his own Sin.

LXX.

Of Justice.

17 Thou shalt not pervert the Judgment of the Stranger, nor of the Fatherless, nor take a Widows Raiment to Pledge, *if she be poor*: 18 But to move thee to pity others, thou shalt remember that thou wast a Bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

LXXI.

Especially to Widows and Fatherless.

19 When thou cuttest down thine Harvest in thy Field, and hast forgot a Sheaf in the Field, thou shalt not go again to fetch it: it shall be for the Stranger, for the Fatherless, and for the Widow: that the Lord thy God may bless thee in all the Work of thine hands. 20 When thou beatest thy Olive-tree to bring down the Olives, thou shalt not go over the Boughs again after the first beating: it *i. e. such Olives as are left upon the Tree after the first beating* shall be for the Stranger, for the Fatherless, and for the Widow. 21 When thou gatherest the Grapes of thy Vineyard, thou shalt not glean it afterward: it shall be for the Stranger, for the Fatherless, and for the Widow. 22 And *or namely* thou shalt remember that thou wast a Bond-man in the land of Egypt: therefore I command thee to do this thing.

LXXII:

Gleanings are to be left for the poor.

Chap. XXV. If there be a Controversy or criminal Cause between Men, and they come unto Judgment, that the Judges may judge them, then they shall justify the Righteous, *i. e. acquit him who is falsely accus'd of doing wrong*, and condemn the Wicked to suffer such Punishment as his Crime deserves. 2 And it shall be, if the wicked Man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his Face *or in open Court*, according to his Fault, *or with a certain Number of Stripes, in proportion to the Nature of his Fault*. 3 But forty Stripes are the most he may order

LXXIII:

No one is to be punish'd with more than forty Stripes at one time.

the

PARAPHRASE.

the under Officers to give him, and he shall not (y) exceed: lest it he should exceed, and beat him above these with many Stripes, then thy Brother should seem vile unto thee, viz as a Dog or like vile Creature, which Men care not generally how cruelly they beat for a Fault.

LXXIV.
Of Tenderness
to Cattle.

4 Thou shalt not hinder any of thy Cattle that thou usest about thy Husbandry, to eat of what they are at work about: for instance, thou shalt not muzzle the Ox when he treads out the Corn, so as that he may not eat of the said Corn while he is treading it out.

LXXV.
Of raising Seed
to a Brother.

5 If Brethren i. e. Kinsmen that are Israelites dwell together in the same Country and one of them die and have no Child, the Wife of the dead shall not marry without the Kindred or unto a Stranger, that so the Inheritance may be preserv'd in the Family, but her Husbonds Brother i. e. nearest Kinsman shall go in unto her, namely take her to him to Wife, and so perform the Duty of an Husbonds Brother unto her, by endeavouring to raise up Seed unto his Brother deceased. 6 And it shall be, that the First-born which she beareth, shall succeed in the Name of his Brother which is dead i. e. shall be reputed the Son and Heir of the deceas'd, that his Name be not put out i. e. the Family of the deceas'd be not lost in Israel. 7 And if the said Man or Husbonds Brother mention'd v. 5. i. e. his next Kinsman, like not to take his Brothers Wife, then let his Brothers Wife go up to the Gate, namely unto the Court where the Elders or Judges of the City she belongs to sit, and say, My Husbonds Brother refuseth to raise up unto his Brother a Name in Israel, he will not perform the Duty of my Husbonds Brother. 8 Then the Elders of his City shall call him, and speak unto him: and if he stand to it, and say, I like not to take her: 9 Then shall his Brothers Wife come unto him in the Presence of the Elders, and loose his Shoe from off his Foot, and spit in his Face, where as the last was certainly to be done as a Mark of Disgrace and Contempt of him, so in all probability was the former or pulling off the Shoe, it denoting him to be unworthy to be reckon'd among free Men, but rather to deserve to be thrust down into the Condition of Slaves, who were wont to go Bare-foot: and she shall answer and say, So shall it be done unto that Man that will not build up his Brothers House i. e. not raise up Seed to his deceased Brother. 10 And his Name shall be call'd in Israel i. e. he and his Family shall afterwards go by way of Disgrace under this Name, The House or Family that had his Shoe loos'd for not raising up Posterity to his deceas'd Brother.

ANNOTATIONS.

(y) The better to prevent exceeding herein, they were wont to give but 39 Stripes, according to 2 Cor. 11. 24.

11 When

PARAPHRASE.

11 When Men strive together *i. e. fall out and fight* one with another, and the Wife of the one draweth near for to deliver her Husband out of the hand of him that smites him *and is like to be too hard for him*, and puts forth her hand, and takes him by the Secrets *as the most likely way to make him let go the Hold he had of her Husband, or to leave off doing him any further Hurt*; 12 Then thou shalt cut off her hand, *i. e. by Sentence of Court order'd it to be cut off, partly for her Immodesty, and partly for the Hurt the Man might have receiv'd in those Parts, whereby Propagation of Mankind is carried on.*

LXXVI

Immodesty in Women how to be punish'd.

13 Thou shalt not have in thy Bag divers Weights, a Great to buy in Goods for thy self, and a Small to sell them out again to others.

LXXVII.

Of just Trading.

14 In like manner thou shalt not have in thine Houle divers Measures, a great and a small. 15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthned in the land which the Lord thy God giveth thee. 16 For all that do such things, namely all that do *thus* unrighteously or unjustly, are an Abomination unto the Lord thy God.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: 18 How he met thee by the way *i. e. as thou wast travelling in a Wilderness where thou needest Refreshment and wast unprepar'd for fighting; and yet without any Provocation given by thee fell on thee in a base manner*, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary with thy travelling: and how he shew'd hereby not only an unreasonable Malice against thee, but also that he fear'd not God who had done such wonderful things to bring you out of Egypt: 19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine Enemies round about, in the land which the Lord thy God giveth thee for an Inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under Heaven; thou shalt not forget it *viz. to blot out the Remembrance of the Amalekites.*

LXXVIII.

Amalekites are to be destroy'd.

Chap. XXVI. And it shall be when thou art come in unto the land which the Lord thy God giveth thee for an Inheritance, and possessest it, and dwellest therein: 2 That thou shalt every Year take of the First of all the Fruit of the Earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a Basket, and shalt go unto the Place which the Lord thy God shall choose, to place his Name there. 3 And thou shalt go unto the Priest that shall be in those days in Attendance at the Sanctuary, and say unto him, *By bringing this Basket of First-fruits I profess or humbly and thankfully acknowledge* unto the Lord thy God, that I am come unto the Country which the Lord sware unto our Fa-

LXXIX.

What is to be done at offering the Basket of First-fruits.

PARAPHRASE.

thers for to give us, and consequently that he has faithfully perform'd his said Promise. 4 And the Priest shall take the Basket out of thy hand, and having wav'd it about according to the Prescription in the Law, while the Man that brought it, recites what follows v. 5. 10. shall set it down before the Altar of the Lord thy God. 5 Namely after that thou who broughtest the said Basket, shall have spoken and laid before the Altar of the Lord thy God as follows: A Syrian not only by Descent, but also by living there Twenty Years in hard Service under Laban, being ready to perish i. e. very poor and reduced to great Straits was my Father Jacob; and tho' he at length came from Laban with great Substance, yet he was still but a Sojourner in Canaan; where arising a Famine, he went down into Egypt and sojourned there with a few Persons in his Family viz. Seventy at first: and became there a Nation, great, mighty, and populous. 6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. 7 And when we cried unto the Lord God of our Fathers, the Lord heard our Voice, and looked on our Affliction, and our Labour, and our Oppression. 8 And the Lord brought us forth out of Egypt with a mighty Hand, and with an out-stretched Arm, and with great Terribleness, and with Signs and with Wonders. 9 And he hath brought us into this Place, and hath given us this Land, even a Land that floweth with Milk and Honey. 10 And now behold, I have brought the First-fruits of the Land, which thou, O Lord, has given me, as an Acknowledgment that we hold this Land of thy Gift, and by Tenure (among other things) of paying this yearly Rent or Tribute; and also as an Acknowledgment of my Thankfulness for thy thus making good thy Promise to our Fathers. And when thou hast recited the foremention'd Form, thou together with the Priest (as v. 4.) shalt set it before the Altar of the Lord thy God, and worship before the Lord thy God i. e. make a profound Reverence by bowing thy Body as low as thou canst before the Altar, as soon as thou hast set the Basket down out of thy hand. 11 And thou shalt rejoice in way of Thanks for every good thing which the Lord thy God hath given unto thee, and unto thine house, namely thou shalt make a Feast at the Time when thou offerest thy First-fruits as is afore prescrib'd; and thereon shall feast thou and the Levite, and the Stranger that is among you.

LXXX. 12 When thou hast made an end of thy second Tything, namely *What is to be of tything the nine parts which remain unto thee, after that thou hast done by him paid all the first Tythes of thy Increase to the Levites, namely the that gives his third Year Tythes.* third Year which is the Year of this second Tything at least for the Poor; and has given it according to the Commandment Chap. 14. 29. unto the Levite, the Stranger, the Fatherless, and the Widow, that they may eat within thy Gates, and be filled: 13 Then thou shalt

PARAPHRASE.

thalt say before the Lord thy God, *i. e. the next time thou shalt go up to the Sanctuary, thou shalt there make this solemn Declaration before the said Sanctuary*; I have brought away the hallowed things *i. e. the Tythe* aforementioned requir'd by God to be given to the Poor &c. out of my House, and also have given them unto the Levite, and unto the Stranger, to the Fatherless, and to the Widow, according to all thy Commandments which thou hast commanded me: I have not transgressed thy Commandments, neither have I forgotten them. 14 I have not eaten thereof in my mourning or with Mourning, *as was the Custom of some Idolaters to eat of the First-fruits of the Earth*, neither have I taken away any thereof for any unclean whether Idolatrous or Filthy Use, nor given any thereof to the Dead, *as was another Idolatrous Custom viz to set Bread and Wine on the Graves of the Dead, when they were interr'd*: but I have hearkned to the Voice of the Lord my God, and have done according to all that thou hast commanded me. 15 *On the Truth of what I have now declar'd, I am the more embolden'd to beseech thee, by way of Reward of this my Obedience, to look down or have a gracious Regard unto me, from thy Holy Habitation, namely from Heaven it self, where thou dwellest as well as in the Tabernacle among us, and that in a more glorious manner; and continue to bless thy People Israel, and the land which thou hast given us, as thou swarest unto our Fathers, a land that floweth with Milk and Honey.*

16 This day the Lord thy God has commanded thee to do these Statutes and Judgments, *viz. contain'd Chap. 12. 1. 26. 15.* thou shalt therefore keep and do them with all thine Heart and with all thy Soul. 17 Thou has avouch'd or solemnly profess'd the Lord this day to be thy God, and to walk in his Ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken unto his Voice. 18 And the Lord hath avouch'd or solemnly declar'd thee this day to be his peculiar People, as he hath promised thee; *namely the Lord has declar'd that thou shouldst keep all his Commandments*; 19 And then to make thee, *as his peculiar People*, high above all Nations which he hath made, in Praise, and in Name, and in Honour, namely that thou mayst be *thereby induced to walk as an holy People unto the Lord thy God, as he has spoken.*

LXXXI.
The Conclusion
of the foregoing
Discourse.

PARAPHRASE.

SECTION XXIII. No. 15.

Wherein is contain'd what was probably Moses Sixth Discourse: In which he gives Directions for Writing upon Stones, and pronouncing the Blessings and Cursings on the two Mounts Gerizim and Ebal (&c), when they were come into the Land of Canaan. This Discourse takes up Chap. XXVII, XXVIII.

I. Chap. XXVII. And Moses with the Elders of Israel, commanded the People, laying, Keep all the Commandments which I am about to command you this day. 2 Namely it shall be on a certain day when you shall have pass'd over Jordan unto the land which the Lord thy God gives thee, and art come to the Place where it is to be done, that thou shalt set thee up great Stones, and plaister them with Plaister. 3 And thou shalt write upon them all the Words of this Law, i. e. all the (2) Cursings which are mention'd v. 15. 26. namely when thou art pass'd over Jordan, that thou mayst go in unto the land which the Lord thy God giveth thee, a land that floweth with Milk and Honey: as the Lord God of thy Fathers hath promised thee. 4 Then it shall be when ye be gone over Jordan, that ye shall set up these Stones, which I command you this day, in Mount Ebal, and thou shalt plaister them with Plaister. 5 And there shalt thou build an Altar unto the Lord thy God, an Altar of Stones: thou shalt not lift up any Iron tool upon them. 6 Thou shalt build the Altar of the Lord thy God of whole Stones, not hewn or polish'd that all Imagery may be avoided; and thou shalt offer Burnt-offerings thereon unto the Lord thy God. 7 And thou shalt offer Peace-offerings, and shalt eat there that Part of the Peace-offerings which belong to the People to eat, and rejoice before the Lord thy God in token of your then feasting with God and renewing your Covenant with him. 8 And thou shalt write upon the Stones all the Words of this Law, very plainly so as they may be easily read.

II. 9 And Moses, and the Priests the Levites i. e. Moses by the Assistance of the Priests and Levites spake unto all Israel, saying, Take heed, and hearken, O Israel: On that day viz. When thou shalt offer the fore-mentioned Offerings on the foresaid Altar, and shalt eat or feast with God, in token of the Covenant between God and you being then renew'd; thereby thou shalt become, anew or notwithstanding all that has past since the Covenant was made first at Mount Sinai, the People of the Lord thy God. 10 Thou shalt therefore be the more careful to obey

ANNOTATIONS.

(2.) This is the Exposition of Josephus, and seems more probable than that All the Law taken in its common Sense was so written. Especially when the last Curse has Respect to the whole Law.

PARAPHRASE.

the Voice of the Lord thy God, and do his Commandments and his Statutes which I command thee this day, *that thou mayst continue to be his People, and not provoke him to cast you off by your Disobedience to his Laws, which ye shall then have thus Formally and Solemnly covenanted Twice to obey.*

11 And Moses charged the People the same day, saying, 12 These Tribes whose Names follow, shall stand on Mount Gerizim to say Amen to each Blessing as soon as the Priests have pronounced each Blessing to bless the People on their Obedience; which is to be done when ye are come over Jordan: viz. the Tribes of Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. 13 And these Tribes shall stand on Mount Ebal to say Amen, to each Curse, as soon as it is pronounced by the Priests; viz. Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. 14 And the Levites i. e. the Priests of the Tribe of Levi standing in the Valley between the two Mountains, and round about the Ark placed there, shall speak, and say unto all the Men of Israel with a loud Voice, *that so they on the Mountains may hear what they say:*

III.

What Tribes are to stand on Mount Gerizim, and what on Mount Ebal.

15 And in the first place the Priests, turning their Faces toward Mount Gerizim, shall proclaim with a loud Voice, Blessed be the Man that makes not any graven or molten Image &c. And all the People on that Mount shall answer and say, Amen, thereby declaring their Consent and Approbation. And the like is to be understood in all the following Instances, viz. that the Blessing was to be pronounced before the Curse; tho' the Curse is here only mention'd by Moses, forasmuch as the pronouncing of the said Blessings is sufficiently implied by what is said v. 12. and it was more material to express here only the Curses, the threatening of these being wont to prevail more on Men than the Promises of Blessings. Wherefore Moses expressly mentions here, Only the several Curses, which are to be understood as pronounced each by the Priests, after they had pronounced the opposite Blessing with their Faces toward Mount Gerizim: namely then turning their Faces toward Mount Ebal, they pronounced aloud: Cursed be the Man that maketh any graven or molten Image, which is an Abomination unto the Lord, and no other than the Work of the Hands of the Craftsman or Tradesman who gets his Livelyhood thereby, and therefore promotes Image-worship all he can; and the said Man shall be cursed, tho' he makes i. e. causes to be made or buys when made, the said Image, and worships it not openly, but puts it in a secret Place, where he may worship it without danger of being discover'd, and so punish'd with Death as the Law prescribes: And all the People on Mount Ebal shall answer and say, Amen. 16 Cursed be he that sets light by his Father or his Mother: and all the People shall say, Amen. 17 Cursed be he that removeth

IV.

The Curses themselves.

PARAPHRASE.

removeth his Neighbours Land-mark, *and consequently that makes any like Incroachment on his Neighbours Possession*: And all the People shall say, Amen. 18 Cursed be he that maketh the Blind to wander out of the Way, *by misleading him or giving him wrong Directions*: And all the People shall say, Amen. 19 Cursed be he that perverteth the Judgment of the Stranger, Fatherless, and Widow: And all the People shall say, Amen. 20 Cursed be he that lieth with his Fathers Wife; because he uncovereth his Fathers Skirt: And all the People shall say, Amen. 21 Cursed be he that lieth with any manner of Beast: And all the People shall say, Amen. 22 Cursed be he that lieth with his Sister, the Daughter of his Father, or the Daughter of his Mother: And all the People shall say, Amen. 23 Cursed be he that lieth with his Mother in law: And all the People shall say, Amen. 24 Cursed be he that smites or kills his Neighbour secretly, *or so as not to be found out and punish'd by the Law*: And all the People shall say, Amen. 25 Cursed be he that taketh reward to slay an innocent Person, *especially any Judge who for a Bribe shall condemn the Guiltless to Death*; And all the People shall say, Amen. 26 Cursed be he that confirms not all the Words of this Law *i. e. continues or perseveres not in doing all things written in the whole Book of the Law* to do them: And all the People shall say, Amen.

V.
Further Ex-
plication of
Blessings on
Obedience.

Chap. XXVIII. And it shall come to pass, if thou shalt hearken diligently unto the Voice of the Lord thy God, to observe and to do all his Commandments which I command thee this day; that the Lord thy God will set thee on high above all Nations of the Earth. 2 And all these Blessings *mention'd v. 3. 13.* shall come on thee, and overtake thee, if thou shalt hearken unto the Voice of the Lord thy God. 3 Blessed shalt thou be in the City, and blessed shalt thou be in the Field. 4 Blessed shall be the Fruit of thy Body, and the Fruit of thy Ground, and the Fruit of thy Cattle, the Increase of thy Kine, and the Flocks of thy Sheep, and of thy Goats. 5 Blessed shall be thy Barns and thy Store *i. e. thou shalt have such plentiful Crops as never to want Corn &c. to lay up in thy Barns for Store.* 6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. 7 The Lord shall cause thine Enemies that rise up against thee to be smitten before thy Face: they shall come out against thee one Way, and flee before thee seven Ways. 8 The Lord shall command the Blessing upon thee in thy Stores within Doors, *i. e. shall send thee such Plenty of Wine and other Fruits, as are wont to be kept within Door, as that thou shalt never Want for Store of them*; and in all that thou settest thine hand unto: and he shall bless thee *with long Life* in the land which the Lord thy God giveth thee. 9 The Lord shall

PARAPHRASE.

shall establish or confirm thee in that noble Relation thou hast to him, viz. as being an holy People unto himself, as he hath sworn unto thee, if thou shalt keep the Commandments of the Lord thy God, and walk in his Ways. 10 And all People of the Earth shall see that thou art called by the Name of the Lord, *i. e. that thou art his peculiar or favourite People*; and shall thereupon be afraid of doing any Hurt unto thee. 11 And the Lord shall not only bless thee so as to give thee Goods requisite, and some Fruit of thy Body &c. (as v. 3, 4.) but shall make thee plenteous in Goods, in the Fruit of thy Body, and in the Fruit of thy Cattle, and in the Fruit of thy Ground, in the Land which the Lord sware unto thy Fathers to give thee. 12 The Lord shall open unto thee his good Treasure, *namely he shall gather together the Clouds in the Heaven, in order to give thee Rain* unto thy land in his Season, and to bless all the Work of thine hand: and thou shalt lend unto many Nations, and thou shalt not borrow. 13 And the Lord shall make thee the Head and not the Tail: *namely thou shalt be above or have Dominion over others only, and thou shalt not be beneath or subject unto other Nations*: if that thou hearken unto the Commandments of the Lord thy God, which I command thee this day to observe and to do them; 14 And thou shalt not go aside from any of the Words which I command thee this day, to the right-hand or to the left, *especially to go after other Gods to serve them.*

15 But it shall come to pass, if thou wilt not hearken unto the Voice of the Lord thy God, to observe to do all his Commandments and his Statutes which I command thee this day; that all these Curses shall come upon thee, and overtake thee. 16 Cursed shalt thou be in the City, and cursed shalt thou be in the Field. 17 Cursed shall be thy Barn and thy Store. 18 Cursed shall be the Fruit of thy Body, and the Fruit of thy Land, the Increase of thy Kine, and the Flocks of thy Sheep. 19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. 20 The Lord shall send upon thee according to the Curse, now declar'd unto thee, Vexation of Mind and Disappointment as his Rebuke, in all that thou settest thine hand unto for to do; until thou be destroyed, and until thou perish quickly, *when once he begins after long Forbearance to punish thee, because of the Wickedness of thy doings, especially for thy Idolatry whereby thou hast forsaken me, says the Lord.* 21 The Lord shall make the Pestilence cleave unto thee, so as to be incurable until he have consumed thee from off the land, whither thou goest to possess it. 22 The Lord shall smite thee in thy Body with the Consumption, and with the Fever, and with an Inflammation; and in respect of the Air and the Fruits of the Earth with ex-

tream

VI.

A further Explication of the Curses that shall befall them on their Disobedience.

PARAPHRASE.

stream Heat, and with Drought, and with Blasting, and with Mildew; and they shall pursue thee *i. e. these Plagues shall continue Year after Year*, until thou perish. 23 And thy Heaven that is over thy Head shall be as Brass *i. e. shall yield thee no Rain*; and the Earth that is under thee shall be as Hard as Iron for want of Rain. 24 The Lord shall make such a Drought, that instead of the Rain of thy land thou shalt have Powder and Dust *i. e. Dust as dry and light as Powder*, so that every Whift of Wind shall blow it up into the Air; and from Heaven or out of the Air shall it come down again upon thee, which Extremity of Drought shall last, until thou be destroy'd. 25 The Lord shall cause thee to be smitten before thine Enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the Kingdoms of the Earth, which has been notoriously verisfy'd since their last Dispersion by the Romans. 26 And thy Carcase shall be Meat unto all Fowls of the Air, and unto the Beasts of the Earth, and no Man shall have so much Pity for thee as to fray them away. 27 The Lord will smite thee with the Botch of Egypt, and with the Emerods or Piles, and with the Scab, and with the Itch, whereof thou canst not be healed. 28 The Lord shall smite thee with Madness or Distraction of Mind, so as not to know what Course to take for thy Safety, and Blindness, or Stupidity of Mind so as to mistake the true way for your Welfare, and Astonishment of Heart which shall seize thee upon seeing thy self ruin'd by thy foolish Counsels and mad Contrivances: 29 Namely thou shalt grope at noon-days, as the Blind gropeth in Darkness or for Want of his Sight *i. e. thou shalt be so blinded in thy Understanding*, that in the plainest or clearest things thou shalt mistake the Way or Means of thy Preservation; and so thou shalt not prosper in thy ways: but thou shalt be only oppress'd, and spoiled evermore, and no Man shall appear in thy behalf to save thee. 30 Thou shalt betroth a Wife, and another Man shall lie with her: thou shalt build an House, and thou shalt not dwell therein: thou shalt plant a Vineyard, and shalt not gather the Grapes thereof. 31 Thine Ox shall be slain before thine Eyes, and thou shalt not eat thereof: thine Ass shall be violently taken away from before thy Face, and shall not be restored to thee: thy Sheep shall be given unto thine Enemies, and thou shalt have none to rescue them. 32 Thy Sons and thy Daughters shall be given or sold unto another People, and thine Eyes shall look, and fail with longing for them all the day long: and there shall be no Might in thine hand to rescue them. 33 The Fruit of thy land, and all thy labours, shall a Nation which thou knowest not, eat up, as was verisfy'd by the Assyrians in the time of Salmanezar, and Babylonians in the time of Nebuchadnezzar, and the Romans last of all; and

PARAPHRASE.

and thou shalt be only oppress'd and crush'd alway, *as is true in many Places unto this Day*; 34 So that thou shalt be mad or outrageous so as to mischief and make thy self away, for the great Evils which shall be done unto thy Children &c. before the Sight of thine Eyes and which thou shalt see. 35 The Lord shall smite thee in the Knees, and in the Legs, with a sore Botch, that cannot be heal'd, but shall spread from the Sole of thy Foot unto the Top of thy Head. 36 The Lord shall bring thee and thy King as *Jehoiachin and Zedekiah* which thou hast set over thee, unto a Nation which neither thou, nor thy Fathers have known; and there shalt thou serve other Gods, Wood and Stone. 37 And thou shalt become an Astonishment, a Proverb, and a By-word, among all Nations whether the Lord shall lead thee; so that when Men would express one extremely Vile or Miserable, they shall compare him to a Jew. 38 Thou shalt carry much Seed out into the Field to sow, and shalt gather but little in at Harvest: for the Locust shall consume it. 39 Thou shalt plant Vineyards and dress them, but shalt neither drink of the Wine, nor gather the Grapes: for the Worms shall eat them. 40 Thou shalt have Olive-trees throughout all thy Coasts, but thou shalt not anoint thy self with Oil, *as it is usual to do in those Hot Countries*; for thy Olive shall cast his Fruit. 41 Thou shalt beget Sons and Daughters, but thou shalt not enjoy them: for they shall go into Captivity. 42 All thy Trees and Fruit of thy land shall the Locust consume. 43 The Stranger that is within thee shall get up above thee very high; and thou shalt come down very low. 44 He shall lend to thee, and thou shalt not lend to him: he shall be the Head, and thou shalt be the Tail. 45 Moreover, all these Curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroy'd: because thou hearknedst not unto the Voice of the Lord thy God, to keep his Commandments and his Statutes which he commanded thee. 46 And they shall be upon thee for a Sign and for a Wonder, and upon thy Seed for ever, *so that all Men may take notice of them, as extraordinary Tokens of Gods Displeasure, and that the God of thy Fathers has cast thee off*. 47 Because thou servedst not the Lord thy God with Joyfulness and with Gladness of Heart, in the abundance of all things: 48 Therefore shalt thou serve thine Enemies which the Lord shall send against thee, in Hunger, and in Thirst, and in Nakedness, and in Want of all things: and he shall put a Yoke of Iron *i. e. a most heavy Bondage and such as thou shalt not be able to free thy self from*, until he have destroyed thee.

49 The Lord shall bring a Nation *viz. the Romans* against thee from far, from the End of the Earth Westward, as swift as the Eagle flies upon his Prey, which Eagle is well known to have been the

D d

VII.

Moses foretells the dire Calamities that should befall them by the Romans, viz. After and For their Crucifying our Lord.

PARAPHRASE.

Ensign of the Romans ; a Nation whose Tongue thou shalt not understand : 50 A Nation of fierce Countenance, which shall not regard the Person of the old, nor shew favour to the young. 51 And he shall eat the Fruit of thy Cattle, and the Fruit of thy land, until thou be destroyed : which also shall not leave thee either Corn, Wine, or Oil, or the Increase of thy Kine, or Flocks of thy Sheep, until he have destroyed thee. 52 And he shall besiege thee in all thy Gates, until thy high and fenced Walls come down, wherein thou trustedst, throughout all thy land : and he shall besiege thee in all thy Gates, throughout all thy land which the Lord thy God hath given thee. 53 And thou shalt eat the Fruit of thine own Body, the Flesh of thy Sons and of thy Daughters (which the Lord thy God hath given thee) in the Siege and in the Straitness wherewith thine Enemies shall distress thee. 54 So that the Man that is tender among you and very delicate *i.e. has liv'd in Plenty and fared Daintily*, his Eye shall be evil towards his Brother, and towards the Wife of his Bosom, and towards the Remnant of his Children which he shall leave *unkill'd*. 55 So that he will not give to any of them of the Flesh of his Children whom he shall *have kill'd to eat* ; because he has nothing *else* left him *to eat* in the Siege, and in the Straitness wherewith thine Enemies shall distress thee in all thy Gates : 56 *Likewise* the tender and delicate Woman among you, which would not adventure to set the Sole of her Foot upon the Ground for Delicateness and Tenderness, *and which according to her Sex might be expected to be more pitifull, at least toward her own Children* ; her Eye shall be evil towards the Husband of her Bosom, and towards her Son, and towards her Daughter, 57 Even toward her young one that comes out from between her Feet *i.e. is but lately born, and to which Mothers are wont to be most pitifull, yet even toward such her young Child*, as well as toward her other Children which she shall bear, *shall her Eye be evil or Heart harden'd by the Soreness of the Famine* : for she shall kill and eat them for want of all things *else to abate her hunger* ; and this shall she do secretly that no one else may eat any of it with her, but it may last her the longer to eat, her self, in the Siege and Straitness wherewith thine Enemy shall distress thee in thy Gates. 58 If thou wilt not observe to do all the Words of this Law that are written in this Book, *viz. though thou shalt abstain from Idolatry, yet if thou shalt not be careful to observe the other Commands, especially That of hearkening unto the Prophet which the Lord thy God shall raise up unto thee, like unto me &c* ; that thou mayst shew that thou dost sincerely fear this glorious and fearful Name, THE LORD THY GOD, *i.e. fear the Lord thy God who is most Glorious and Fearful* : 59 Then the Lord will make thy Plagues to be so wonderful and extraordinary beyond all compari-

PARAPHRASE.

riſon, as is afore threaten'd v. 53, 57, and the Plagues of thy Seed to be great Plagues, and of long Continuance, and ſore Sickneſſes, and of long Continuance. 60 Namely after the Plagues that ſhall befall thee in the foremention'd Siege, or at the Deſtruction of Jeruſalem, if thou ſhalt ſtill perſiſt in thy Infidelity and Diſobedience to the Goſpel of God, he will again as in former times bring upon thee all the Diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee. 61 Alſo every other Sickneſs which Mankind is ſubject to, and every other Plague which is not written in the Book of this Law, them will the Lord bring upon thee, until thou be deſtroyed. 62 And ye ſhall be left few in Number, whereas ye were as the Stars of Heaven for multitude, which was verify'd in the Reign of the Roman Emperor Adrian; becauſe thou wouldſt not obey the Voice of the Lord thy God, to hearken unto the Prophet that he foretold you he would raiſe up unto thee, like unto me, viz. Chriſt Jeſus; but wouldſt run after falſe Chriſts to thy Deſtruction, as particularly after Barchochebas in the time of the ſoreſaid Adrian. 63 And it ſhall come to paſs, that as the Lord rejoiced over you to do you good, and to multiply you: ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be pluck'd or driven from off the land whither thou now goeſt to poſſeſs it: Which was wonderfully fulfill'd by the ſame Emperor Adrian, who, after a vaſt Deſolation made in Judea by the Slaughtering of great Multitudes of them, prohibited by a publick Decree ratify'd with the Senates Conſent, any Jew to come within Sight of Judea. 64 And the Lord ſhall ſcatter thee among all People, from the one end of the Earth even unto the other, which came to paſs after the ſoreſaid Decree of Adrian, they diſperſing there-upon all the World over where they could find Admittance; and there thou ſhalt ſerve other Gods, which neither thou nor thy Fathers have known, even Wood and Stone; which as it certainly is to be underſtood of ſuch Heathen Idols, as the Jews may have been forced to ſerve in any Heathen Eaſtern Countries, ſo alſo may it be very well underſtood of the Popiſh Images, which the Jews have been forced to worſhip in thoſe Weſtern Parts of the World, and that in England (as well as Spain &c.) during the Times of Popery here. 65 And among theſe Nations ſhalt thou find no eaſe, neither ſhall the Sole of thy Foot have reſt, forasmuch as thou ſhalt not obtain a long Settlement, but be forced from one Country to another, for many Ages after the Deſtruction of Jeruſalem, and even the Expulſion of the Jews out of Judea in the Reign of Adrian. For even in the Beginning of the Eleventh Century they were baniſh'd out of ſeveral Countries of Europe, ſo that one of their own Writers applies this very Prophecy to that Time; and in the following Centuries their Calamities ſtill increas'd: but the Lord

PARAPHRASE.

shall give thee there a trembling Heart on account of some new Misery which thou shalt always be in Fear is about to befall thee; and failing of Eyes in the constant Disappointment of thy Hopes or the Relief thou shalt expect; and consequently Sorrow of Mind. 66 Namely thy Life shall hang in doubt before thee, which is explain'd in the following Words viz. and thou shalt fear Day and Night, and shalt have none Assurance of thy Life for any one Moment: 67 So that in the Morning thou shalt say, Would God it were Evening, hoping that then the Night, when Men go to rest, would give a small Respite to the Evils thou fearest: and at Even thou shalt say, Would God it were Morning, namely for the Fear of thy Heart i. e. for the great Fear wherewith thou shalt fear the unseen Dangers to which the Night may give Opportunity in respect of thy Enemies, or expose thee endeavouring to fly from thy Enemies; and for the Sight of thy Eyes i. e. the Tragical Spectacles which thou shalt see in the Day-time, thou shalt then again wish for Night. 68 And the Lord shall bring thee into Egypt again, which was Literally verified in Vespasians Time after the Destruction of Jerusalem by his Son Titus, with Ships, which seems to be mention'd to put them in Mind, how different their Condition should then become, from what it was when they came out of Egypt without the Help of Ships, even by the Seas giving them a miraculous Passage thro' it; and consequently the Lord shall bring thee as a just Punishment of thee, to the Way or Place whereof I spake unto thee in order to prevent such Calamities falling on thee, Thou shalt see it i. e. Egypt no more again: and there ye shall be sold unto your Enemies for Bond-men and Bond-women, as ye were in the days of that Pharoah, in whose time ye were brought out of Egypt; and tho ye shall be sold at a very cheap rate, yet so many of you shall be brought thither to be sold, as no Man shall buy many of you, the Markets being overstock'd with you; or else you shall then become so contemptible, as no one shall care to have to do with such vile contemptible Wretches; no, not so much as to use you for Slaves. And as what is here said of Egypt, was Literally verifi'd under Vespasian, as is afore observ'd; so by Egypt may also be Figuratively understood all such Countries, wherein their Condition of Life has been more hard and burdensome than their Forefathers was in Egypt, and into which Countries they came by Ships or Sea, as particularly England and other Countries in Europe.

PARAPHRASE.

SECTION XXIII. No. 16.

Containing what was probably Moses Seventh Discourse ; wherein he sets before them in short and obscurely the Gospel-Covenant, &c. Which Discourse takes up Chap. XXIX, XXX.

Chap. XXIX. These which follow in this Section are the Words of the Gospel Covenant obscurely reveal'd, which as God had made with Abraham &c. before the giving of the Law, so now the Lord commanded Moses to make with the Children of Israel in that Camp where they had for a considerable time now laid near Jordan on the East side thereof in the land of Moab : and which Covenant is to be well observ'd to be, not a Repetition or Renewal of the Legal or Mosaical Covenant properly so call'd, and made at Mount Sinai or Horeb ; but a distinct Covenant from or BESIDE the Covenant which he made with them in Horeb.

I.
The Intro-
duction.

2 And Moses call'd unto i. e. sent proper Officers to summon all Israel to the Tabernacle ; and when they were there assembled, he said unto them : Ye have seen many of you that were then Young, all that the Lord did before your Eyes in the land of Egypt, and the rest of you have been inform'd and so understand (which is also term'd seeing) what the Lord did unto Pharaoh, and unto all his Servants, and unto all his Land. 3 Also ye know the other great Temptations which thine Eyes have seen, the Signs and those great Miracles which the Lord has done for you in the Wilderness : particularly how the Lord deliver'd to you the Law at Mount Sinai, and there enter'd into Covenant with you to keep his said Laws there given. 4 Yet all the Promises and Threats and terrible Sights, with which the Law was given and Covenant made at Sinai, have not been sufficient to render you Obedient, forasmuch as the Lord has not given you, i. e. has not covenanted by the said Covenant at Sinai to give you the Assistance of the Holy Spirit, so as to create in you upon your use of proper means an Heart truly to perceive, and Eyes to see clearly, and Ears to hear attentively and affectionately your Duty unto this day : 5 Altho' I have led you forty Years in the Wilderness with several continual Miracles attending you : for instance, your Cloaths are not waxen old upon you, and thy Shoe is not waxen old upon thy Foot. 6 Ye have not eaten or lived upon common Bread, neither have you drunk ordinarily Wine or strong Drink ; but have been miraculously supported with Manna for Bread, and the Water that follow'd you for Drink ; that ye might know that I am the Lord your God. 7 And when ye were coming unto this Place where we now lie encamp'd, Sihon the King of Heshbon, and Og the King of Bashan, came out against us unto Battle,

II.
The Defect of
the Covenant at
Sinai to give
them the Grace
of the Spirit.

shall give thee there a trembling Heart on account of some new Misery which thou shalt always be in Fear is about to befall thee; and failing of Eyes in the constant Disappointment of thy Hopes or the Relief thou shalt expect; and consequently Sorrow of Mind. 66 Namely thy Life shall hang in doubt before thee, which is explain'd in the following Words viz. and thou shalt fear Day and Night, and shalt have none Assurance of thy Life for any one Moment: 67 So that in the Morning thou shalt say, Would God it were Evening, hoping that then the Night, when Men go to rest, would give a small Respite to the Evils thou fearest: and at Even thou shalt say, Would God it were Morning, namely for the Fear of thy Heart i. e. for the great Fear wherewith thou shalt fear the unseen Dangers to which the Night may give Opportunity in respect of thy Enemies, or expose thee endeavouring to fly from thy Enemies; and for the Sight of thy Eyes i. e. the Tragical Spectacles which thou shalt see in the Day-time, thou shalt then again wish for Night. 68 And the Lord shall bring thee into Egypt again, which was Literally verified in Vespasians Time after the Destruction of Jerusalem by his Son Titus, with Ships, which seems to be mention'd to put them in Mind, how different their Condition should then become, from what it was when they came out of Egypt without the Help of Ships, even by the Seas giving them a miraculous Passage thro' it; and consequently the Lord shall bring thee as a just Punishment of thee, to the Way or Place whereof I spake unto thee in order to prevent such Calamities falling on thee, Thou shalt see it i. e. Egypt no more again: and there ye shall be sold unto your Enemies for Bond-men and Bond-women, as ye were in the days of that Pharoah, in whose time ye were brought out of Egypt; and tho ye shall be sold at a very cheap rate, yet so many of you shall be brought thither to be sold, as no Man shall buy many of you, the Markets being overstock'd with you; or else you shall then become so contemptible, as no one shall care to have to do with such vile contemptible Wretches; no, not so much as to use you for Slaves. And as what is here said of Egypt, was Literally verify'd under Vespasian, as is afore observ'd; so by Egypt may also be Figuratively understood all such Countries, wherein their Condition of Life has been more hard and burdensome than their Forefathers was in Egypt, and into which Countries they came by Ships or Sea, as particularly England and other Countries in Europe.

SECTION XXIII. No. 16.

Containing what was probably Moses Seventh Discourse ; wherein he sets before them in short and obscurely the Gospel-Covenant, &c. Which Discourse takes up Chap. XXIX, XXX.

Chap. XXIX. These which follow in this Section are the Words of the Gospel Covenant obscurely reveal'd, which as God had made with Abraham &c. before the giving of the Law, so now the Lord commanded Moses to make with the Children of Israel in that Camp where they had for a considerable time now laid near Jordan on the East side thereof in the land of Moab : and which Covenant is to be well observ'd to be, not a Repetition or Renewal of the Legal or Mosaical Covenant properly so call'd, and made at Mount Sinai or Horeb ; but a distinct Covenant from or BESIDE the Covenant which he made with them in Horeb.

I.
The Intro-
duction.

2 And Moses call'd unto *i. e.* sent proper Officers to summon all Israel to the Tabernacle ; and when they were there assembled, he said unto them : Ye have seen many of you that were then Young, all that the Lord did before your Eyes in the land of Egypt, and the rest of you have been inform'd and so understand (which is also term'd seeing) what the Lord did unto Pharaoh, and unto all his Servants, and unto all his Land. 3 Also ye know the other great Temptations which thine Eyes have seen, the Signs and those great Miracles which the Lord has done for you in the Wilderness : particularly how the Lord deliver'd to you the Law at Mount Sinai, and there enter'd into Covenant with you to keep his said Laws there given. 4 Yet all the Promises and Threats and terrible Sights, with which the Law was given and Covenant made at Sinai, have not been sufficient to render you Obedient, forasmuch as the Lord has not given you, *i. e.* has not covenanted by the said Covenant at Sinai to give you the Assistance of the Holy Spirit, so as to create in you upon your use of proper means an Heart truly to perceive, and Eyes to see clearly, and Ears to hear attentively and affectionately your Duty unto this day : 5 Altho' I have led you forty Years in the Wilderness with several continual Miracles attending you : for instance, your Cloaths are not waxen old upon you, and thy Shoe is not waxen old upon thy Foot. 6 Ye have not eaten or lived upon common Bread, neither have you drunk ordinarily Wine or strong Drink ; but have been miraculously supported with Manna for Bread, and the Water that follow'd you for Drink ; that ye might know that I am the Lord your God. 7 And when ye were coming unto this Place where we now lie encamp'd, Sihon the King of Heshbon, and Og the King of Bashan, came out against us unto Battle,

II.
The Defect of
the Covenant as
Sinai to give
them the Grace
of the Spirit.

PARAPHRASE.

Battle, and we smote them. 8 And we took their land, and gave it for an Inheritance unto the Reubenites, and to the Gadites, and to the half Tribe of Manasseh. *Now altho' God has done all mention'd v. 2, 8. for you, and enter'd into Covenant with you at Mount Sinai; yet all this is not available to make you sincerely obedient, and so capable of eternal Life, without the Assistance of the Holy Spirit, and the full Remission of all your Sins, even such as ye can not obtain Forgiveness of by the Covenant made at Mount Sinai. Wherefore God graciously purposes now to make a new Covenant with you, even the same Evangelical Covenant which he made at first with your Fathers, Abraham, Isaac and Jacob, which, as it differs from the Covenant at Sinai, in that it requires or consists not in the Observance of external Rites and Ceremonies, as Circumcision of the Flesh, Sacrifices &c; but requires and consists in chiefly the Inward and Moral Righteousness of the Heart, or in performing what is Morally or in it self Good, and avoiding what is in it self Evil: so likewise the Covenant I am now about to make with you differs from that at Sinai, inasmuch as God hereby Covenants (which he did not before by the other, at least Expressly) to give you the Assistance of his Holy Spirit to enable you to Repent and Obey, and thereupon to forgive you all your Sins whatever, and eternal Life in the World to come as well as Happiness in this.* 9 Keep therefore the Words of this Covenant and do them, *not only as Well as but rather more Chiefly than the Rites of the other Covenant, that ye may prosper in all that you do.*

III.

The Necessity therefore of another Covenant, viz. Evangelical.

10 Ye stand this day all of you before the Lord your God at his *Tabernacle: your Heads of your Tribes, your Elders, or Judges in all your Courts, and your Under-officers, with all the Men of Israel.* 11 Your little ones, your Wives, and thy Stranger that is in thy Camp, from the Hewer of thy Wood, unto the Drawer of thy Water *i. e. thy meanest Servants:* 12 That thou shouldst all of you, enter into Covenant with the Lord thy God, and into his Oath *i. e. into Gods Covenant which is to be confirm'd by an Oath or Curse annex'd to the said Covenant in reference to such as shall not keep it; which Covenant the Lord thy God makes with thee this day:* 13 That he may thereby establish or confirm thee to day for to be truly a People unto himself by a sincere and hearty Obedience; and that he may be unto thee a God, as he has said unto thee, and also as he has sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob, *viz. in respect of the Evangelical and Spiritual Blessings promis'd to them and their Seed, as well as the Temporal Blessings relating to the Land of Canaan &c.* 14 Neither with you only mention'd v. 10, 11. do I make this Covenant and this Oath; 15 But as with every one that stands here with us this day before the Lord our God; so also with every one of

PARAPHRASE.

of our Nation or Posterity that is not here. 16 For ye know how we have dwelt in the land of Egypt, and how we came along the Nations which ye pass'd by; 17 And ye have seen their Abominations, namely their Idols, Wood and Stone, Silver and Gold, which were among them, viz. Moabites, Midianites &c. 18 Wherefore it seems Good to the Wisdom of God to make this Covenant with you this day, lest there should be among you Man or Woman, or Family, or Tribe, whose Heart turns away this day from the Lord our God, and bankers to go and serve the Gods of these Nations; lest there should be among you a Root that bears an Herb bitter as Gall and Wormwood i. e. a wicked Person lurking secretly among you, like a Root under Ground, that is already tainted himself with Idolatry, and may in time poison others therewith, and so bring forth the Fruits of the greatest Impiety: 19 And it come to pass when he i. e. such an one as is mention'd v. 18. hears the Words of this Curse which is annex'd to the Covenant ye are about to make, that he blefs himself in his Heart, saying, I shall have Peace i. e. Prosperity and Happiness, tho' I walk in the Imagination or Stubborness of my Heart in worshipping what God I please, and to add the Thirsty to the Drunken i. e. to draw others to worship the same God I do. 20 For let such an one know assuredly, that the Lord will not spare him, but then the Anger of the Lord, and his Jealousy shall smoke against that Man, and all the Curses that are written in this Book shall lie upon him, and the Lord shall blot out his Name i. e. destroy him and his Posterity from under Heaven. 21 And to make him a publick Example tho' he has Sin'd never so secretly in such an Idolatrous manner, the Lord shall separate or mark him out as it were unto evil, out of all the Tribes of Israel, so as to punish him according to all the Curses of the Covenant, that are written in this Book of the Law: 22 And if such Wickedness or Idolatry shall spread among you, then God will punish the whole Nation in a like dreadful and exemplary manner; so that the Generations to come of your Children that shall rise up after you, and the Stranger that shall come from a far land, shall say, when they see the Plagues of your said land, and the Sickneses i. e. heavy Punishments which the Lord hath lain upon it; 23 And that the whole land thereof i. e. of your Possession is as it were Brimstone and Salt, and burning i. e. as a Land full of Brimstone and Salt and therewith burnt and render'd most barren; so that it is not sown, nor bears any Grain or Fruit, nor so much as any Grass grows therein, but is made like as the afore pleasant and fruitful Vale of Siddim was made at the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his Anger and in his Wrath: 24 Even all Nations shall say, Wherefore hath the Lord done thus unto this land? what

PARAPHRASE.

what meaneth the heat of this great Anger? 25 Then Men shall say, Because they have forsaken the Covenant of the Lord God of their Fathers, which he made with them when he brought them forth out of the land of Egypt. 26 For they went and served other Gods, and worshipped them, Gods whom they knew not, and who had not given to them any Portion, or bestow'd any Benefit upon them as the Lord their God had done: 27 And the Anger of the Lord was kindled against this land, to bring upon it all the Curses that are written in this Book. 28 And the Lord rooted them out of their land in Anger, and in Wrath, and in great Indignation, and cast them into another land *i. e. strange Lands*, as it is this day. 29 The secret things, *as whether we or our Posterity shall become so wicked, as actually to provoke God to send the foresaid dismal Punishments upon us, and when or how often this will be; these or the like are secrets which belong unto the Lord our God or is fit for him only to foreknow; But mean time it is sufficient that those things which are or shall be reveal'd, are all that belong unto us and to our Children for ever i. e. are all that are or shall be requisite to be known by us or our Posterity in order to avoid the said dismal Punishments; and therefore our chief Concern ought to be, that we may do all the Words of this law.*

IV.

Chap. XXX. And it shall come to pass when all these things are come upon thee, the Blessing which I shall at first bestow upon thee in a singular manner, and then upon thy breaking my Covenant and becoming insensible of my great Goodness to thee, the Curse which I have let before thee, and thou shalt call them to mind among all the Nations whither the Lord thy God hath driven thee. 2 And shalt by a true Repentance turn unto the Lord thy God, and shalt obey his Voice according to all that I command thee this day, thou and thy Children, with all thine Heart and with all thy Soul: 3 That then the Lord will turn thy Captivity *i. e. bring them or their Children back that have been carried away captive*, and have Compassion upon thee, and will return and gather thee from all the Nations whither the Lord thy God hath scatter'd thee: *Which was fulfill'd in part when the Jews return'd from Babylon, Then such as were scatter'd in other Countries flocking unto them into Judea: And what is already said v. 3. and all that follows v. 4, 10, will be compleatly fulfill'd, when the Jews shall turn to the Faith in Christ, or acknowledge the Blessed Jesus to be their true Messias and the Saviour of the World.* 4 If any of thine be driven out unto the utmost parts of Heaven, as they were more especially in their last Dispersion by the Romans; from thence will the Lord thy God gather thee, and from thence will he fetch thee. 5 And the Lord thy God will bring thee into the land which thy Fathers possessed, and thou shalt possess it: and he will

[God here promises them the Assistance of his Holy Spirit, and so enters into the Gospel Covenant with them.]

PARAPHRASE.

will do thee good, and multiply or *make thee Great* above thy Fathers. 6 And *in order to such thy true Repentance* the Lord thy God, by virtue of this Evangelical Covenant which he now makes with thee in Christ, does promise that he will at all times, on thy use of proper Means, commonly call'd therefore the Means of Grace, vouchsafe unto thee such a Measure of Grace or such Assistance of his Holy Spirit as shall enable thee to circumcise, not thy Flesh only as long as it shall be requir'd of thee, but even thy Heart, and in like manner God will circumcise the Heart of thy Seed, so as to cast out of it or at least not to harbour therein any sinful Affections; but to love the Lord thy God with all thine Heart and with all thy Soul, that thou mayst live. 7 And hereupon the Lord thy God will put all these Curses upon thine Enemies, and on them that hate thee, which persecuted thee: 8 After that thou shalt return and obey the Voice of the Lord, and do all his Commandments, which I command thee this day. 9 And the Lord thy God will make thee plenteous *i.e. to have plentiful or great Success* in every Work of thy hand, and plenteous in the Fruit of thy Body, and in the Fruit of thy Cattle, and in the Fruit of thy Land, for Good or to encourage thee to continue Faithful in thy Service of him: for the Lord will again rejoice over thee, namely for to do thee Good, as he rejoic'd over thy Fathers. 10 If thou shalt hearken unto the Voice of the Lord thy God to keep his Commandments and his Statutes which are written in this Book of the law, and if thou turn unto the Lord thy God with all thine Heart and with all thy Soul, so as to hearken to that great Prophet which God shall raise up unto thee, like unto me, *i.e. so as to believe in Christ and his Gospel, when it shall be preach'd unto thee.*

11 For as for this Commandment which I command thee this day *i.e. as for all the Terms of the Evangelical Covenant which I make with thee this day, as perpetually necessary to be observ'd by thee in order to attain eternal Life and preserve the Favour of God even here on Earth*; it is not hid from thee so as to be difficult for thee to understand thoroughly and put in Practice, as it is difficult for thee both to understand and practise all the Rites and Ceremonies of the Covenant made at Mount Sinai, neither is it such as thou must go far off *i.e. into foreign Countries to have a full Understanding of, whereas the full Understanding of many or most of the Ritual Laws of the Covenant made at Mount Sinai, as to the Reason or Grounds of them, depend on the Idolatrous Practices of other Nations, to which they are oppos'd*: 12 And as the two last Expressions in v. 11. viz. *It is not hid from thee, neither is it far off, are well to be understood of the easiness and clearness of the Evangelical Terms, which were now requir'd of them by virtue of the Covenant now made with them: So what is contain'd*

V.
An Explanation of the Nature of the Gospel Covenant now made with them.

PARAPHRASE.

in this v. 12. and the next seems to have been spoken Prophetically only, or not in relation to what was Then done but should be done by God in due time for the still clearer Manifestation of his Will to Mankind: viz. (aa) It i. e. What God requires of thee by the Evangelical Covenant he now makes with thee, is not kept secret in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? but I have sufficiently declar'd it unto thee for the present, and when the Time shall come that God shall see fit to make the clearest and last Manifestation of his Will, then he will of his own good Pleasure send down the Messias or Christ from Heaven so to do. 13 Neither is it kept secret below the Deep that thou shouldst say, Who shall go down to the deep for us, and bring it up unto us, that we may hear it and do it? but I have sufficiently declared it unto thee for the Present; and when the Messias or Christ shall come to make the fullest and last Manifestation of the Divine Will, he shall not do it all himself or in his own Person here upon Earth; but after he has been put to Death, and his Body buried and his Soul descended into the Place of the Saints or Holy Persons deceas'd, he shall in three days time arise again from the Dead, and after that shall by his Apostles compleat the last Manifestation of the Divine Will begun by himself here on Earth. So that in respect both of the present Time and all Times after, it may be truly said of the Evangelical Covenant now made with thee, that the Terms thereof requir'd to be believ'd and practis'd according to the several Ages of the World, are not hard to be understood or practis'd, as are the Terms or Rites of the other Covenant made at Sinai: 14 But the Word is very nigh unto thee i. e. the Terms of the Gospel-Covenant requir'd of thee is easy to be understood and practis'd by thee; they being in general these two, viz. that the said Word should be in thy Mouth i. e. that thou shouldst always (be ready at least on proper Occasions to) profess thy self the Servant or Worshipper of the Lord thy God; and that the said Word should be likewise in thy Heart i. e. that thou shouldst from thy Heart and so most sincerely and faithfully keep and obey what the Lord thy God requires of thee; especially by this Evangelical Covenant now made with thee, that thou mayst do it.

VI.
The Benefits
of obeying the
Gospel-Covenant
now made
with them.

15 See or take good Notice, that I have set before thee, by virtue of the Gospel-Covenant made with thee this day, the only way to attain

ANNOTATIONS.

(aa) That the Covenant here made was no other than the Gospel-Covenant, is sufficiently evident from St. Pauls applying this whole Passage v. 12, 14. to the Gospel, or to the explaining of its Nature, Rom. 10. 6, &c. And I have shewn in the Paraphrase, how the Hebrew may be render'd as to answer more plainly to St. Pauls Exposition of the Texts cited in Rom. 10.

Eternal

PARAPHRASE.

Eternal Life in the World to come, and what is spiritually and chiefly Good in this World; and consequently the only Way to escape Eternal Death in the other World, and what is spiritually and chiefly Evil in this: 16 In that what I command thee this day, as the only necessary Condition to eternal Life hereafter and the Favour and Love of God here, is this viz. to love the Lord thy God with all thy Soul &c. and to act accordingly: namely chiefly to take care to walk in his Ways i.e. to practise whatever is Good and Commendable in itself, or in the Nature of things establish'd by God; and also secondarily to keep his Commandments and his Statutes and his Judgments, which thou hast engag'd to keep by the Covenant made at Mount Sinai, and which relate to the present Oeconomy or State of Gods Church in contradistinction to the Future or Gospel State thereof: The said ritual Laws &c. thou art also carefully to observe, during the present Dispensation, that thou mayst live happily here on Earth, and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine Heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other Gods, and serve them: nay tho' thou shalt not worship other Gods, but continue to serve me only, by offering up thy Sacrifices, and performing all the other religious Rites requir'd by the Covenant made at Mount Sinai, only unto me; yet if thy Heart turn away from the true Love of me, so as not to keep the Terms requir'd by the Evangelical Covenant now made with thee, but to follow what is Immoral and Evil in itself; and thereby to have thy Understanding so blinded, and thy Will so averse to what is morally and truly Good, as that thou shalt thereby be prejudiced against Harkening to the Messiah or Christ when he shall come: 18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan, to go to possess it. 19 I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing: therefore, if you can be thought to stand in need of Advice in such a Case, be advis'd by me to choose Life, that both thou and thy Seed following thy Example may live Happily here and hereafter: 20 I have I say set before thee Life and Death, that thou mayst thereby be induced to love the Lord thy God, and that thou mayst obey his Voice, and that thou mayst cleave unto him (for he is the Author of thy life, and the length of thy days) that thou mayst dwell in the land which the Lord sware unto thy Fathers, to Abraham, to Isaac, and to Jacob, to give them.

SECTION XXIII. No. 17.

Containing what was probably Moses Eighth Discourse: wherein he encourages the People of Joshua not to fear their Enemies after his Death &c. Which Particulars take up Chap. XXXI.

I—24.

- I. Chap. XXXI. And Moses went and spake these Words unto all Israel. 2 And he said unto them, I am an hundred and twenty Years old this day; I can no more go out and come in *i. e. Discharge the Office I have long sustain'd of your Governor and Leader: namely not for want of Vigor either of Body or Mind, but because* the Lord has said unto me, Thou shalt not go over this Jordan. 3 *However the Lord thy God he by his special Presence of which the Ark is the Symbol, will go over before thee, and he will destroy these Nations from before thee, and thou shalt possess them; and Joshua he shall go over before thee as thy Captain or Leader under God, as the Lord has said.* 4 And the Lord shall do unto them as he did to Sihon, and to Og, Kings of the Amorites; namely unto the land of them *two Kings*, whom he destroyed. 5 And the Lord shall deliver them unto you, that ye may do unto them according unto all the Commandments which I have commanded you. 6 Be strong and of a good Courage *thro' Faith in God: fear not nor be dismay'd at them: for the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee, as long as thou obeyest him.*
- II. 7 And Moses called unto Joshua, and said unto him in the Sight of all Israel, *that so they might have the greater Reverence for him: likewise Joshua* *It behoves thee in a special manner to be strong and of a good Courage: for thou must go as their Leader with this People unto the land which the Lord hath sworn unto their Fathers to give them; and thou shalt cause them to inherit it.* 8 And the Lord he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee: fear not neither be dismayed.
- III. 9 And Moses *having probably sometime afore wrote greatest Part of this law i. e. of the Five Books which go under his Name, made an a Book of the Law (bb) End thereof after what is related v. 9. 23. and so deliver'd it to the Levites &c.* unto the Priests of the Sons of Levi, which alone might touch, and sometimes (as Josh. 4. 6. &c.) carry the Ark of the Covenant of the Lord, and other Copies of the said Law he deliver'd unto all the Elders of Israel viz. one to the Elders of each Tribe as is but probable, and the Jewish Doctors affirm. 10 And Moses commanded them, saying, At the End of every seven Years, in the Solemnity of the

(bb) As v. 24. 25. &c.

Year

PARAPHRASE.

Year of Release, in the Feast of Tabernacles, 11 When all Israel is come to appear before the Lord thy God, in the Place which he shall choose : Thou shalt *i. e. the Governor in chief shall read or take Care that the Priests and Levites read this law before all Israel, in their hearing.* 12 Gather the People together, Men, and Women, and Children, and thy Stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the Words of this law : 13 And that their Children which have not known any thing *by their own Experience or Sight of what God has done for you, may hear what he has so done, and what he requires to be done by them, and so may learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.*

14 And the Lord said unto Moses, Behold, thy days approach that thou must die : call Joshua, and present your selves in the Tabernacle of the Congregation, that I may give him a Charge, *probably before all the People, that so they might still have the greater Reverence for Joshua, when they saw he was appointed by God himself to be their Governor.* And Moses and Joshua went, and presented themselves in the Court of the Tabernacle of Meeting *with their Faces toward the Tabernacle.* 15 And the Glory of the Lord appear'd in the Tabernacle in a Pillar of a Cloud : namely the Pillar of the Cloud stood over the Door of the Tabernacle. 16 And the Lord said unto Moses *out of the Cloud,* Behold, thou shalt sleep with thy Fathers, *i. e. die like they, and in due time be raised again as they shall :* and I foresee that this People will rise up as it were in Rebellion, and go a whoring after the strange Gods of the land whither they go to be amongst them, and will forsake me, and break my Covenant *as that formerly made at Mount Sinai, so also that which I have made with them lately in the Place where ye are now encamp'd :* 17 Then my Anger shall be kindled against them in that day, and I will forsake them, and I will hide my Face from them *i. e. withdraw my Favour and Protection from them ;* and they shall be devoured, and many Evils and Troubles shall befall them, so that they will say in that day, Are not these Evils come upon us, because our God is not amongst us ? 18 And I will surely hide my Face in that day, for all the Evils which they shall have wrought, in that they are turned unto other Gods. 19 Now therefore write ye this *(cc) Song (which follows Chap. 32.)* for you, and

IV.

God in the hearing of the People gives Moses a Song for the People to learn, and Joshua a Charge

ANNOTATIONS.

(cc) It is certain by Experience, that Metre or putting a thing in Verse is a great Help both to learn it without Book, and also to keep it in Memory, the Nature of Metre conducing much to help the Memory, at first to take and afterwards to retain what is put into Metre or Verse. And on this Account the Wisdom of God saw fit, that the Instructions and Warnings, which he would have well remember'd should be put into a Song or Metre

teach

PARAPHRASE.

teach it the Children of Israel : put it in their Mouths *i. e.* make them get it by Heart, that they may be able to say or sing it, and so this Song may be a Witness for me against the Children of Israel, *viz.* that they have been sufficiently warned, and taught their Duty, and their Danger if they did not their Duty &c. 20 For when I shall have brought them into the land which I swear unto their Fathers, that floweth with Milk and Honey ; and they shall have eaten and filled themselves, and waxen fat ; then will they turn unto other Gods, and serve them, and provoke me, and break my Covenant. 21 And it shall come to pass when many Evils and Troubles are befallen them, that this Song shall testify against them as a Witness, *that they are most justly punish'd for their base Ingratitude and Unbelief or Disobedience :* for the Calamities which shall then fall upon them, shall cause that it shall not be forgot out of the Mouths of their Seed, but shall bring this Song to their Remembrance, when they had ceas'd to regard it, and so were like to forget it : for I know their Imagination which they go about *i. e.* their secret Inclinations and Hankerings after Idolatry, even now before I have brought them into the land which I swear. 22 Moses therefore and Joshua (as is probable from v. 19.) wrote this Song the same day, and taught it the Children of Israel. 23 And he *i. e.* the Lord, after he had spoken to Moses what is contain'd v. 16, 21. gave Joshua, the Son of Nun a Charge, and said, in the Hearing of the People, Be strong and of a good Courage : for thou shalt bring the Children of Israel into the land which I swear unto them ; and I will be with thee.

SECTION XXIII. No. 18.

Containing what was probably Moses Ninth Discourse, when he read unto them the Song herein set down. Which Discourse and Song takes up Chap. XXXI, 24. XXXII. ult.

1. 24 And it came to pass when Moses had made an End of writing the Words of this Law in a Book, until they were finish'd, (namely by adding to what he had written afore, all contain'd to the End of Chap. 33.) 25 That Moses commanded the Levites that were Priests, and who bare the Ark of the Covenant of the Lord, saying, 26 Take this Book of the law, and put it on the Out-side of the Ark of the Covenant of the Lord your God, that it may be there for a Witness against thee, *i. e.* for a publick Record, that if any one should falsify any thing in the other Copies deliver'd to the Elders of the several Tribes, he might be convicted out of this Book which was sacredly preserv'd on the Side of the Ark ; or if they should be so wicked as to lose or destroy the other Copies, this might remain to testify the Will of God : 27 For I know

The Elders are assembled together.

PARAPHRASE.

I know or have been sufficiently acquainted with thy Rebellion, and thy Stiff-neck: behold, while I am yet alive with you this day, ye have been often Rebellious against the Lord; and how much more after my Death? 28 Gather unto me all the Elders of your Tribes, and your Officers *under the Elders*, that I may speak these Words which follow Chap. 32. 1, 47. or the Song mention'd v. 19. in their Ears, and call Heaven and Earth to record against them. 29 For I know, that after my Death ye will utterly corrupt your selves even so as to fall to Idolatry, and turn aside from the Way which I have commanded you: and Evil will befall you in the latter days, *i. e. not many Ages hence at first, and afterwards in more and more future Ages still greater and greater Evils will befall you*, because ye will do still greater and greater Evil in the Sight of the Lord, to provoke him to anger through the Work of your Hands.

30 And when the Elders and Officers were gather'd together according to v. 28, Moses spake in the Ears of the said Elders and Officers, and they afterwards to all the rest of the Congregation of Israel the Words of this Song following Chap. 32. until they were ended, *i. e. the whole Song exactly without omitting any Part or Word of it.* II. *Moses reads the Song to the Elders.*

Chap. XXXII. Give ear, O ye Angels in the Heavens, and I will speak; and hear, O Men on Earth, the Words of my Mouth. 2 My Doctrine shall drop as the Rain: my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showres upon the Grass *i. e. as Rain and Dew tend to soften the Earth and make it fruitful, so the Intent of this Song is, that by sinking into their Minds and softening their Hearts it may produce the Fruits of Obedience in the Israelites and make them Happy.* 3 Because I will publish or publicly set forth the Name or Glory of the Lord in this Song. III. *The Song itself: and first its Proemium.*

Ascribe ye Greatness *i. e. Infinite Power and Sovereign Dominion* unto our God. 4 He is the Rock or Being who is of eternal Duration and unmovable or unalterable: All his Work is perfect in its Kind or as to the End it is design'd by him: for all his Ways or Doings are with Judgment or the greatest Reason and Justice: a God of Truth and without Iniquity *i. e. who never deceives or wrongs any Man*, Just and Right is he in all his Dealings. 5 They *i. e. the Israelites* have corrupted themselves especially by their Idolatry, and so have brought upon themselves all the Evils that have befallen them already; and in like manner will bring upon themselves the Evils that shall befall them in future Ages: Their Spot or Faults is not the Spot or Failings of his Children *i. e. not such Failings as a Dutiful Child or a Pious Person may sometime fall into: but they are a perverse and crooked Generation, obstinately bent on their own wicked Ways, so as not to be reclaim'd by the most proper Means.* 6 Do ye thus requite the Lord, O foolish IV. *The Greatness and Goodness of God toward the Israelites is set forth.*

PARAPHRASE.

O foolish People and unwise? is not he thy Father that *out of his tender Affection* has bought or *redeem'd thee out of Bondage in Egypt?* has he not made or *advanced thee to be a great and free People,* and establish'd or *settled thee in an excellent Order and under the Government of excellent Laws?* 7 Remember *what God has done for thee in the Days of old;* consider *what he has done for thee in the Years of many Generations past:* Ask thy Father and he will shew thee; thy old Men and they will tell thee, *what great Things God has done for this Nation, especially since ye came out of Egypt.* 8 When the most High divided to the Nations or *several Descendants of Noah the several Parts of the Earth* for their Inheritance, when by *confounding their Language* he separated the *then Sons of Adam or Men,* into *several Parts of the Earth;* even so long Back as that it is evident that God had thee in his Thoughts by what he foretold of the Seed of Canaan, and inasmuch as accordingly he set the Bounds of the People, particularly of the Canaanites, according to the Number or Multitude of the Children of Israel *i. e. that the Country of the Canaanites might be large enough to receive and support in Plenty the Israelites, when they should conquer it.* 9 For the Lords more peculiar Portion among all the Nations of the World is his People Israel: Jacob is the lot of his Inheritance *i. e. the Israelites are his Peculiar People.* 10 He found or first took him to be his Peculiar People in a desert land, in the waste howling Wilderness *i. e. a Wilderness void of all Sustenance and where nothing was to be heard but the Howling of wild Beasts;* he led him about from place to place, he instructed him with his Laws, he kept him as the Apple of his Eye *i. e. protected him in a most extraordinary manner.* 11 As an Eagle stirs up her Nest *i. e. endeavours to make her young ones fly as she does her self,* and to that end she flutters over her young, and spreads abroad her Wings, and so takes or catches them, if upon attempting to fly they are not able, and so are ready to fall down, and bears them on her Wings till they get Strength to fly themselves; 12 So the Lord alone did lead him with like Care and Tendernefs, and there was no strange God of the Heathen with him, to help him or assist him, which made the Israelites sin the greater in Sacrificing to other Gods as if they had been any wise their Benefactors. 13 He made *i. e. in respect of the present time when Moses spoke this Song, he shall most certainly make him ride on the High-places of the Earth or Land, i. e. conquer and in a triumphant manner possess Canaan, full of Lofty and Fruitful Hills,* that he might eat the Increase of the Fields, and he made him to suck Honey, which was esteem'd an excellent Food in this Country, and was in plenty here, being taken out of Holes in the Ground, or out of hollow Trees, or out of Holes in the Rock, which seems to have been accounted the best; and Oil of Olive.

PARAPHRASE.

Olive-trees that grow out of or upon the Hintsy Rock: 14 He made him to eat Butter of Kine, and Milk of Sheep and Goats, with Fat of Lambs i. e. fat Lambs, and Rams of the Breed of Bashan i. e. Rams well fed, and Goats of the same Breed, with Wheat of the best and fullest Corn; and thou shalt drink the pure Blood of the Grape i. e. the most excellent Red-wine.

15 But (dd) Jeshurun i. e. the Israelites waxed fat, and kicked, V.
i. e. when they come to enjoy this Plenty, instead of shewing their Gratitude for the same by their Obedience, shall become most Disobedient and so most Ungrateful to God: When thou art waxen fat, thou art grown thick, thou art covered with Fatness; then he forsook God which made him i. e. advanced him to this plentiful State, and lightly esteem'd the Rock of his Salvation i. e. God who is Almighty Saviour. They are forewarn'd of their falling into great Wickedness, and the severe Judgments that shall befall them on that account.
 16 They provok'd him to great Wrath like that which is caus'd by Jealousy with worshipping strange Gods; with such Idolatrous Abominations provoked they him to Anger. 17 They sacrificed to Devils i. e. Evil Spirits who seek only their Destruction, and not to God who seeks their Welfare: to Gods whom they knew not afore, namely to new Gods that came newly up or were lately set up for Gods in comparison of the Sun and Moon &c. as were the Demon-gods or Dead men Deify'd; whom your Fathers fear'd or worship'd not. 18 Of the Rock that begat thee i. e. of the Eternal and Almighty Being that gave thee Being thou art unmindful, and hast forgotten God that form'd thee. 19 And when the Lord saw it viz. this their Idolatry and Disregard to him, he abhorred them i. e. cast off the Israelites, because of the said provoking of the Israelites whom he afore esteem'd to be his Sons and his Daughters. 20 And he said or resolv'd, I will hide my Face from them, I will see what their End shall be i. e. I will not cease punishing them till I have made an End of their State or Government: for they are a very froward Generation, Children in whom is no Faith or Regard to the Covenants and Promises they have made to me of Obedience. 21 They have moved me to Jealousy with worshipping that which is not God, they have provoked me to Anger with their Vanities or Idols; and I will serve them in their kind, and in like manner move them to Jealousy with those which are not a People, either in Being at this Time, or else so obscure and mean, as not to be worthy the Name of a People; I will provoke them to Anger with a foolish Nation i. e. with taking the Gentiles to be my Peculiar People instead of themselves, by the preaching of the Gospel, and the Gentiles believing thereof, and so turning from their Idolatry (on which account

ANNOTATIONS.

(dd) Why Israel is called Jeshurun, or what is the Import of the Word, no good Account can be given.

F f

they

PARAPHRASE.

they are truly esteem'd to be now a Foolish Nation) to serve me the living or true God. 22 For a Fire is kindled in or by my Anger, and shall burn unto the lowest Hell i. e. my Anger is most greatly kindled against them, insomuch that I will bring them into the Depth of Misery, and shall consume the land they live in with her Increase, and set on Fire the Foundations of the Mountains i. e. overthrow the strongest Fortresses, even such as are accounted impregnable. 23 I will heap Mischiefs upon them: I will spend mine Arrows or Judgments upon them: 24 They shall be burnt with Hunger, which when extream as it were parches the inward Parts, and devour'd with the Burning heat of Fevers, and with bitter Destruction or incurable Pestilence: I will also send the Teeth of wild Beasts upon them, with the Poison of Serpents of the Dust i. e. I will cause wild Beasts to devour them, and Serpents to bite and poison them. 25 The Sword of the Enemy without doors and Terror within doors of what is like to befall them, shall destroy both the young Man and the Virgin, the Suckling also with the Man of gray Hairs. 26 I said, I would scatter them into Corners where they should hide for fear, I would make the Remembrance of them to cease from among Men. 27 Were it not that (to use the Language of Men) I fear'd i. e. acted as one that fear'd the Wrath or insulting of the Enemy that I should send against them so to do, viz. lest their Adversaries should behave themselves strangely i. e. should attribute their subduing the Israelites to their own false Gods; and lest they should say, our hand which is high or powerful, it is that has enabled us to subdue them, and the Lord has not done Any of this. 28 Thus I have resolv'd to do to the Israelites for their Sins; for they are a Nation void or foolish in their Counsel, neither is there any true Understanding in them of what is best for them. 29 O that they were so wise, as that they understood as they ought my kind Intention in giving them this Forewarning in this Song; that they would consider their latter end so as to be sensible, that the only way to keep it from being miserable, is to obey me as they ought. 30 How should it come to pass that one Enemy should chase a thousand Israelites, and two of those put ten Thousand of these to flight, whereas formerly the Israelites were wont to conquer their Enemies so easily: Whence should such a Change be, except their Rock had as it were sold them to their Enemies, and the Lord had shut them up, so as they should not escape their Enemies hands. 31 For their Rock, or the Gods the Heathens rely upon, is not so powerful as our Rock, even our Enemies themselves being judges i. e. being forced often to acknowledge the over-ruling Power of the God of Israel, controlling all their Designs. 32 Notwithstanding their Vine is of a like Kind with the Vine of Sodom, and of the Fields of Gomorrah: their Grapes are Grapes of Gall, their Clusters
are

PARAPHRASE.

are bitter. 33 Their Wine is the Poison of Dragons, and the cruel Venom of Asps i. e. The Israelites who at present constitute the visible Church of God, which in Scripture is frequently compar'd to a Vine, will in time become as Wicked as the Men (ee) of Sodom and Gomorrah; so that their Actions represented here by the Grapes and Wine made of them, will be so Abominable as not to be endured, but to bring down upon them the most exemplary Punishment, like that of Sodom and Gomorrah. 34 Wherefore is not this Vengeance mention'd v. 35. most justly as it were laid up in store with me, namely to be produced or executed in due time; and seal'd up among my Treasures, as being determin'd or decreed to be executed, tho' not presently executed, but kept safe as it were in a Cabinet, as Deeds or seal'd Writings are wont to be? 35 Forasmuch as to me the supream Lord of the World belongs primarily Vengeance and Recompence i. e. the Punishing of Offenders: Wherefore tho' they shall think themselves unmovably settled in the Land of Canaan yet their Foot shall slide i. e. they shall be driven out of it in due time; for the day of their Calamity is or will be at hand, and the most miserable things or Calamities afore threaten'd that shall come upon them for their Wickedness, will make hast or quickly and unexpectedly come upon them, when once their Iniquity is full.

36 And as God shall thus justly punish his People with Severity for their provoking Sins; so he being merciful as well as just, he shall nevertheless his so punishing them, and after he has punish'd them so much as he sees fit, then the Lord shall judge or plead the Cause of his People, and of his Mercy act as one that does repent himself for the Afflictions he has been in justice oblig'd to bring on his Servants for their Provocations, viz. he shall act as one that thus repents, when he sees that their Power is gone so far, as that they are in no Condition to help themselves, and there is none shut up, or left i. e. they have neither Men nor Money left sufficient for their Deliverance. 37 And he shall say i. e. God by thus delivering his People the Israelites or Jews, when they are not able to do any thing toward it themselves, shall cause Men to say: Where are their False or Idol Gods which the Israelites have thus worship'd, that they suffer them to be brought into such a Calamitous State without rescuing them? or that the said false Gods do not hinder their Deliverance, which is now brought about by the Lord upon the Israelites Repentance and turning to their true God? Which first Expression seems to refer to the Assyrian and more especially Babylonish Captivity, which was occasion'd each by their Idolatry: as the next Expression seems to refer to their present State viz. Where is their Rock in whom they trusted i. e. the Messias which they have so long in vain expected since their Dispersion by the Romans, to come and restore them to their Coun-

VI.
Gods Great
Mercy to the Is-
raelites upon
their Repen-
tance, and e-
specially in
bringing about
the Conversion
of the whole Na-
tion at last, and
then restoring
them to their
own Country.

(ee) Compare Isai. 1. 10.

PARAPHRASE.

try? 38 *As for the Idol Gods, which did eat the Fat of their Sacrifices, and drank the Wine of their Drink offerings, i. e. to whom they sacrificed let them rise up and help you, and be your Protection if they be truly Gods: and in like manner let your Rock or Messiah, whom ye shall vainly expect after their Dispersion by the Romans, rise up and help you, if there be any such.* 39 *But since no such Deliverance shall be given you, either by the False Gods ye shall worship before the Babylonish Captivity; or by the Messiah ye shall vainly expect after the Destruction of Jerusalem by the Romans, see now or learn from both these Particulars, that I the Lord God of Israel, even I am he alone that is truly God, and there is no God with or beside me: I kill or destroy such as provoke me thereto by their Sins, and I make alive or restore to a State of Prosperity, such as having sinn'd repent thereof truly and turn unto me: I thus wound and I thus heal: neither is there any that can deliver out of my hand, or hinder me from bringing to pass what I purpose and decree, viz. the Conversion of the whole Jewish Nation at last, and thereupon the restoring of them to their own Country, and an happy and glorious State there.* 40 *For I lift up my hand to Heaven in token of solemnly swearing to do what follows in due time, and say or swear As I live for ever: 41 I will most certainly in due time whet my glittering Sword, and my Hand shall take hold of Judgment i. e. I will make all things ready for executing my Judgments and will certainly execute them viz. I will render vengeance to mine Enemies, and will reward i. e. punish as they deserve them that hate me.* 42 *I will make mine Arrows drunk with Blood and my Sword shall devour Flesh i. e. I will make an exceeding great or universal Slaughter of my Enemies; as is denoted more fully by the following Words viz. and that with the Blood both of the slain in Battle, and also of the Captives who shall be all likewise slain and none spar'd; which as it shall be in some measure verifi'd from the Beginning of the Revenges, which God shall bring on the Enemy i. e. on those that God shall make use of to punish the Sins of the Jews; so shall it be fully compleated on Anti-christ and his Party, which shall be the last Enemy that God shall make use of to punish the Jews for their Infidelity toward Christ, as well as Those that professing themselves to be Christians, live not according to the Gospel of Christ. For at the Destruction of Anti-christ emphatically so call'd and his Adherents the whole Jewish Nation then in being shall be converted to the Belief of the Gospel; and upon that, shall the Nations of the Gentiles which at present believe not the Gospel, or acknowledge not Jesus of Nazareth to be the Saviour and Redeemer of the World, be convinced of their Error, and so become Christians. The Prospect of which most happy Time made Moses break out into the following Expressions of Joy: Rejoice ye Heavens together*
unto

PARAPHRASE.

unto him viz. Christ, and let all the Angels of God worship him i. e. let all the Angels of Heaven, who rejoice at the Conversion of a single Sinner; then, when the whole Body of the Jews shall be converted, and also thereupon the rest of the Gentile World, who are yet Unbelievers, shall be turn'd to the Faith in Christ: When I say this most Happy Change shall be, let all the Angels in Heaven express in the highest manner their Joy and Thanks unto Christ, by whose Merits and Mediation this wonderful and general Conversion shall then be brought about, and in token of such their joyful Gratitude let the Angels adore or pay special Worship and Honour to the God-Man Christ Jesus: likewise then 43 Rejoice, O ye Nations or Gentiles, with his now peculiar People Israel, for such your happy Conversion; and let all the Sons of God i. e. true Believers be strong in him i. e. persevere in their Obedience to God notwithstanding all the Afflictions they may meet with on that account; particularly under the Gospel for their Perseverance in the Belief of Christ: for he i. e. God or Christ most certainly in due time will avenge the Blood of his Servants who shall be persecuted for being such, and will render Vengeance to their and so his Adversaries who shall so persecute them; and will be merciful unto his Land, and to his People i. e. the Jews who shall so return to God, more especially when at the last they shall be all converted to Christianity, whereupon they shall be restor'd to their own Land, never more to be remov'd from thence, till the End of the World.

44 And Moses came and spake all the Words of this Song in the Ears of the People, he and Hoshea or Joshua the Son of Nun. 45 And Moses exhorts when Moses had made an end of speaking all these Words to all Israel. 46 Then he said unto them, Set your Hearts continually to the due Consideration of all the Words i. e. of all the excellent Instructions contain'd in the foregoing Song, which I testify among you this day i. e. which I this day have deliver'd unto you to testify, that you have had sufficient Instruction or Warning; according to which Words or Instructions in the said Song ye shall command your Children to observe to do, all the Words of this law. 47 For it is not a vain or unprofitable thing for you to do this, because it is your Life; namely thro' this thing ye shall prolong your days in the land whither ye go over Jordan to possess it in an Happy State and Condition in this World, and be for ever Happy in the World to come.

48 And the Lord spake unto Moses that self-same day, probably immediately after he had ended the foregoing Song and his Exhortations thereupon, saying, 49 Prepare now speedily to get thee up into this Mountain Abarim, particularly unto that part of it which is peculiarly distinguish'd by the Name of Mount Nebo, which is in the land of Moab, that is over against Jericho, and there to behold the land of Canaan

VII.

Moses exhorts them to remember well the Instructions and Warnings contain'd in this Song &c.

VIII.

Moses is warn'd by God to prepare for his Death.

PARAPHRASE.

Canaan which I give unto the Children of Israel for a Possession. 50 And then there to dy in the Mount whither thou goest up, and be gathered unto thy People; as Aaron thy Brother died in Mount Hor, and was gathered unto his People. 51 Forasmuch as I have seen good not to let either of you go over Jordan, because ye both trespass'd against me among the Children of Israel, at the Waters of Meribah-kadesh, in the Wilderness of Zin; because ye sanctify'd me not in the midst of the Children of Israel. 52 Yet thou shalt have this Privilege which Aaron had not, viz. to see the land before thee, but thou shalt not go thither unto the land which I give the Children of Israel.

SECTION XXIII. No. 19.

Containing Moses Last Discourse to the Israelites, wherein he took his Farewell of them, with pronouncing a Blessing upon them or praying to God to bless them, and also foretelling several Particulars relating to their Future State and Condition: Which takes up Chap. XXXIII.

I. Chap. XXXIII. Now Moses having been order'd (Chap. 32. 49.) to prepare or settle all matters for his Death, this which follows is the Moses reminds them of Gods great Goodness to them hitherto. Blessing wherewith Moses the Man or Prophet of God so call'd in an extraordinary manner blessed i. e. pray'd to God to bless the Children of Israel, intermixing therewith several Predictions as to their future State, before his Death. 2 And he said first in respect to all the People in general, and to remind them of what God had already done for them all: I advise you as the best Advice I can give you now I am to take my Farewell of you, that you would always be careful to keep in your Minds a grateful Sense of the many special Favours God has already vouchsafed unto you, since he brought you out of Egypt; particularly how the Lord has conducted and protected you all along: how to this end the Lord came along with us from Mount Sinai after we had abode in the Neighbourhood thereof above a Twelve-month, and in like manner rose up from Mount Seir unto or for them i. e. for to conduct the Israelites forward on their Journey to Canaan, after they had encamp'd many Tears in the Neighbourhood of Mount Seir: he shin'd (ff) forth from Mount Paran, in making his great Goodness to appear Illustriously by his being then ready in himself to have given us the Possession of the land of Canaan, when we were encamp'd in the Wilderness of Paran near Kadesh, had not his gracious Purpose been hinder'd from taking its Effect by the Unbelief of the People on the Report of the Spies: By means whereof the People were so dishearten'd, as to

(ff) See Numb. 14. 10. compar'd with Numb. 12. 16.

murmur

PARAPHRASE.

murmur against God, and against Moses and Aaron so as to be ready to stone them, to prevent which the Glory of the Lord shone forth or appear'd to all the People. And as the Lord thus conducted the Israelites from Egypt hitherto by his own special Presence; so there came also ten Thousands of Saints i. e. of the Holy Angels to attend upon him as his Ministers; which they did in a most remarkable manner, when from his Right-hand was as it were deliver'd a Fiery Law, i. e. the Law out of the midst of the Fire at Mount Sinai unto them. 3 Yea, he lov'd his People; as he has shew'd by the foresaid Instances of conducting them from Egypt hitherto; and particularly by giving them his Laws to instruct them, and thereby to make them his Saints or a People Holy unto him. And all his said Saints have so been and still are in thy hand i. e. under Gods special Care and Protection, particularly when he preserv'd and supported them, while he gave the Law in such a terrible manner; and that altho' they stood at thy Feet i. e. round the Mountain of Sinai, as Scholars stand or sit at the Feet of their Master while he instructs them: so that every one did then and thro' succeeding Generations shall receive of thy Words i. e. be able to be instructed by the same Law. 4 For as God deliver'd, so Moses has not only commanded to keep the Law again and again, particularly now in this his last Discourse and in this Place, but has also committed the same to writing to that purpose: even as the Inheritance or peculiar Blessing of the Congregation of Jacob. 5 Namely he i. e. Moses was King under God in Jeshurun or Israel, when the Heads of the People and the Tribes of Israel were gather'd together to receive his Commands, this last and other foregoing times mention'd in this Book of Deuteronomy.

6 Having thus spoken hitherto in reference to all the Israelites in general, Moses now proceeds to speak of the Tribes distinctly; and first of the Tribe of Reuben, who was the First-born of Israel. Let the Tribe of Reuben live and not die i. e. be in some measure a flourishing Tribe, tho' his Men be few or not so numerous as some other Tribes.

II.
Of the Tribe
of Reuben.

7 And this is the remarkable Blessing of the Tribe of Judah, which he speaks of next as being to be the Royal Tribe in time, and the principal Tribe in their Wars all along after; and he said therefore, Hear, Lord, the Voice of Judah, when he calls for thy Help at his going out to war before his Brethren, and bring him home unto his People again safe and victorious: let his Hands or Power be sufficient for him to conquer his Enemies, and to that end be thou an help to him from his Enemies.

III.
Of Judah.

8 And of Levi he said, Let thy Thummim and thy Urim be with thy Holy one i. e. make all the Levites Upright and Faithful as well as Understanding and Knowing in the Discharge of their Duty, or the great

IV.
Of Levi.

PARAPHRASE.

great Trust thou hast committed to them, and particularly continue in the said Tribe the High Dignity of consulting with thee, and receiving Directions from thee, by the High-priest concerning the publick Safety: As thou at first granted these Favours to this Tribe, so continue them thereto, for that they are of those whom thou didst prove at Massah as to their adhering firm to thy Worship, and as to their Zeal for thy Glory in punishing such as had fallen to Idolatry, and with whom viz. Moses and Aaron the Heads of the said Tribe thou didst strive i. e. didst severely reprove them, at the Waters of Meribah, but yet was pleas'd to continue the Levites still in their former sacred Offices; and mayst thou still go on to continue the same, in remembrance of their foresaid Zeal; 9 They being the Levites, Who said unto his Father, and to his Mother, I have not seen him, neither did he acknowledge his Brethren, nor knew his own Children i. e. who had no Regard to their nearest Relations, when they executed thy Judgment on the Worshipers of the Golden Calf: for they have observed thy Word and kept thy Covenant i. e. not only did then the Generality of them keep themselves firm to thy true Worship, but obey'd Impartially thy Command in putting to Death all they met with, that had worship'd the Golden Calf, tho' they were their nearest Relations. 10 On account of such their Uprightness they shall be entrusted to teach Jacob thy Judgments, and Israel thy Law: they i. e. the Priests among them shall put Incense before thee, and whole-burnt-sacrifice upon thine Altar. 11 Bless, Lord, his Substance, and accept the Work of his Hands i. e. all their Ministry in their respective Stations or Offices: smite thro' the Loyns of them that rise against him, and of them that hate him, that they rise not again i. e. utterly destroy all such as are Enemies to thy Priests and Levites as such, forasmuch as thereby they become the Enemies of thy Holy Religion it self.

V. 12 And of the Tribe of Benjamin, which he probably mentions next Of the Tribe to Levi, because the Temple was to stand partly in that Tribe, he said, of Benjamin. This Tribe as the beloved of the Lord next to Judah and Levi shall dwell in Safety by him i. e. by the Lord, the City Jerusalem, in which was the Sanctuary or Temple, being partly in this Tribe; and the Lord shall cover him all the day long i. e. the Glory of the special Presence of the Lord in the Sanctuary or Temple shall be as a Shield over him to defend him continually; and he i. e. the Lord shall dwell in the Temple, which stood on Moriah as the Head of a Man does on his Shoulders.

VI. 13 And of the Tribe of Joseph, which lay next to that of Benjamin Of Joseph. Northward, and is therefore next mention'd, he said: Blessed of the Lord be his land, for the precious things of Heaven i. e. fruitful Showers, for the Dew, and for the Deep that lies beneath i. e. for Springs

PARAPHRASE.

Springs of Water that burst out of the Waters in the Bowels of the Earth; 14 And for the precious Fruits brought forth by the Sun, and for the precious things put forth every Moon, 15 And for the chief things of the ancient Mountains, and for the precious things of the lasting Hills *i.e. for excellent Grapes and Olives, and other excellent Fruits growing on the Mountains or Hills in this Tribe;* 16 And for the precious things of the Earth *i.e. excellent Corn and other Grain,* and Fulness or Plenty thereof, and for the good Will of him that dwelt in the Bush *i.e. of God who appear'd to Moses in the Bush at Mount Sinai:* Let the Blessing come upon the Head of Joseph, namely upon the Top of the Head of him that was separated from his Brethren, *being first sold into Egypt, and there advanced to be Governor of the Land, and so distinguish'd from them by his great Dignity, after his Brethren came to dwell in Egypt.* 17 His Glory is like the Firstling of his Bullock *i.e. This Tribe shall have Royal Authority establish'd in it;* and his Horns are like the Horns of an Unicorn *i.e. this Tribe shall be very Powerful:* with them he shall pulh the People together, to the Ends of the Earth *i.e. with his Forces he shall overthrow all that oppose him in the land of Canaan:* and they are the ten Thousands of Ephraim, and they are the Thousands of Manasseh *i.e. their numerous Armies which shall do this.*

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out *i.e. thy Merchandise by Sea;* and Issachar in thy Tents or staying at Home to look after thy Cattle and Husbandry. *In which Sorts of Life may both the said Tribes be so successful, as to fill their Hearts with Joy.* 19 They shall call the People *i.e. the rest of their Tribes by their Zeal and Forwardness, or endeavour to bring the neighbouring Gentiles unto the Temple which shall stand on the Mountain Moriah or Sion:* there they shall offer Sacrifices of Righteousness *i.e. Liberally out of their honest Gains by Merchandise:* for they shall suck of the Abundance of the Seas, and of Treasures hid in the Sand, *i.e. shall grow Rich by importing abundance of Commodities, particularly of Gold, Silver, and precious Stones.*

VII.
Of Zebulun
and Issachar.

20 And of Gad he said, Blessed be he *i.e. God that enlarges Gad i.e. has allotted to him such a large Inheritance already, and shall hereafter further enlarge:* he dwells as a Lion *i.e. secure and in fear of none of his Enemies,* and tears the Arm with the Crown of the Head *i.e. kills the Princes with the Kings of their Enemies, when assaulted by them.* 21 And he provided the first part of the Land that was conquer'd for himself, because there, in a Portion of the said Land given him by Moses the Lawgiver on Gods Order was he seated upon his Request; and he came *i.e. shall go over Jordan according to his Promise with the Heads of the rest of the People, he executed i.e. I know*

VIII.
Of Gad.

PARAPHRASE.

will execute the Justice of the Lord, and his Judgments on the Canaanites; which he will help to do with the rest of Israel.

IX.
Of Dan.

22 And of Dan he said, Dan is *Courageous* as a young Lion, he shall leap on his Enemies, as a Lion does on his Prey, particularly a Lion from Bashan, which Mountain was esteem'd to breed fierce Lions.

X.
Of Naphtali.

23 And of Naphtali he said, O Naphtali, satisfied with the Favour, and full with the Blessing of the Lord, which thou shalt enjoy in that fruitful Country which shall fall to thy Share in Canaan: possess thou *i. e.* for thou shalt possess the fruitful Country lying between the City Dan and the Sea of Galilee and so the Country on the South of the City Dan.

XI.
Of Asher.

24 And of Asher he said, Let Asher be blessed with numerous Children; let him be acceptable to his Brethren by means of his obliging Behaviour; and let him dip his Foot in Oil, or he shall inhabit a Country that shall abound with Olive-trees. 25 Under thy Shoes shall be Iron and Brasses, *i. e.* thou shalt dwell in a Country which shall abound with such Metals or Mines; and as thy Days, so shall thy Strength be *i. e.* thou shalt be an Healthy People.

XII.
Moses concludes with minding them of their great Happiness in being the peculiar People of God.

26 Having deliver'd the foresaid particular Blessings in relation to the several Tribes, Moses now concludes with taking notice of their general Happiness, in having the Lord for their God. There is none like unto the God of Jeshurun or Israel, who rides on the Heaven in thy Help, and in his Excellency on the Sky *i. e.* who is the supream Lord of Heaven as well as Earth, and so most able to help thee. 27 The eternal God is thy Refuge, and underneath thee are the everlasting Arms of his Power to support thee for ever: and he shall thrust out the Enemy *i. e.* the Canaanites before thee, and shall say, *i. e.* give thee Power to destroy them. 28 Israel then shall dwell in safety alone, or separated from all other People by their Laws: the Nation which shall flow from the Fountain of Jacob shall be upon *i. e.* shall dwell in a land fruitful of Corn and Wine; also to make it the more fruitful his Heavens shall drop down dew *i. e.* the part of Heaven which is over it shall duly refresh it with Dew and Rain. 29 O how Happy art thou, O Israel! Who is like unto thee in Happiness, O People saved out of the Egyptian Bondage and so many other and great Dangers by the Lord who is the Shield of thy Help, and who is the Sword of thy Excellency *i. e.* who defends thee as with a Shield and Sword! and thy Enemies shall be found Liars unto thee, being deceiv'd in their vain Hopes of getting the better of thee; and at other Times with feign'd Stories courting thy Friendship; and submitting to thee not Heartily, but only out of Fear; and thou shalt tread upon their high places *i. e.* take and destroy all their strong Holds or Fortresses, and also the Places of their Idolatrous Worship.

S E C T.

SECTION XXIII. N^o. 20.

Containing an Account of Moses Death, Burial, Age &c. Which takes up Chap. XXXIV.

Chap. XXXIV. And (gg) Moses, *probably the next or same day after he had deliver'd what is contain'd in the foregoing Chapter*, went up from the Plains of Moab, unto the Mountain of Nebo, to the Top of Pisgah *which was the highest Part of Mount Nebo*, that is overagainst Jericho: and the Lord shew'd him all the land of Gilead *i. e. all the Country Eastward of Jordan, as far as to the City afterwards call'd Dan, lying at the Rise of the River Jordan, and afterwards esteem'd the most Northern City of the Land of Israel;* 2 And likewise Westward of Jordan the Lord shew'd him all the Land that afterwards fell to the Tribe of Naphtali, and the land that afterwards fell to the Tribe of Ephraim, and half of the Tribe of Manasseh, and all the land that afterwards fell to the Tribe of Judah, unto the utmost Sea Westward *i. e. the Mediterranean Sea*, 3 And to the South of Canaan, and then the Plain of the Valley of Jericho, *otherwise call'd the City of Palm-trees from the great Number of those Trees that grew about it*, unto Zoar *which lay by the Salt-sea, into which Jordan runs.* 4 And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy Seed: I have caused thee to see it with thy Eyes, but thou shalt not go over thither, *as I have more than once acquainted thee afore, but dy here.*

I.
Moses views
all the land of
Canaan.

5 So Moses the most eminent Servant of the Lord died there in the land of Moab, according to the Word of the Lord. 6 And he *i. e. God* buried *i. e. caus'd some Angels to bury him* in a Valley in the land of Moab, over-against Beth-peor, and no Man knoweth of his Sepulchre unto this day, *the Wisdom of God seeing fit to have this unknown to prevent the Israelites falling into any Idolatrous Worship of him.* 7 And Moses was an hundred and twenty Years old when he died: and yet his Eye was not dim, nor his natural Force or Vigor abated. 8 And the Children of Israel wept for Moses in the Plains of Moab thirty Days: so *i. e. after which* the Days of weeping and mourning for Moses were ended.

II.
Moses dies.

9 And Joshua the Son of Nun was full of the Spirit of Wisdom, *in order to qualify him for to take the Government upon him, and to manage*

III.
Joshua succeeds
Moses.

ANNOTATIONS.

(gg) It seems most probable that all from v. 1. to v. 8. was added by Joshua, or Eleazar by Joshua's Order, presently or not long after Moses Death. And what follows from v. 9. was probably added after Joshua's Death, by Samuel, or else Ezra.

nage

PARAPHRASE.

nage it prudently upon Moses Death: for to this end Moses had laid his Hands upon him, viz to constitute him Governor after him, and to implore or confer the Spirit of God upon him to qualify him for that great Charge. And the Children of Israel hearkned unto him, and did as the Lord commanded Moses.

IV. 10 But there arose not a Prophet since, *to the Time wherein he No Prophet like that penn'd this lived, which was probably Samuel, or else Ezra, in unto Moses.* Israel like unto Moses, whom the Lord knew Face to Face *i. e. was pleas'd to converse with so familiarly as with Moses;* 11 And also in respect of all the Signs and the Wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his Servants, and to all his land. 12 And in all that mighty Hand, and in all the great Terror which Moses shewed in the Sight of all Israel: *No Prophet since having done so many and great Miracles.*

FINIS.



